

AUTHORITATIVE CHRISTIANITY.

THE SIX SYNODS OF THE UNDIVIDED CHURCH, ITS ONLY UTTER-
ANCES : "THOSE SIX COUNCILS WHICH WERE AL-
LOWED AND RECEIVED OF ALL MEN,"

(SECOND PART OF THE CHURCH OF ENGLAND HOMILY AGAINST PERIL OF
IDOLATRY, WHICH IS APPROVED IN ITS ARTICLE XXXV).

THE THIRD WORLD COUNCIL;

THAT IS, THE THIRD COUNCIL OF THE WHOLE
CHRISTIAN WORLD, EAST AND WEST,

WHICH WAS HELD A. D. 431 AT

EPHESUS IN ASIA.

VOL. I.

WHICH CONTAINS ALL OF ACT I.

—TRANSLATED BY—

JAMES CHRYSTAL, M. A.

This Act embraces the condemnation of Nestorius the heresiarch for his denial of the Incarnation, and for what St. Cyril calls his worship of a man, (*Ἀνθρωπολατρεία*), and for what he terms his Cannibalism (*Ἀνθρωποφαγία*) on the Eucharist, and for his other errors therein specified.

JAMES CHRYSTAL, PUBLISHER,

255 Grove Street, Jersey City, New Jersey, U. S. A.

1895.

Sold to Subscribers at \$3 a Volume; to others at \$4.

ALBANY
NEW YORK
1894



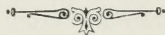
Entered, according to Act of Congress, in the year 1894, by

JAMES CHRYSTAL,

In the Office of the Librarian of Congress,

at Washington, D. C.

Right of translation reserved.



DEDICATION.

THIS VOLUME IS DEDICATED TO THE
GERMAN EMPEROR WILLIAM II.,
—AND TO—
THE GERMAN PEOPLE.

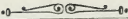
THOSE WHO OBEY THE SIX SYNODS OF THE CHRISTIAN WORLD
AND MAINTAIN THEIR ALLEGIANCE TO THE TRUTHS
THAT GOD THE WORD REALLY BECAME INCAR-
NATE, THAT WE MAY WORSHIP NO
CREATURE, BUT GOD ALONE,

(MATT. IV., 10),

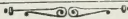
AND THAT WE MUST REJECT ALL TRANSUBSTANTIATION AND
ALL CONSUBSTANTIATION, AND ALL OTHER ERRORS WHICH
RESULT IN WHAT ST. CYRIL BRANDS AS CANNIBALISM
(*Ανθρωποφαγία*), HAVE MUCH TO BE GRATEFUL FOR TO
GOD THAT HE RAISED UP THE NOBLE HOUSE
WHICH CHAMPIONED THESE DOCTRINES AND
ADHERED TO THEM IN EVERY STRUGGLE
AGAINST HEAVY ODDS, WHOM FOR THAT
FAITHFULNESS GOD HAS MADE
GREAT AND IMPERIAL AND
HEAD OF GERMANY.

And the God-alone-Worshippers have had cause to be thankful to
God that he called the Teutonic race to contend for those
truths by pen and tongue and sword, and that so many
millions of them heard and obeyed, and have
been blessed and made strong therefor.

May both Emperor and people be
faithful now and ever, and
so get endless
blessings.



A. J. DOAN, PRINTER,
JERSEY CITY, N. J.



PREFACE.

I here present to the reader the first volume of the Acts of the Third Ecumenical Council, held at Ephesus in Asia, A. D. 431. It comprises all of Act I., which makes up about one-half of the whole bulk of the Minutes. It is now translated for the first time into English, or indeed into any modern language. It follows the original Greek, which happily is still preserved to us. On certain points the Old Latin translation which is ascribed to the century in which the Synod was held has been of service.

Perhaps no Council has been so much misrepresented and so little understood; and the same remark applies to St. Cyril of Alexandria, its great leader under God. To take but one example: the Synod to guard the doctrine of the Inflesh of God the Word, and against Man-Worship, used *Bringer-forth-of-God* of the Virgin. But how often have I seen it stated in the pages of some ignorant, or at best half-read Romish controversialist that the Third Ecumenical Synod called the Virgin Mary *Mother of God*, whereas Nestorius would not use that expression. And the general idea was conveyed that the Council was favorable to the Worship of the Virgin and Nestorius was not, and that to promote her worship was the chief business of the Synod. And some ignorant Protestants have accepted such misrepresentations as true and condemned the Synod and Cyril on the basis of them; whereas, as we shall see, the Council, and Cyril its leader, in their abhorrence of the sin of Creature-Worship went further than Luther, than Calvin, than Cranmer, than Ridley, than Latimer. For the Synod deposes every cleric, and anathematizes every laic, who gives even bowing, or prayer, and by necessary implication any other act of religious service to the perfect humanity of Christ, the highest of all mere creatures; and of course by necessary implication, much more (a fortiori) does it depose every cleric and anathematize every laic who worships any creature less than that perfect Man, be it the Virgin Mary, any Apostle, or Prophet, any martyr, any archangel, any angel, or any other creature whomsoever, and much more any inanimate thing, be it a cross

painted, or graven, an image painted, or graven, relics, a communion table, an altar, the Bible, or any part of it, or any other inanimate thing whatsoever. In notes 156, 160, 173, and especially in notes 183, 582, 677, 679, and 680, I have shown how thoroughly both Cyril and the Third Synod and the Fifth condemned and anathematized the Nestorian *co-worship* of *the Man taken with God the Word* who took him. See especially Cyril's Anathema VIII., approved by Ephesus, and Anathema IX. of the Fifth Ecumenical Council and its Definition, and compare the penalties in the first VII. Canons of Ephesus against Bishops and other clerics and laics who contravene its teachings and enactments, and the penalties in the Definition of the Fifth-World Synod against all Bishops, other clerics, and laics who oppose its teachings. Indeed Cyril goes so far as to teach that

"THE DUTY OF BEING BOWED TO BELONGS ONLY TO THE DIVINE AND INEFFABLE NATURE," (pages 79 and 80 below, note).

And again he writes:

"THE RIGHT TO BE BOWED TO BELONGS TO AND BEFITS GOD ALONE," (pages 225, 226 below).

And he brands the Nestorian worship of Christ's humanity as *Ἀνθρωπολατρεία*, that is, as *Man-Worship*, that is, as *the worship of a human being*. And surely if it be the sin of *Man-Worship* to worship Christ's mere separate humanity, much more is it the sin of *worshipping a human being* to worship any lesser creature, be it the Virgin Mary, an Apostle, or a Prophet, or a martyr, or any other creature whomsoever. For the ever sinless humanity of Christ is higher than any other creature whomsoever.

Yet how few know these facts well, or appeal in the controversy with idolatrous Rome to the Decisions of the Third Council of that whole Church, West and East, which Christ commands us to hear if we would not be to all His flock "*as a heathen man and a publican*," (Matt. xviii., 17); and which, under the leading of the Holy Ghost condemned every form of creature invocation, image-worship, and all other creature worship, more than a thousand years before Luther or Cranmer were born; and the condemnation of those heresies by the whole Church in that Synod is more full, more thorough, and more exact than Luther's or Cranmer's.

And long centuries before the rise of Two Nature Transubstan-

tiation and Two-Nature Consubstantiation, and their sequences of the real presence of the Two-Natures of Christ in the Thanksgiving, that is, the Eucharist (*Εὐχαριστία*), and of their worship there, the Holy Ghost in the Third Council of the Undivided Church at Ephesus, A. D. 431, infallibly led the Universal Episcopate, to antecedently condemn them. Nestorius had advocated the error of a one-nature Consubstantiation, that is, a Consubstantiation of the substance of Christ's real humanity with the still unchanged bread and wine, and their real eating in the rite, and his partisan and chief champion, Theodoret, Bishop of Cyrus, had gone so far as to assert the worship of the consecrated and yet unchanged elements as being those things, the body and blood of Christ, which they represent and of which they are types. And his language implies that as denial of the Incarnation and Man-Worship, that is, the worship of Christ's separate humanity, had, as we know, entered the Syrian Church in the fourth century and become established there by his time, so probably in the fourth century there had entered into it the heresy of a Consubstantiation of Christ's humanity, not His Divinity, with the bread and wine in the Rite, and the worship of the bread and wine as being not only bread and wine and types of Christ's body and blood, but also His real body itself and His real blood itself, both which, according to him, are really and orally taken by the communicant in the Sacred Rite. Cyril meets this plain assertion of a real presence and a corporal manducation and condemns it as *Ἀσθρωποφαγία*, to use his own term for it, that is, CANNIBALISM, and asserts with Nestorius a *real absence* of the Substance of God the Word's Divinity from the rite; and, against him, a *real absence* of the substance of Christ's humanity from the rite; and of course, against him, he denies, as he was logically forced to do, any worship of Christ's separate humanity there or anywhere else, and any and all eating of the substance of his flesh, and any and all drinking of the substance of His blood there, and uses strong language, stronger than is found to-day in most Anglican writers against that disgusting and absurd tenet and heresy.

In note 606, and in those on Nestorius' *Blasphemy* 18, pages 472-475 below, I have shown how St. Cyril, and the Universal Church in the Third World-Synod, following him, have condemned all Eucharistic heresies past and present. Surely when these facts become known the creature worship of Rome and that of the Greeks,

and that of the Monophysites, and that of the Nestorians, and all their real presence and Cannibal errors on the Eucharist and all their worship of it will be seen by all fair men to be anathematized by that "*One, Holy, Universal and Apostolic Church*," which is, "*the pillar and ground of the truth*" (I. Tim. iii., 15), which Christ, our Master, commands us to "*hear*," or else to be regarded as not Christians but "*as a heathen man and a publican*," (Matt. xviii., 17). And we shall all see also that the deposition by the Third World-Synod of all Bishops and all other clerics who hold to those errors or to any of them should be respected and enforced by the removal of all such heretics from their sees, and that its anathema against all laics who hold to such errors should also be obeyed, and no man should commune with them or fellowship them in any way as Christians till they repent, reform, and submit to the Six Councils of the whole Church, West and East. These and all other questions decided by the Third Ecumenical Synod, or by any other of the Six World-Councils have passed out of the category of disputable questions and must be accepted and enforced by all, or the present ecclesiastical divisions and anarchy must forever continue, contrary to Christ's prayer in John xvii., 20-24, to His grief and the grief of every true Christian, and to the delight of His foes and the loss of souls. Hence we must reject all Synods which contradict any of its decisions against invoking and otherwise worshipping creatures, and against all image worship and relic worship, be it the Christ insulting and blasphemous conventicle of Nicaea, A. D. 787, under Tarasius of the God cursed death, Trent, or any other. And we must firmly hold to every thing in the Six Councils which has had Ecumenical Sanction, and look forward to a fast coming Seventh. May these translations and annotations enlighten all who claim to be Christians and help powerfully to prepare the way for it. If the writer in his dying hour can see things moving on towards it and towards a godly union and towards the reign of Christ on this earth, he will deem that he has not lived and labored in vain, and will be comforted and strengthened at his departure, to what he humbly hopes and believes will be by God's unmerited favor, not by his own deservings, a blessed home with Christ for Whom he has toiled for so many years supported and guided by His grace and mercy.

INTRODUCTION.

The following are the all important facts as to the Third Eumenical Synod:

I. AS TO ITS AUTHORITY AND RECEPTION:

It is one of "THOSE SIX COUNCILS WHICH WERE ALLOWED AND RECEIVED OF ALL MEN," to use the language of the Second Part of the *Church of England's Homily against Peril of Idolatry*: That Homily is among those approved in its Thirty-Fifth Article as containing "*a godly and wholesome doctrine and necessary for these times;*" and therefore is ordered by that Article "*to be read in Churches by the ministers, diligently and distinctly, that they may be understood of the people.*" This language of a doctrinal formulary tells how highly that Communion respects the authority of the Third of those Six Synods.

Those Six Councils are as follows:

- I. Nicaea, A. D. 325.
- II. First Constantinople, A. D. 381.
- III. Ephesus, A. D. 431.
- IV. Chalcedon, A. D. 451.
- V. Second Constantinople, A. D. 553.
- VI. Third Constantinople, A. D. 680.

These are the only Synods of the Universal Church before it split into two parts in the ninth century; and therefore are THE ONLY AUTHORITATIVE DECISIONS OF ALL CHRISTENDOM: and among all the later disputes and divisions, the great bulk of the theological scholarship of the Christian World still regards them as NEXT IN AUTHORITY TO THE BIBLE ITSELF, and looks upon their *decisions* as guided by the Holy Ghost according to the promises of Christ to the Universal Apostolate which defined in them.

Indeed the formularies of the following Communions expressly profess at least to receive this Third Synod, namely those,

- 1, of the Greek;
- 2, of the Latin;
- 3, of the Anglican;

And 4, even those of the Monophysite sects, that is the Copts, the Syrians, and the Armenians.

5. Besides the formularies of the bulk of the Trinitarian Protestants, who are not Anglicans, such as the Lutherans, Presbyterians, etc., profess to agree with Ephesus on the Incarnation.

The Synod is formally rejected by the Nestorians alone among the older heretical communions; and they are not one eight hundredth part of the professedly Christian world.

Among later denominations it is rejected by the Anti-Trinitarian sects; a very small proportion of all who claim to be Christians.

It is not too much to say that of perhaps 450,000,000 nominal Christians, the aggregate of sects who formally profess to reject the Third Synod and its doctrines does not amount to 10,000,000, not more than about one forty-fifth of the whole!

As to *reception* then we see that no other Christian documents are so universally received among those who claim to be Christians, as the Six Councils are, except the Bible. So widely are they admitted.

Moreover, no person who claims to reject this Third Synod could get communion in any of the older organizations of professing Christendom, except among the mere handful of Nestorians, whose communion is rejected by all. It is true indeed that there is much ignorance as to what their decisions are, but nevertheless little of professed rejection of them.

It is true indeed that in times posterior to the Third Ecumenical Synod the very points settled in it were lost sight of among the uncritical mass and that in the middle ages and in modern times even, in the creature-invoking Communions, it was supposed that the Council had even sanctioned the worship of the Virgin. Indeed that utterly false and absurd notion still exists among some of the less learned of the Roman Communion and of the Greek, and I presume among the Nestorians and the Monophysites also.

As time wore on another evil came in; that is the use, especially in Western Christendom, of the expression "Mother of God" of the Virgin instead of the expression "Bringer Forth of God," *θεοτόκος* in Greek, which the older Latins had rendered exactly and excellently by *Deipara*, which means *Bringer Forth of God*. This was the

more to be regretted, 1, because the expression *Mother of God* is unauthorized by the Third Ecumenical Council and, so far as I know, by any other of the Six.

2. Because it does not guard the doctrine of the actual Incarnation of the Eternal Substance of God the Word in the womb of the Virgin and His birth out of her, so well as "*Bringer Forth of God*" does, for children call a step-mother, *mother*; and so a son-in-law often calls his mother-in-law, "*mother*;" yet the woman addressed is in neither case *the bringer forth* of those who so call her "*mother*."

Furthermore, 3, the expression "*Mother of God*" in the minds of the unlearned mass came finally to be connected with the worship of the Virgin, and it became customary for them to suppose that she could as a mother command her son, and so she was made in their depraved system a Mediatrix with Him, and was invoked to "*command*" Him to do what the petitioner wished. And the facts that the Third Synod had not used "*Mother of God*" at all, had not invoked or worshipped her at all, but on the contrary had by necessary implication condemned all creature-worship by anathematizing even "*bowing*" to the separate humanity of Christ, and had authorized "*Bringer Forth of God*" only to guard the Incarnation of God the Word, and to guard against Man-Worship, were generally lost sight of, indeed almost wholly.

This was the state of things at the time of the Reformation in the sixteenth century. Hence while the better informed of the Reformers spoke with respect of Ephesus, and while the second part of the Homily of the Church of England against Peril of Idolatry quotes Cyril as "*an old and holy doctor*" against creature service, nevertheless some in their ignorance of the Third Synod, then unpublished, supposing that the Romish representations of it as favoring the worship of Mary were true, used wrong language of the Council.

In note 21, page 360 of Vol. I of Murdock's *Mosheim's Ecclesiastical History* we read that Luther was the first among moderns to condemn Cyril of Alexandria, and that he "*inveighed bitterly*" against him, and that "*he was followed by innumerable others*" of whom that note specifies quite a number.

But now that the Synod has been published, we can readily

correct the mistakes of the Romanists on the one hand, and of Luther on the other, and show from the Acts that the Synod in effect anathematized every creature worshipper in the Eighth of the XII. Chapters of Cyril, which it approved. And to show this from the Council itself is all important if we would have Church Authority duly respected, a thing necessary among the anarchies and heresies of the present. For the great argument of the opponents of Ephesus among the Protestants is that it favored creature-worship, an assertion, one of the most slanderous ever uttered by mortal man. It did just the opposite. Yet it is still done injustice to by those who should be its friends. And, alas! not two Bishops of any communion know it thoroughly, and the ignorance of it among the lower clergy is simply tearful and appalling. And yet the Orthodox Clergy are all bound to teach and to maintain these Holy-Ghost-led Creeds, Definitions, and Canons. For on them the soundness, the true order, the true unity, and the safety of the whole Church rests. Even under the Mosaic Dispensation, God said, "*The priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts,*" (Malachi ii., 7). If this was so of the duty of the priest to the limited and interior knowledge of the Mosaic Law, how much more is it the duty of God's priests (I. Peter ii., 5, 9, and Rev. i., 6), under the *new* and *better covenant* of Christ (Heb. xii., 24; viii., 6, 8, 13), to guard for the Christian people the fuller and more spiritual and higher knowledge of two things which are joined together in Christ's Law, and which ought never to be *put asunder* (Matt. xix., 6), that is *the sword of the Spirit, which is the word of God*" (Eph. vi., 17), and the Decisions of that Universal Church which Christ has commanded us to *hear* unless we would be regarded "*as a heathen man and a publican*" (Matt. xviii., 17). The true minister of God, therefore, be he Bishop, or Presbyter, or Deacon, will always join together God's Word and God's Church's Utterances in its Synodically sound, undivided period when in ages of controversy, there rose different forms of infidelity on some themes, and that Holy-Ghost-led Church anathematized them, as for instance, Arius', on Christ's Divinity and Nestorius' on His Incarnation, as the Universal Church anathematized also others against the fundamental truth that God alone is to be worshipped (Matt. iv., 10), such as Arius' in favor of worshipping a created Son, Macedonius' in favor of worshipping a mere created

Holy Ghost, and Nestorius' against worshipping a mere created human Christ, and as that same Universal Church anathematized Nestorius' and his disciple Theodoret's heresy of Cannibalism and Man-Worship in the Thanksgiving, that is, in the Eucharist. And he will not only join together the Bible and the utterances of the Universal Church in name but in fact and in execution, and therefore as the Universal Church deposes all Bishops and other clerics who receive any of those heresies, or any other errors condemned by the VI. Synods, he will do all he can to depose them and will shun them; and as it anathematizes all laics who receive any of those errors, or any others condemned by any of the VI. Ecumenical Councils, he will also anathematize them and, as the Holy Ghost warns, will "*avoid them*" (Rom. xvi., 17; I. Cor. v., 11; and II. Thess. iii., 14, 15). And he will regard as disobedient to the Universal Church all who try to make out that its Holy-Ghost-led World Synods were wrong in condemning as heretics Nestorius, Origen, Pope Honorius or any others. For that sort of talk ends in anarchy. For if any one assert that the Holy-Ghost-led Undivided Church went wrong in an Ecumenical Synod, when it especially needs the Spirit's guidance and has it, and condemned Honorius of Rome, for instance, or Nestorius, unjustly, then all the surety of the decisions of the Six Ecumenical Synods is swept away, for another may assert as some do even now that Nicaea wrongly condemned Arius, and I. Constantinople Macedonius, and Chalcedon Eutyches, and II. Constantinople the Three Chapters, and so we shall all be at sea, and Christ's promises to be with his church to the end of the world, and by His Spirit to guide His Apostolate, that is, Episcopate, into all truth will be nullified and falsified.

God, by His prophet Isaiah, ascribes the woes of his people to lack of knowledge: "*Therefore my people are gone into captivity, because they have no knowledge*" (Isaiah v., 13). And, again he writes, "*The priest and the prophet have erred*" (Isaiah xxviii., 7). And on the other hand when rebuking his people Israel for their spiritual whoredom of idolatry and invoking creatures, for which they had been carried away captives to Assyria, he promises them teachers who will feed them with knowledge if they will reform; "*Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to*

Zion : and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding," (Jerem. iii., 14, 15).

But in the middle ages evil Empresses and Emperors, and "*the great whore that sitteth on many waters,*" Rome (Rev. xvii., 1, 15 and 18), corrupted "*all nations,*" for they drank "*of the wine of the wrath of her fornication*" of creature worship, "*and the Kings of the earth committed fornication with her* (Rev. xviii., 3), and ignorance of the decisions of the Six Councils spread like blackness and prevailed, and the accursed conventicle of Nicaea, A. D. 787, enacted dogmas in favor of invoking saints and worshipping images and relics *relatively* after the heathen sophism and attempted excuse of relative adoration, and soul-damning idolatry, like a nightmare, rested on the bosom of the Church, and God, as the blessed English Reformers teach, sent the Mohammedan curse on it for those sins, which wasted it, and, as the idolatrous Christians would not repent, wiped out immense parts of it, and controls the East to this day, and holds fast the great bulk of the people of the Barbary States to this hour. And the present corruption and decadence of the Church of England is owing to the fact that neither Bishops, nor lower clergy, nor people knew the Six Synods accurately, had no zeal for them, and permitted Pusey, Keble and others to teach against their doctrines. And because the professedly Christian world does not know them, and violates them, therefore is so much of it creature invoking, image worshipping, and Host-worshipping, and therefore are some other parts of it opposed to its doctrine, discipline, rite, and custom, as set forth in said Six Synods, and therefore have we so many heresies, divisions, and sects. The way to restore *unity in truth*, (and God will never permit any other union), is to fall back on the Scripture, as authoritatively set forth in the Six Ecumenical Councils, and to follow all primitive doctrine, discipline, rite, and custom, where they have not spoken. There was unity on all that once. Before a hundred years there will be again. Meanwhile we must maintain it all and sternly refuse all compromises.

We must then never forget that these Six Synods were the sole Conciliar bond and basis of unity in the Church till it fell apart by the attempt to add to the faith of the Church what contravened them in the local Synod in A. D. 787 at Nicaea, under Tarasius of the horrible death, and Irene, the Jezebel of her age. All the attempts to reunite the Greeks and Latins and Protestants, on bases which

contradict any thing in the VI. Synods have been signal failures. Any future union must necessarily begin by receiving them and rejecting all that contradicts them. This is the faith of all Orthodox scholars of every name.

While there was unity, Bishops at their ordination and Emperors at their coronation promised to obey and maintain them.

They were of Universal Authority twelve hundred years ago; and so they are to-day, and so they will be while the world shall stand and the Church be militant.

II. AS TO THIS TRANSLATION OF THE THIRD COUNCIL.

Not one-twentieth part of its Acts has ever been put in an English dress. Hammond in his work *on the Canons*, (again and again republished), has given us only its canons and some excerpts besides; not a fiftieth part of the bulk of the whole work.

P. E. Pusey has given us in pamphlet form, a version of the two Epistles of Cyril of Alexandria approved in it. But the bulk of the Synod has never been Englished. It still exists, but only in the original Greek and in an old Latin translation. The Third Synod is the first of the Six whose Acts, that is, Minutes, have reached us. We have only the decisions and formal utterances of the first two.

The failure to English it is the more remarkable as our own day has witnessed the translation and wide circulation of works of admittedly vastly less importance and authority, that is, the mere opinions of individual writers, in the *Oxford Library of the Fathers* and in *Clark's Ante-Nicene Christian Library*. There is as much difference between them and the Six Synods, so far as *authority* is concerned, as there is between the mere *testimony* or *opinions* of *private* individuals as to what a law of the United States should be, and that law itself enacted by the Congress of the United States and everywhere enforced. In the one case the utterance or testimony is *individual*; in the other it is *the sound and irrevocable verdict of the whole Christian Church* after the evidence pro and con., has been presented. These Synods did indeed profess to follow that written transmission in doctrine, discipline and rite which had come down from the beginning; but they expose and brand all wanderings from it in times after the beginning in individual writers, as for instance in Theodoret, and Theodore of Mopsuestia, and Diodore of Tarsus, as heretical and to be avoided; so that they most savingly teach us where the stream of ancient truth is pure, and where men have tried to mingle the poison

of error and heresy with its clean waters. An instance of the need and value of these Ecumenical Decisions in such matters is seen in the fact that Ephesus condemned the error of Theodoret on the Eucharist; which John Keble, not knowing, made Theodoret's condemned heresy the basis of his own errors on that sacred rite. And the heresiarch and idolatrizer, E. B. Pusey, being ignorant of parts of the Decisions of the Council fell into the same heresy.

Years ago, as far back as 1864, the translator began his work of turning these inestimably precious tomes into his mother tongue, and has proceeded according as he had time and opportunity till he has finished all of the Third Council and much of the other Five. He has been often hampered by the fact that his parish or teaching duties required his presence, and that at times he did not live near enough to the large libraries to consult their treasures. He has toiled on without the aid of the fellowships which at Oxford and Cambridge have enabled clerical scholars to devote themselves wholly to the work of sacred learning and have furnished them the means of acquiring information in their large libraries and of publishing their works when written. Yet he has persevered and after many interruptions has been enabled, by God's undeserved mercy, to finish his task on Ephesus, and not only to translate that, but also large passages from ancient writers which serve to explain it. His aim has been to make it what long years ago a most learned American prelate, Bp. Whittingham, exhorted and encouraged him to make it, a *κτῆμα ἐς ἀεί*, "*a possession forever*;" an exhortation which it was the more easy to fulfil because, as being the voice of that whole Church which Christ commands us to hear, it was that by very necessity already; so that all the translator had to do was to make it known to the English-speaking reader in his own noble Saxon speech.

To translate it had become the more necessary (A.), because of the mistaken and sometimes even absurd notions which were circulated regarding some of its Decisions, and the total ignorance of others of them among the masses of the clergy of all Creeds; aye, even now some of the godly decisions of the Whole Church in it are practically as much forgotten as was the book of the Law when Hilkiah the high priest found it in the temple and brought it to the notice of the pious reforming King Josiah (II Kings, chapters xxii. and xxiii).

(B). Because so few of the clergy were ever good scholars in Christian Greek and Latin; and because most of the few who were skilled in those tongues have largely lost their knowledge amidst daily cares and struggles for a livelihood; so that even if they now became possessed of the original Greek, they could not readily read it, nor readily find time to do as much study as they wish.

(C). Because of the cost and rarity of the works which contain the original of the Six Councils. Their cost on this side of the water may be inferred from what a New York book dealer told me within a few years. He stated that he had sold a set of Mansi's *Concilia* for twelve hundred dollars or more, and Hardouin's for about two hundred or two hundred and fifty. In Mansi there are thirty-one volumes, in Hardouin twelve. One may readily see therefore how hard it is in a land like our own, where there is so little of practical appreciation and advancement of learned men, for a poor scholar in some out of the way and poor charge to get the means for such an outlay. For as nothing pays among us where the unthinking multitude are the choosers, except mere popular oratory, which is seldom combined with learning and solidity, the consequence generally is that the scholars are compelled to live on small and insufficient incomes in places remote from the daily privileges of libraries.

III. FURTHERMORE AS TO THE FORM IN WHICH THIS WORK IS PUBLISHED.

The aim has been to get it up in a more scholarly and perfect way than some translations of other documents; for on points of interest we have given the original Greek or Latin in the notes. This, while vastly enhancing the value of the work to the scholarly class who will be its chief purchasers, will necessarily entail a higher price for it; but it is believed that very few will begrudge the increase in cost, or be willing to purchase an inferior presentment of the originals. If a man wants this work at all, he wants it next to his Bible, and wants it in the best and completest form.

It is a book to be used for a life time, and to be constantly appealed to for information, and in such cases the best is always the cheapest in the long run.

IV. I use as THE BASIS, FROM WHICH TO TRANSLATE, Coleti's Greek, compared with that in the *Collectio Regia* or *Editio Regia* of Paris, A.D. 1644, and that in Hardouin and that in Mansi.

Sometimes I have found the *Collectio Regia* or *Editio Regia* very useful in enabling me to correct a misprint in Coleti; and I have found Hardouin critical and useful. Mansi often incorporates into his edition of the Councils the remarks of Hardouin.

Mansi mentions two Latin Versions of these Acts, that is, the old one, and the new one of the Jesuit, Pelte. He gives both (a).

I had hoped to give in this volume the Greek text of the two Epistles of Cyril of Alexandria which were approved in the first Act of the Third Ecumenical Synod, as well as the Greek of the Twenty Blasphemous Passages of Nestorius, so far as found, which were condemned in the same Act, as well perhaps as the sentence on him at its end. But those things must be deferred to a final volume of Ephesus, or at least to farther on in another volume of this Council. For this volume is large already: and the Greek of those documents with the notes on them, would increase its size and cost more than the buyer might care to give.

(a). Mansi, *Concilia*, tome 4, col. 1123, 1124, writing of the Latin Version given by him of the Acts of the Third Ecumenical Synod says:

“Versio est Theodori Peltani Soc. Jesu allata etiam ab Harduino, qui Graeci textus margini nonnullas apposuit varias lectiones e Cod. Reg. 524, propriasque conjecturas; Latini vero, quasdam voces notata dignas e vetere versione, ac notulas. Haec omnia (licet integram veterem versionem daturi simus ex Baluzio), huc transtulimus, ac utrique textui substravimus.”

RISE AND SPREAD

—OF THE—

NESTORIAN HERESIES,

ON THE INMAN, ON THE WORSHIP OF CHRIST'S HUMANITY, ON
THE EUCHARIST, AND ON THE KINDRED THEMES ; WITH
AN ACCOUNT OF THE CONTROVERSY ON THEM
WHICH IMMEDIATELY PRECEDED THE THIRD
ECUMENICAL COUNCIL AND LED TO IT.

The story of all this is briefly told. Diodore, who was a presbyter of Antioch, and about A. D. 379, Bishop of Tarsus, laid the foundations of the Nestorian heresy (*a*). He had struggled manfully against the Arian heresy, and the Manichean, and the Apollinarian, and had won deserved renown therefor, and, so, had been elevated to the See of the Metropolis of the First Cilicia, and as such had sat in the Second Ecumenical Synod, A. D. 381. On the Divinity of the Father, the Son, and the Holy Ghost he was sound. But the quotations from him which are preserved in the Fragments of St. Cyril of Alexandria's *Treatise* against him which have reached us incontestibly prove that he denied the Incarnation, and worshipped his mere human Christ, *relatively* to the Logos, and gave him the name *Sole-Born*, which is prerogative to God the Word, and asserted that that mere creature shares the Sonship and the Dignity which belong only to the Logos, and was made a "*Complement of the Holy Consubstantial Trinity*." These are chief Nestorian errors, and constitute their *creature-worship* and *its basis*: see those *Fragments* in the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*, pages 320-337, especially pages 328-335, and page 321, note, outer column, where Cyril speaks of him.

(*a*). The article on Diodore, ("Diodorus I,"), in Smith and Wace's *Dictionary of Christian Biography* contains some references to the originals which are worth looking at, but is too favorable altogether to the heretic. St. Cyril of Alexandria, in his Ep. I. to Succensus, calls Nestorius a "*disciple*" of Diodore, and tells us that he was "*darkened by Diodore's books*:" see the place translated in a note, on page 321 of the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*.

In those Fragments I find no mention of the Nestorian one-nature Consubstantiation on the Lord's Supper. But that is no wonder, for only a small part of Diodore's writings have reached us, and even of Cyril's reply to him we have only *Fragments*. But even from the few remains of Diodore's writings which we have it is clear that he held to and taught two out of the three great errors of what was afterwards termed Nestorianism, that is

1, *Denial of the Incarnation ; and*

2, *The relative worship of Christ's separate humanity*, that is of a mere creature, and that hence he was what St. Cyril termed Nestorius, *a Man-Worshipper* (ἀνθρωπολάτρης), that is *a Worshipper of a Man*; and hence that he had slumped through into the fundamental error of paganism.

On the 3d great error, the Nestorian *Cannibalism* (Ἀνθρωποφαγία,) as St. Cyril terms it, on the Eucharist, I have seen nothing of Diodore which is definite either way, as I have just said.

Theodore of Mopsuestia and John Chrysostom were Diodore's pupils and disciples, and Nestorius, and Theodoret, Bishop of Cyrus, were among his disciples and shared his errors (*a*). Indeed the influence of Diodore was very great in the Patriarchate of Antioch as we now term it, in which nearly his whole life seems to have been spent, for his family was of Antioch, and his see, Tarsus, was under it. On pages 112-128, note, I have shown that Diodore, Theodore, Nestorius, Theodoret, and Andrew Bishop of Samosata, all of the Patriarchate of Antioch, and Euthenius of Tyana, all held to what is termed the Nestorian worship of Christ's humanity, and to his denial of the Inman; and in note 606, pages 240-313, and on page 472-474, text and notes on it, we see that Nestorius is denounced by Cyril for holding to what Cyril calls Cannibalism (Ἀνθρωποφαγία) on the Eucharist. And in note 606 we see that Theodoret taught one-nature Consubstantiation in the Lord's Supper, that is the co-existence of Christ's humanity with the bread and wine of the Eucharist, that is His body with the bread and His blood

(*a*). See note "a," pages 320, 321, and note "a," page 337 of the Oxford Translation of *S. Cyril of Alexandria on the Incarnation against Nestorius* and in the note on pages 112-128 in this work above. Pusey in his heretical and idolatrous *Doctrine of the Real Presence*, page 544, states that Chrysostom "*studied under Diodorus (afterwards Bishop of Tarsus).*"

with the wine in the rite after consecration, and to their worship there. And his language seems naturally to imply that such worship had been for some time established in Syria, his home, and the home of the One Natureite against whom he is writing: whether it was originated by Diodore or Theodore of Mopsuestia we cannot say, but as they were worshippers of Christ's separate humanity, and also held to *relative worship*, they could with their creature-serving notions worship it in the Eucharist; whereas St. Cyril who agreed with Nestorius in denying the real presence of the Substance of God the Word's Divinity in the Eucharist; and who differed from Nestorius by denying the real presence of the substance of Christ's humanity there, and also by rejecting the worship of Christ's separate humanity there as *Man-Worship* (*Ἀνθρωπολατρεία*), and who confines all worship to God, in accordance with Matthew iv., 10, could not worship that creature anywhere (b). Compare notes 691, 692 and 693.

It can not, indeed, be said that the Syrians had gone so far into creature worship as Rome and the Greeks have since. For whereas both the Greeks and the Latins now worship angels, the Syrian did not, even as late as Theodoret's day in the fifth century; if his opinion on it was shared by them. For, as Bingham in his *Antiquities*, Book XIII., Chapter iii., section 3 shows, Canon XXXV. of the Council of Laodicea in Phrygia Pacatiana, brands that sin of invoking angels as "*hidden idolatry*," and anathematizes those who were guilty of it, as Theodoret himself as there quoted testifies, and he himself condemns it (c), and, presumably, expresses the Syrian opinion on it. And Chrysostom before him had denounced that God-insulting and Christ-deriding sin, as though a creature could share the One Mediator's office of mediation and intercession on high, or as though His intercession were not all-sufficient (Heb. vii., 25), and alone authorized (John xiv., 6; I. Tim. ii., 5, and I. John ii., 1, 2). See the same section in Bingham.

(b). See Cyril's language above, in note 183, page 79 and pages 102-107, and in note 582, page 225.

(c). See on that Canon, and Theodoret's language on it, in Bingham's *Antiquities of the Christian Church*, Book xiii., Chapter iii., Section 3. Theodoret's words are quoted in Greek and English on page 140 of Treat's *Catholic Faith*. He is also cited by Whitby on Colos. ii., 18. As the Canons of Laodicea were made of Ecumenical authority by Canon I. of Chalcedon it also is part of the faith of the Universal Church.

But we shall find further on, from one of the Nestorian party, a confession of what seems much like the worship of relics. Few of the Syrians of St. Cyril of Alexandria's day were deemed Orthodox. And, whatever was the cause, he refused to insert even Chrysostom's name in the diptychs of his church (z), a position which some think he maintained to the last, and which implies a severe judgment on Chrysostom's Orthodoxy, perhaps also on his salvability. And as some editions of Chrysostom have in places intercession of saints, we

(z). Porphyrius, Bishop of Antioch, A. D. 404-408, would not put Chrysostom's name into the diptychs. That was first done by his successor Alexander, consecrated in A. D. 408, and dead in 418 (Theodoret's *Eccl. Hist.* v., 35). He tried to persuade Atticus, Bishop of Constantinople A. D. 406-426, but he refused till he was, so to speak, forced by the people and the emperor. When he did he tried to induce Cyril of Alexandria to do the same, but failed. I quote Venable's account of this incident in his article on Atticus in Smith and Wace's *Dictionary of Christian Biography*, vol. I, page 209, inner column:

"The apology of Atticus, mean, insincere, cowardly, extenuating the importance of his act, laying the responsibility of it on others—the people so violent—the emperor so urgent—lamenting that a sense of expediency should have compelled him to take a step his judgment disallowed, contrasts most forcibly with the incisive severity and bitter irony of Cyril's reply, while with pitiless hand he dissects Atticus' excuses, and with withering scorn exposes their futility and dishonesty. 'He would as soon be induced to place the name of Judas on the rolls as that of Chrysostom. Atticus must retrace his steps, and remove it at all hazard.' " Theodoret, as was natural, takes sides with his fellow patriarchan, Chrysostom, (See his *Eccl. Hist.* v. 34). It shows his strong dislike of the Egyptians. In the chapters preceding he lauds Chrysostom to the skies. In the same book, Chapter 40, he extravagantly praises the heresiarch Theodore of Mopsuestia: I quote part of it as in the English translation in *Bohn's Ecclesiastical Library*; Italics mine :

"During the time that the holy Theodotus governed the church of Antioch, Theodore, bishop of Mopsuestia, *the teacher of all the churches; and the opponent of all the sects of heresy departed this life. He had been a disciple of the celebrated Diodorus*, and the associate and fellow-labourer of John, bishop of Constantinople. During the space of thirty-six years he fulfilled the duties of the episcopal office, and zealously opposed the heresies of Arius, Eunomius, and Apollinaris; and *he led his flock to excellent pasturage.*"

This is said of a heretic, whose errors St. Cyril of Alexandria, approved by the Third Ecumenical Synod, condemned : and whom the Fifth Ecumenical Council anathematized with his heresies, and their defenders, of whom Theodoret was one, in its Anathemas XII., XIII. and XIV. Inasmuch as Theodoret had such a high opinion of Theodore it was no wonder that he was led astray by him and became a champion for his heresies.

can save his reputation for soundness, only by regarding them as interpolations, as some scholars do, and as may well be the case. On the whole subject of the creature-worship of the Nestorians see above, notes 183, 582, 679, 680 and 688. And so likewise on the Eucharist his language is sometimes so suspicious, especially when we remember that he was of Antioch, and had studied under the heretic Diodore of Tarsus (*d*), that we are compelled to remember his rhetorical and passionate style and his wont to use even stilted and extreme language as an orator or writer, before we can make it accord with the anti-real-presence doctrine of St. Cyril which was approved by the whole Church at Ephesus. Whereas, at Alexandria the doctrine and certain externals of the Lord's Supper had been preserved with wondrous faithfulness and adherence to New Testament example, when they had been altered in most other places. For some of the Egyptians still took the Eucharist after a full meal and at evening (*e*), as Christ and his apostles did at the first Eucharist (Luke xxii., 20). And so Paul celebrated the rite at night at Troas on the first day of the week, and presumably after a full meal, for fasting was always forbidden on the Lord's Day, the day of the joyful resurrection of our Redeemer and Surety (*f*). But Chrysostom, who was ordained Deacon at Antioch about A. D. 380-1, and Presbyter there in A. D. 386, and who served there as such till A. D. 398, when he was made Bishop of Constantinople, protests that he had never given the communion to any one who had eaten just before it, and that he had never baptized just after eating (*g*), which means that on such an occasion he always received the communion fasting, for then Baptism and the Communion were given

(*d*). Sozomen's *Eccl. Hist.*, Book VIII., Chapter 2 ; Socrates' *Eccl. Hist.*, Book VI., Chapter 3, and Theodoret's *Eccl. Hist.*, Book V., Chapter 40. I have quoted the last mentioned place in the last note above. Pusey states the same fact on the basis, I presume, of the above references, on page 544 of his idolatrous, Anti-Cyrrillian and Anti-Third Council *Doctrine of the Real Presence*.

(*e*). Sozomen's *Ecclesiastical History*, Book VII., Chapter 19 ; Socrates' *Ecclesiastical History*, Book V., Chapter 22.

(*f*). See Bingham's *Antiquities*, Book XVI. Chapter viii., Section 3 ; Book XX., Chapter ii., Section 5 ; and Book XIII., Chapter VIII., Section 3.

(*g*). See Bingham's *Antiq.*, Book XV., Chapter vii., section 8, where Chrysostom's words are quoted.

at the same service (*h*). And how pure the Alexandrian Church was on doctrine in Cyril's day in contrast with the Syrian is told in note 606, pages 240-313, below, and especially pages 250-313, in his own words, and in those of his Syrian opponents, Nestorius and Theodoret, and on pages 472-474 below, text and notes. The Alexandrian Church as represented by St. Cyril was entirely free from all Consubstantiation and Transubstantiation views of every kind, and from the Consubstantiation sequence of worshipping the bread and wine as, according to Theodoret, containing not indeed Christ's Divinity, but His real human flesh and blood, which is therefore termed *one nature Consubstantiation*, and from the Transubstantiation sequence of worshipping the transubstantiated bread and wine, or wafer and wine, as actually whole Christ, body and blood, soul and Divinity. And, so far as appears, no one at that time held to Two Nature Consubstantiation, that is to the Consubstantiation of Christ's two Natures, the Divinity and the humanity, with the bread and wine.

These wide divergences between Orthodox, God-alone worshipping Alexandria, and creature worshipping Antioch prepared the material for the conflict between God's truth and man's error, though the elevation of one of the Syrian School, Nestorius, to the throne of Constantinople transferred the scene thither. He was consecrated Bishop of that chief see of the East on April 10, 428. His episcopate was destined, through his own fault, to be very short. A presbyter, holding to the anti-incarnation heresy of Diodore of Tarsus and Theodore of Mopsuestia, was to start the controversy by denying the Inman in denying that the expression *θεοτόκος*, that is, *Bringer Forth of God*, may be used of the Virgin: for that expression guards and defends the truth that Christ is very God, and not a mere man, and so does away with Nestorius' worship of His mere separate, created humanity. There was then no worship of the Virgin Mary. St. Epiphanius ascribes the Collyridian heresy, which first advocated it, to the devil (*Epiph. on Heresy LXXIX.*, Sect. 1).

I will first quote the account of it given by one who was an ad-

(*h*). Bingham's *Antiq.*, Book XII., Chapter i., sections 1, 2, 3, 4 and 5; and Book XV., Chapter iv., section 7, where, at the end, however, he is unwise and opposed to the primitive custom in arguing against the restoration of infant communion. He tells us there that "Bishop Bedel and some others have declared entirely for it," which is vastly to their credit.

vocate, and a native of Constantinople, and who was a resident of it when the controversy rose: but who is deemed by some to have been a Novatian, a charge which seems likely to be true. In his *Ecclesiastical History*, Book VII., Chapter 32, he writes:

“There was with him [Nestorius] Anastasius, a presbyter, who had come with him from Antioch. He [Nestorius] held him in much honor, and made use of him as an adviser in his affairs. And once Anastasius while teaching in the Church said, ‘*Let no one call Mary Bringer-Forth-of-God (i).* For Mary was a human being; and it is impossible for God to be brought forth by a human being.’ When that was heard it troubled many clerics and laics at the same time. For from of yore they had been taught to say that the Anointed One (*j*) is God, and by no means to separate him as Man in the Economy from His Divinity, for they were persuaded by the language of the Apostle which says, ‘*Yea, though we have known Anointed after the flesh, yet now henceforth know we him no more (k).*’ And [again he writes], ‘*Wherefore, leaving the doctrine on Anointed, let us go on unto the perfection (l).*’ Therefore, as I have said, trouble having arisen in the Church, Nestorius hastened to ratify the doctrine of Anastasius, for he was not willing that the man who had been honored by him should be convicted of being a blasphemer; and he taught continually before the Church on that matter, and, with too great love of strife, made the controversies regarding it, and everywhere rejected the expression *Bringer-Forth-of-God (m).* Wherefore the controversy on that was understood by some in one way and by others in another, and division arose in the Church; and, like men engaged in a night-battle some said one thing and others another, and at the same moment they assented and they denied. And among the most Nestorius had the reputation of asserting that the Lord is a mere man, and of bringing into the Church the doctrine of Paul of Samosata and of Photinus. Moreover, so great was

(i). Greek, ὁ Ἀναστάσιος διδάσκων ἔφη, Θεοτόκον τὴν Μαρίαν καλεῖτο μηδεῖς.

(j). Greek, τὸν Χριστόν

(k). II Cor. v., 16.

(l). Heb. vi., 1. Bright's Greek text of Socrates has not here the Greek for “*the principles*” of our Common Version. The omission may be due to a slip of Socrates' memory or to the carelessness of a copier or a printer.

(m). Greek, Θεοτόκος.

the controversy and trouble which arose on that, that even an Ecumenical Synod became necessary" (n).

St. Cyril of Alexandria in his *Five-Book Contradiction of the Blasphemies of Nestorius*, Book I., Chapter 6, shows what the Orthodox Champion, Eusebius, afterwards Bishop of Dorylaeum, meant when he began in open church his opposition to a sermon of Nestorius in defence of his heresy; he was not striving about the worship of the Virgin Mary, nor was Nestorius, but was contending for the Incarnation, which Nestorius attacked, and he began to defend (a). Cyril after contending for the truth that God the Word by his eternal Substance took flesh in the womb of the Virgin, and put on a man there, and in that man was born out of her, and that it is right therefore to speak of her as *Bringer-Forth-of-God* (b) to guard the Incarnation and the verity of His Divinity, comes to give an account of how Nestorius struggled against that truth of the Inman, and that expression which guards it. I translate Cyril here :

"The God-inspired Scripture therefore has witnessed that we have been wont to think aright when we affirm that God was brought forth in the flesh for the salvation of all. But forasmuch as the Symbol (c) of the Church's faith sets forth the truth against his (d) most novel dogmas, which Symbol the Fathers gathered aforetime in the city of the Nicaeans defined through the illumination of the Spirit, he, fearing lest some educated in the truth by their utterances (e) might nevertheless in some way preserve through [everything] the sound faith, tries to slander [it], and he

(n). I have translated the above from Bright's Hussey's Greek text of Socrates' *Eccl. Hist.*, Book VII., chapter 32.

(a). On him see a note below.

(b). Greek, Θεοτόκος.

(c). Greek, τὸ Σύμβολον, that is the Creed. The particular Creed here meant is that of the First Ecumenical Synod which St. Cyril recites in full in his Longer Epistle above on pages 213 and 214. He explains the Orthodox sense of it against Nestorius in what follows there. It is recited in Act I. of the Council, pages 50, 51. Both that, and the only other Ecumenical Creed, that of the Second World Council, were read in the Fourth Synod.

(d). Nestorius'.

(e). That is, the utterances of the Nicene Fathers in that Creed. Perhaps he may mean also their utterances in their Synodal Epistle and in their XX. Canons. See them all in Vol. I. of Nicaea in this Set. P. E. Pusey's English

alters the reference of the words (*f*), and dares to falsify the very

translation here has a bad blunder, for it brings in a sense directly contrary to the true. He renders the Greek, ἐπειδὴ δὲ τοῖς νεωτάτοις αὐτοῦ δόγμασι τὴν ἀλήθειαν, καὶ αὐτὸ τῆς ἐκκλησιαστικῆς πίστεως ἀντεξάγει τὸ σύμβολον, κ. τ. λ., as follows: "*but since to his most novel dogmas he opposes the truth and the very Symbol of the Church's faith,*" etc. But that makes utter contradictory nonsense. For, as we see in Nestorius' Epistle, pages 155-166 above, Nestorius did not *oppose the truth to his most novel dogmas*; but Cyril of Alexandria did that. Nor did Nestorius *oppose "the very Symbol of the Church's faith to his...most novel dogmas."* On the contrary, in his Epistle to Cyril on pages 155-166 above, he strives to make out that it agrees with "*his most novel dogmas.*" The true translation is that given in the text above, which agrees with all the facts, viz., "*But forasmuch as the Symbol of the Church's faith sets forth the truth against his most novel dogmas.*" On page 166 above after the reading of Nestorius' heretical Letter to Cyril, Cyril asks the Ecumenical Council,

"Does this seem to be in harmony with the Faith defined in the Holy Synod of the Holy Fathers assembled aforetime in the city of the Nicaeans. or not?"

And their answer in effect is, It does not, but the explanation of the Faith by Cyril does. See the responses of the prelates there. Indeed, just before, after the reading of Cyril's Shorter Epistle to Nestorius, he says to the Council regarding it:

"This Holy and Great Synod have heard that which in advocating the right faith I have written to the most religious Nestorius. And I think that I am not convicted of straying in any respect from the right doctrine of the Faith, that is of transgressing the Symbol put forth by the Holy and Great Synod aforetime collected in the city of the Nicaeans. And I implore your Holiness to say whether I have written such matters correctly and blamelessly and in harmony with that Holy Synod, or not."

Juvenal, Bishop of Jerusalem, said: "The holy Faith put forth by the Synod in Nicaea being read [that is, he means the Nicene Creed just read], the Epistle of the most holy Archbishop Cyril and those things which were put forth by the Holy Synod are found to agree, and therefore I assent to these pious dogmas and approve them." And so Bishop after Bishop testifies and votes, and the Epistle of Cyril is approved.

(*f*). Nestorius divided the expressions and names used of Christ in the Scriptures and in the Nicene Creed between His two natures, some to His Divinity, others to His humanity, and still others to both natures: whereas Cyril attributes all pertaining to His Divinity to It as of natural right pertaining to It, and those referring to His humanity he ascribes Economically to God the Word to avoid invoking and otherwise worshipping a creature, that is the Man put on, as is told on pages 237-240, volume I. of *Nicaea* in this Set: see there. Nestorius, on the contrary, would give to the Man, the mere creature put on, the names and the worship of God the Word *relatively*, after that Pagan excuse

force of the ideas (*g*). For when he himself was using *profane and vain babblings* (*h*) in the midst of the Church (*i*), a certain man of the very seemly class and as yet reckoned among laics, but who had gathered within himself admirable learning was moved with fervent and God-loving (*j*) zeal and with piercing cry said that the Word Himself who was before the world has undergone a second birth also, that is to say the one in flesh and out of a Virgin (*k*). And at

and evasion, and so fell into what St. Cyril again and again calls *the worship of a Man* (ἀνθρωπολατρεία), (see for examples of Cyril and Nestorius on that in the note on pages 81–98, 109–112, 113–115), for which Man-Worship Cyril anathematizes him in his Anathema VIII., page 331 above. He pronounces the Church's curse on him in his Anathemas IV. and XII. for, in effect, denying the doctrine of Economic Appropriation, and for dividing the Son's names and the expressions used of Him between His two Natures: see above pages 325, 355–358, text, and compare pages 241–268, text.

(*g*). The meaning here is much the same as is mentioned in the last note, for when Nestorius *altered the reference of the words* of the Creed of the 318, he at the same time thereby *dared to falsify the very force of the ideas*, that is the sense of the Creed.

(*h*). I. Tim. vi., 20: II. Tim ii., 16.

(*i*). Whether the words "*midst of the Church*" refer to the middle part of the Church I am not sure. But the ambon or pulpit was in some of the Eastern Churches a raised platform in the middle of the Church as it is still, I think, in some Nestorian Churches. I have seen the same thing in an old-fashioned Jewish Synagogue. Perhaps the Jewish Christians of the first century brought that custom into the Church from their former use of it.

(*j*). Or "*dear to God.*" The Greek is φιλοθέω ζήλω.

(*k*). This defender of the Incarnation was Eusebius, a layman. On him and on his opposing Nestorius in open Church, see note "r," page 25 of the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*. It is on the above passage. I quote a part of it: "Eusebius, an Advocate at Constantinople; he afterwards put out a protest addressed to the Clergy and Laity of that city (Conc. Eph. part. I., Cap. 13, t. iii, 888, ed. Col.) that Nestorius was reviving the false teaching of Paul of Samosata, condemned nearly two centuries before; (Marius Mercator, whose translation into Latin of S. Cyril's *Defences* of his 12 Chapters or *Anathemas* against Nestorius' errors, and of his *Scholia on the Incarnation*, has come down to us, likewise put out a paper of like kind, Opera, pp. 50 sqq. ed. Baluz. 1684). Many years on we read of Eusebius, as Bishop of Dorylaeum in Phrygia, as a friend of Eutyches, but after fruitless efforts to reclaim him, also his accuser before S. Flavian, Archbishop of Constantinople." A Council at Constantinople with Flavian as President, by right of his see as the first of the East, dealt with that matter. It met in November, 448. "Before this Synod the Bishop Eusebius accused

that the crowds burst into an uproar, and the most and understanding part honored him with no mean praises as pious and most full of understanding, and not imparticipate in correctness on the dogmas(*l*), though the others raged against him: but [Nestorius] himself, interrupting, straightway approved those whom he had destroyed by teaching them his own errors, and he whets his tongue both against him who endured not his heresies (*m*), and moreover against the holy Fathers who made the pious Definition of the Faith (*n*) as a law unto us, '*which we have as an anchor of the soul, both sure and steadfast*' (*o*).

" '*For I rejoice,*' said he, '*in beholding your zeal : but from the thing itself is a clear refutation of the foulness of what has been said by the wretched man* (*p*): *for if we assert two births of him we make him*

Eutyches, who was condemned" [as a One-Natureite]. "The August of the next year, 449, the Robber Council of Ephesus deposed S. Flavian (whose martyrdom followed immediately, for he was driven into exile to Epipa in Lydia, and died there), and Eusebius. Eusebius was likewise ejected from his see, and stayed at Rome as Pope S. Leo tells the Empress Pulcheria in a letter (S. Leo ad Pulch. 59 [79, col. 1037, ed. Ball.] cited by Fleury 27, 49 English translation): Eusebius was at the Council of Chalcedon, he was vindicated at the close of the 1st Session (t. iv. 1189, Col.). In the third Session he presents to the Council a petition against Dioscorus (ib. 1249, 1251). In the fifth Session he was one of those engaged in the *handling concerning the holy faith* *τρακταῖσάντων περὶ τῆς ἁγίας πίστεως* (ib. 1452): he signs in the sixteenth Session (ib. 1737). A rescript of the Emperor Marcian annuls all that had been done against him. . . . Eusebius' brave and loyal conduct on this present occasion *while yet a layman*, is mentioned in the Council of Chalcedon itself; for when that Council had heard the Letter of S. Cyril to John, Archbishop of Antioch, to which they gave the Ecumenical sanction of the Church, some of the Bishops called out, *Εὐσέβιος Νεστόριον καθεῖλε*, *Eusebius deposed Nestorius*. It is likewise mentioned by Evagrius (Eccl. Hist. i., 9) who says, *τὴν ἐπισκοπὴν τοῦ Δορυλαίου διέποντος, ὃς καὶ ῥήτωρ ἐπὶ τυγχάνων, πρῶτος τὴν Νεστορίου βλασφημίαν διέλεξε*, *exercising the Bishop's office at Dorylaeum, who while yet an advocate first convicted the blasphemy of Nestorius*. Leontius (in the 7th century) writing against Nestorius and Eutyches (contra Nest. et Eutych. lib. 3 in Galland. *Bibl. Vet. Patrum* xii., 697) speaks of it too."

- (*l*). That is, the dogmas of the Christian faith.
- (*m*) Eusebius, afterwards Bishop of Dorylaeum.
- (*n*). The Nicene Creed.
- (*o*). Heb. vi., 19.
- (*p*). Eusebius.

two Sons. But the Church knows [only] one Son, the Master Anointed' " (q).

This plainly shows that Nestorius did not believe that God the Word was born out of the Virgin, a denial which he makes elsewhere, as we see in other parts of this work (r), whence it necessarily follows that his Christ was a mere Man, and that all worship of him was therefore what St. Cyril again and again brands it as being, that is mere Man-Worship (*Ανθρωπολατρεία*), that is the *worship of a mere Man*, that is a return to the fundamental error of paganism, *Creature-Worship*. Nestorius believed in one birth only of the Consubstantial Logos, that is his birth *out of the Father before all the worlds*, as the Nicene Creed has it.

Here then Nestorius and his presbyter Anastasius were the attacking parties. And the quotations from his Sermons in St. Cyril's *Five Book Contradiction of the Blasphemies of Nestorius* prove conclusively that the heresiarch denied the Incarnation, held to the worship of the separate humanity of Christ, and therefore to Creature-Worship, and that he held to one-nature Consubstantiation, and consequently to what St. Cyril terms *Cannibalism* (*Ανθρωποφαγία*) on the Lord's Supper, and to the other heresies attributed to him (s).

(q). Greek, τὸν Δεσπότην Χριστόν.

(r). See above, especially pages 156, 157, 158, 159, 161, 162, 163 and 164, where Nestorius denies the Incarnation in his own Epistle to Cyril which was condemned by the Ecumenical Council: and pages 404-418, text. It should be well remembered that the Universal Church has anathematized every one who refuses to anathematize Nestorius, and every one who asserts that the Third Ecumenical Council condemned Nestorius without examination or inquiry, or that it was unjust in condemning him and his fellow heretics, Theodore of Mopsuestia, Theodoret, and the rest of them: see anathemas XI., XII., XIII., and XIV. of the Fifth Ecumenical Synod.

(s). It is strange how men who are learned in some things blunder in others. For instance, Hefele, in the English translation of his *History of the Church Councils*, Vol. III., page 15, tells us that a "fragment" of one of Nestorius' sermons "is directed entirely against the *communicatio idiomatum*," as though St. Cyril of Alexandria or any other of the Orthodox held that heresy! Nestorius held to the error that God the Word's name and worship may be given to the Man put on for the sake of the Word, that is, *relatively* to the Word, which is the idolatrous and creature worshipping part of the heresy of the *Communication of Properties*, which paganism St. Cyril, moved by the Holy Ghost, curses in accordance with Galatians i, 8, 9, in his Anathema VIII..

Nor did he stop with maintaining them. He went further and

which is approved by the Third Ecumenical Council. It is also condemned in his Long Epistle, which was also ratified by that Synod : see page 225 above. And it was condemned with Passages 6, 7 and 8 of Nestorius on pages 459-462 above ; and by the Fifth Ecumenical Council in its Definition and in its Anathema IX. So that it is most clear that both Cyril and the Universal Church have condemned and anathematized that part of the doctrine of the *Communication of the Properties of each of Christ's two Natures to the other*. And according to Dr. Schaff in his *Creeds of Christendom*, Vol. I., page 320, that was the only kind of *Communication of Properties* that "the Form [of Concord] and the Lutheran Scholastics" taught. For he says there that they ' *rejected* ' "the communication of the attributes of the human nature to the divine nature." They believed therefore only in the communication of the attributes of the divine nature to the human nature, which inevitably leads to the Nestorian creature worship of calling a mere man *God*, and of bowing to that mere man, praying to him, and giving him other acts of worship which are, in effect, explained on page 321, as *relative* to God the Word. As I have shown further on in a note, the Lutherans did worship his humanity. On pages 317-328 of that volume Schaff points out the great difference between the Theology of the Lutherans and that of the Reformed on the matter of the *Communication of Properties*. The Reformed, on that matter, came much closer to the position of Cyril and of the Universal Church in the decisions of Ephesus. Winer, in his *Confessions of Christendom*, page 118 of the English translation, gives a statement of the controversy on the *Communication of Properties* which is clear and useful. He shows that the Lutheran position on that point was Nestorianism. I have shown that more fully in a note in this volume further on. Winer adds on the same page 118 ;

"The Roman Catholic Church, as such, took no part in the controversy; only a few of her polemical divines have expressly declared against the *Communicatio Idiomatum* : Bellarm. *de Christo*. iii., 10, seq. ; Becan. *Man. Cont.* ii., 1 ; Klee, *Kath. Dog.* i. 445." Hefele seems therefore to imply that the Fragment of Nestorius' Sermon, in making against the dogma of the *Communication of Properties*, agreed with some of his own Roman theologians. If so they were heretics and opposed to Cyril and to Ephesus. The fact is that Hefele did not understand some parts of the controversy between Nestorius and St. Cyril. St. Cyril denied that the name, the attributes, or the worship of God the Word can be ascribed to the mere Man, the mere Creature put on by Him. On the other hand he held that all the things of God the Word and all those of the man put on must be ascribed to God the Word alone, the divine things as belonging naturally to his Divine Nature ; and the human things of the man put on, are to be ascribed to him Economically only, to avoid *worshipping that Man* (*Ἀνθρωπολατρεία*), which he denounces again and again as opposed to Christ's law in Matthew iv., 10, and to other texts of Holy Writ. Strangely enough, Luther, while Nestorian in ascribing the things of God the Word to His humanity, nevertheless, according to Dr Schaff in his *Creeds of Christendom*, vol. I., page

deposed clerics and persecuted laics for defending the sound doctrines which in his ignorance he hated and despised, for he would not endure God's truths opposed to those infidelities and paganizings.

The news of the controversy and the persecution of the Orthodox travelled rapidly and reached Cyril at his home in Alexandria. The wrong done by Nestorius to his opponents among his clergy and people called for help. The Faith itself was at stake. Nestorius was vehement and active. He had *a zeal for God, but not according to knowledge* (a). Socrates, his contemporary at Constantinople, tells us how when he was ordained on April 10, 428, to the throne of that city, "*straightway, when preaching,*" he said, "*to the Emperor before all the people; Give me, O Emperor, the earth purged of the heretics, and I will give thee the heaven in return. Assist me to destroy the heretics, and I will assist thee in destroying the Persians*" (b). On the fourth day after his ordination (c) he destroyed an oratory of the Arians. He moved against the Novatians, to whom Socrates is thought by some to have belonged, but his impetuosity was checked by the counsel or exhortation of the authorities. He did much against the Quartodecimans, that is the Fourteenth-dayites, of Lydia and Caria, though an insurrection or riots were the result, in which some died (d). He induced by his example, according to Socrates (e), Antony, Bishop of Germa in Hellespontus, to crush the Macedonians, but they killed him: on which account Nestorius persuaded the authorities to take away their churches, when some of them came over to the faith of the Consubstantiality. In this disposition to get rid of the heresies which infested some places and were disturbing and disorganizing elements against

320, "boldly uses such expressions as 'God suffered,' 'God died.'" See the German there quoted in a note, which accords with Cyril's Anathema XII., approved by the Third Council, and with his doctrine of Economic Appropriation, made Ecumenical by the same Synod, for it approved Cyril's two Epistles which contain it.

(a). Rom. x., 2.

(b). Socrates' *Eccl. Hist.*, Book VII., Chapter 29.

(c). The Greek has "*on the fifth day,*" but according to our way of reckoning it was the fourth.

(d). Socrates' *Eccl. Hist.*, Book VII., Chapter 29.

(e). Id., Chapter 31.

Church and State, Nestorius acted as the good kings Josiah and Hezekiah acted against error, such as idolatry, and its maintainers, and as the blessed Reforming King Edward VI., and Elizabeth, the greatest of queens, acted against the Romish idolaters, the Anti-Trinitarians, the Anabaptists, and other wild sects whose devotees, if successful, would have ruined Church and State in England. They may ruin it yet, the more especially as the Orthodoxy then enforced against ignorant idolatrous Romanizers and wild and ignorant and anarchizing sectarianizers inside the Church of England is, alas ! enforced no longer by the wretched and utterly unworthy Bishops of it now. The Church has never faulted, therefore, Nestorius for doing his duty in suppressing heresies (a). His fault lay

(a). De Pressensé in his article on Augustine of Hippo in Smith and Wace's *Dictionary of Christian Biography*, Vol. I., page 218, inner column, has a good passage from him in favor of the duty of the civil magistrate to suppress heresy from which De Pressensé unwisely dissents. The Universal Church in her VI. Councils is committed to the principle that it is his duty to suppress all creature invocation and image worship, etc. The Great Reformers of the Continent, Luther, and Calvin, as well as the English Reformers, all admitted the principle and acted on it, as the pious Reforming Kings Josiah and Hezekiah had done before them. That man who would let idolatrizers, Mormons, Mohammedans and others propagate their errors in Christian lands and seduce and ruin the souls of the simple, (alas ! always a numerous class and easily gulled), and stir up civil war, is guilty of a false and traitorous liberalism which is really treason to Christ and to souls. God's ancient law forbade marriage with such and permitted them not to have part or lot in the governing of Israel, and prohibited them from ever being regarded as a part of the nation and from owning any land in it. But alas ! under the teaching of infidels we are permitting the contrary to all these laws of God, and so, many of our people are being perverted by such and they are ruining Church and State. We should for our own safety at once oust all such elements from our midst and keep them out. Our country is ours as much as our homes are. Indeed, it is the common home of us all. We may therefore keep out of it whom we will. It was settled by men who worshipped the Triune God alone. They alone governed it, and were therefore blessed. But God has promised to curse the idolater and the creature-invoker, as he always has. And the more of them and of Mormons and Mohammedans we admit, and the more we let them vote and so govern, the more of God's curse we admit on ourselves and on our government. Rome and the Mohammedans are taught by their religion to crush us. Both of them have been the cause of the deaths of vast numbers of Christians. So will they do again if they can. And the Mormons look forward to the time when they shall subjugate and rule us. Such elements therefore should have no place among us. Nor should the blasphemous, Christianity-hating, Christ-blaspheming

in going so far as to attempt to destroy the Orthodox and saving

Jew. See the fake bread riots he raises in New York, and his demand that the State or city shall furnish work at his own rates of pay, though most that make this demand have been but a few years in this land. Their demand in effect means that the Christian people of New York State shall pay for allowing them to live among us, when they can go back to their own country but will not so long as we let them vote and rule us. There is said to be 250,000 of them in New York City alone. The riotous, anarchic, socialistic, nihilistic, and other disturbing elements among us are nearly all from Romish or Jewish homes, and most of them are foreigners, and will compel us to increase our police and military force to rule them. They force us now to pay for the property which they destroy in their riots and disorders, and to pay also for the militia who are called out to suppress them. In this way they have saddled debts of millions on us in places, under which our patient and peaceful people groan. Yet the New Testament forbids us to intermarry with them (II. Cor. vi., 14-18; I. Cor. vii., 39); and they also forbid marriage with us, so far apart are we in heart and aims and hopes: and we are taught that idolaters and the unbaptized can not be saved (I. Cor. vi., 9, 10; Galat. v., 19-22; and Rev. xxi., 8). We are taught that if we receive into our houses or even bid God speed to an opponent of the Trinity and the Incarnation, we are *partakers* "*of his evil deeds*" (II. John xi.). Does not this principle apply to the Mohammedan and the idolater also? Does it mean that we should not only receive them into our national house, but make them partakers of its property and of rule over us?

But it may be said that this principle that the civil magistrate should prevent the spread of the poison and curse of Anti-Christian error and Anti-Christian rule and tyranny over us, is liable to abuse; that it may be applied by errorists to the crushing of the truth. I answer, that is true, but so long as we follow the decisions of the Holy-Ghost-led Six World Councils we shall not go astray, but shall preserve our homes, our families, and our country from cursing spiritual and material. For "*Righteousness*," taught by God's ministers of the spirituals, and enforced by God's ministers of secular things (Rom. xiii., 1-8) in law and in Government as in Solomon's earlier days, and as in the days of pious rulers in all times, "*exalteth a nation; but sin is a reproach to any people*" (Prov. xiv., 34). "*Godliness*," so taught and enforced, "*is profitable unto all things, having promise of the life that now is*," and that now as ever both in Church and State, "*and of that which is to come*. Oh! that we had an Orthodox Six Councils party in this land to so rule and govern it to God's best pleasing and to our best good, and to the best good of all our people, that it may be made Immanuel's land! God grant it soon. For it will come. For it is predicted that *the Kingdoms of this world are to become the Kingdoms of our Lord and of his Christ* (Rev. xi., 15), and he and his saints are to reign on this earth a thousand years (Rev. xx., 1-7). We should leave therefore the infidel Tom Jefferson's theories of government without God and Christ and His Church, and follow the higher constitution of God's Word and God's Church in our State no less than in our Church. God grant it soon, and that every day

Faith itself, as is told above. If, as is thought by some, and as I myself also incline to think, Socrates was a Novatian, his dislike of Nestorius for suppressing heresies and attempting to suppress his schism is easily explicable on the ground and principle that

“ No rogue e’er felt the halter draw,
With good opinion of the law.”

Nestorius’ Book of Sermons or Expositions on the matters involved in the controversy went forth. It created havoc with the faith of some. It reached Egypt, and might have affected the minds of some of Cyril’s monks. This led him as a faithful pastor to write his valuable *Epistle to the Monks of Egypt* in which he defends the doctrines of the Inman and that God alone is to be worshipped, against Nestorius’ assault on them. For he saw at once that Nestorius’ denial of the Incarnation necessarily resulted in the worship of Christ’s mere humanity, which, of course, is Creature-Worship, that is the Worship of a creature. And hence, at the very outset, on his entering the lists as a Champion for Christ’s Orthodoxy, he denounces both errors and warns against them. He writes to the Monks especially, because in the Nicene Controversy and before him, the Monks who preserved bodily chastity had ever been foremost to defend spiritual chastity, and to reject the spiritual whoredom of worshipping creatures (a).

Probably, about that time Cyril put forth his *Five Book Contradiction of the Blasphemies of Nestorius*. At the beginning he tells us that he had “*met with a certain book by the person who put it together*” (b) which has a large collection of Homilies, which are arranged consecutively [as to time] and, so to speak, in order.” Cyril goes on to say that if he had deemed what its author had written would come

we may by our own efforts, votes, and prayers, come nearer to it, and get farther every day from the vile Tammany politics and vile political sheets which rule and waste and ruin.

(a). See on that page 115, Vol. I. of Nicaea in this Set, where *Hooper* in line 13 from the foot of the page should be *Jewell* and *Gloucester* should be *Salisbury*.

(b). Nestorius. Cyril speaks in this indefinite way, perhaps out of charity to Nestorius, that he might draw him to repent by gentleness in suppressing his name. What precedes is largely an exhortation to keep the faith and to avoid error, which Nestorius might well take to himself.

to naught he would have deemed it wise to hold his peace and to counsel others to do the same, lest wider publicity should be given to the evil in it. His motives have been grievously slandered by should be friend and foe. His resistance to Nestorian errors has been ascribed to jealousy of the great see of Constantinople, and I know not to what else. But his own story told in his own words in the same place on that book shows the prudence, and at the same time the self-sacrifice of his own soul. The see of Constantinople was a strong foe to fight against, The Second Ecumenical Synod in its third Canon had made it the second see of the Christian World, and the first of the East. And Wiltsch in his *Geography and Statistics of the Church*, English translation, Vol. I., pages 145-154, shows that Nectarius, who was Patriarch of Constantinople, A. D. 381-397, exercised Appellate Jurisdiction not only in the Dioceses of Asia Minor and Pontus but also, in one case at least, in the Patriarchate of Antioch; and, if he could interfere in the jurisdiction of Antioch, there was no power to hinder him from interfering in the Patriarchate of Alexandria. So that Cyril had cause to dread lest Nestorius might interfere with him and deprive him of his rights and of his see if he opposed his errors. Indeed as the Court Patriarch he had great power with the Emperor. Theodosius the Second's dislike to Cyril and his threat against him in a letter of this period shows how much and how unjustly he had been influenced against him. Cyril therefore in taking the side of God's truth perilled for it his rank and honors. Indeed, further on during the session of this very Council, we shall find the Emperor depriving him of both for a time, and indeed of his liberty besides, till he was induced by others to be less severe. Wiltsch, as just referred to, shows how Chrysostom, Arsacius, and Atticus, who were Bishops of Constantinople between Nectarius and Nestorius, enlarged the power of their see against the Canons, and got the Emperor to help them: so that they had about as much power over the Bishops of the Eastern Empire as Rome had over those of the Western. Indeed it may be justly said that each of those great sees advanced at about an equal pace (*pari passu*) in their struggle to secure the headship and control of the bishops of its own Empire and to get the power of receiving Appeals from them, in other words the power of Appellate Jurisdiction over them. In the West we find Hilary, Metropolitan of Arles in Gaul, resisting Leo I. of Rome in that matter as he had a

right to do by the Canons of the first three Ecumenical Councils. But, in A. D. 445, Leo induced the Western Emperor, Valentinian III., to issue an edict overriding their Canons and giving him the power of Appellate Jurisdiction there and in those parts of the West to which the secular power of the Empire still extended, and so Hilary and Gaul were subjugated by force (*a*). In Latin Africa, as will be told elsewhere in this Set, Leo's predecessors, Zosimus, Boniface, and Celestine, met with stout resistance on the part of the Bishops, and utterly failed to get it (*b*). In Britain, in the period of Augustine's life there, towards the end of the sixth century or the beginning of the seventh, we find the British Christians refusing to submit to Rome, to the Patriarchate of which indeed they had never belonged, but were always, as now, autocephalous (*c*). For originally Rome's Patriarchate did not extend outside of Italy nor even include all of it (*d*).

But while Rome was thus trying to subdue parts of the West and was violating the Canons of the Ecumenical Synods, to concentrate all Western Ecclesiastical power in Rome by getting the authority to receive appeals from it all, and to that end trying to get the Emperor to back it with his secular forces, how fared it with the attempt of the Bishop of Constantinople to subdue all parts of the East by getting the power of Appellate Jurisdiction over it all, and to violate the Canons of the first three Ecumenical Synods in order to effect it, and to induce the Eastern Emperor to back up his designs by the civil and military power? Wiltsch, in the place last cited, tells us. Canon III. of the Second Ecumenical Synod, as understood at Constantinople, gives him the same power in the East as Rome had in the West. And although it does not state the exact limits of his Patriarchate, and though its Canons II. and VI. forbade him to exercise jurisdiction outside of Thrace, nevertheless

(*a*). See the article in Smith and Wace's *Dictionary of Christian Biography* on Leo I. of Rome and that on Hilary there.

(*b*). See *id.*, the articles on Popes Zosimus, Boniface, and Coelestine I., and more fully in Chrystal's Articles in the *Church Journal* of New York for 1870, (Aug. 10 and after), on the Struggle in Centuries V. and VI. of Rome to get Appellate Jurisdiction in Latin Africa.

(*c*). See Bingham's *Antiquities*, Book IX., Chapter i., sections 9-12 inclusive.

(*d*). *Ibid.*

we find before Ephesus, its Patriarchs exercising it in the Dioceses of Asia, Pontus, and the East: and, as Wiltsch states, Atticus, its Bishop, "obtained from the younger Theodosius, in 421, the law, *that no Bishop should be ordained in the dioceses of Asia, Thrace, and Pontus, without the sanction of the Bishop of Constantinople*, according to which law, also, Eastern Illyricum was added to the primateship of Constantinople" (Wiltsch's *Geography and Statistics of the Church*, English translation, vol. I., page 150). Boniface, Bishop of Rome, however, got back Eastern Illyricum, and Rome held it till A. D. 730, when Leo the Isaurian, Emperor of the East, gave it to the See of Constantinople, together with parts of Italy which had always appertained to the jurisdiction of Rome, that is Calabria and Sicily (*b*). Finally, only about twenty years after the Third Ecumenical Council, that is in the Fourth World Council in A. D. 451, against the protests of the Roman legates, it got by its Canon XXVIII., the three great Dioceses of Thrace, Asia, and Pontus, and the Churches among the barbarians, and by its Canon IX. it secured the right of Appellate Jurisdiction over every Patriarchate and Province of the Eastern Empire, which indeed it had at least in great part exercised before Nestorius. For the same general law applied then as ever since, that is that all ecclesiastical appeals in every Empire naturally gravitate towards the Bishop of its Capital. For often men carried such appeals to the Emperor, contrary to the Canons, and he referred them to the Bishop of the capital city, to whom he was nearest, and under whose influence he was. Constantinople was therefore a powerful see for an Eastern to oppose. Every selfish motive would dissuade Cyril from so doing. His own story as to how he came to take part in this contest shows how reluctantly he went into it, and the purity and nobility of his motives in so doing. Duty, not passion, shines forth as the ruling motive in the whole simple narrative. I quote him here. After the words last quoted from him, in which he speaks of having met with Nestorius' Homilies, he continues,

"And if something had been said by its author which was passing into oblivion and disappearing, I would have deemed it a duty, both that I myself should hold my peace, and that I should advise others to do the same, in order that what has been said by him so

(*b*). Wiltsch, *id.*, vol. I., page 150.

out of place and so carelessly might not become known to many others, and to those after us. But forasmuch as a multitude of blasphemies has been heaped up in the book, and some great accusation has been made which barks against the dogmas of the truth, why was it not necessary that we should, so to speak, strip for combat, and should fight in behalf of its readers, that they may not suffer any hurt thence, but, on the contrary, may know how to repel bravely the damage from what has not been rightly said?" (c.)

In his *Five Book Contradiction of the Blaphemies of Nestorius* Cyril quotes nearly all or all of the twenty chief Blasphemies in the Sermons or Homilies of Nestorius which were afterwards quoted against him in Act I. of Ephesus, on the basis of which he was deposed. Those quotations assert not only his three chief errors, that is his denial of the Inman, his Worship of Christ's separate humanity, and his Cannibalism on the Eucharist, but also all his other heresies. During the days and weeks of waiting at Ephesus we may be well assured that copies of that work served to enlighten and strengthen the Bishops against the various heresies of Nestorius, so that they were well prepared when the time came, towards the close of the first Act, to depose him on account of them, as they did. We have a translation of this important work into English, but it fails to give the correct sense in places. It should be revised and republished.

Besides, the Orthodox clergy put out at Constantinople a protest and a statement against Nestorius in which they asserted that he taught the errors of Paul of Samosata.

Besides, Basil the Deacon and Archimandrite, and Theosebius, a Reader and Monk, and the rest of the Monks set forth a petition to the Emperors against Nestorius and for an Ecumenical Council.

Cyril of Alexandria wrote three Epistles to Nestorius. The first was called forth by the anger and violent expressions of Nestorius when he learned the contents of Cyril's *Epistle to the Monks*. In the first letter to the heresiarch Cyril justly asserts that he was not the cause of the controversy which was disturbing the Church, but Nestorius or his friend was, and he informed him that some, led astray by his error, would not call Christ *God* but merely an inspired Man, a thing which, we may add, would lead, of course, to

(c). P. E. Pusey's Greek of Cyril of Alexandria's Works, vol. VI., pages 57, 58.

the Worship of a mere man. And Cyril informs him of the agitation in the Church, West and East, regarding his errors, and of the unfavorable reports regarding his Orthodoxy. Nestorius' reply was brief and haughty, and showed that he still clung fast to his errors. The next two letters of Cyril are of memorable worth, and were made of Ecumenical authority in Act 1. of Ephesus. In the first of the two which is found, with the call for its reading, on pages 52-121 above, Cyril sets forth the true doctrine against Nestorius' denial of the Inman, against his Man-Worship, and against his denial of the doctrine of Economic Appropriation. It is termed Cyril's *Shorter Epistle*, shorter, that is, as compared with Cyril's Longer, which followed it. It was confirmed by a formal vote of the Synod on pages 129-154 above.

Nestorius replies, repeatedly denies the Incarnation, and rejects the doctrine of Economic Appropriation. His letter, with the call for it, is found on pages 154-166 above. The formal voting in condemnation of it is found on pages 166-178.

Meanwhile Nestorius had written to Celestine, Bishop of Rome, in regard to some Pelagians who had gone to Constantinople for help against their condemners in the West, and he endeavors to win him to his own side against Cyril. Cyril also writes to Celestine, instructs him regarding the vital doctrines involved, and endeavors to win him to his side and to the truth. He sends with his Epistle a memorandum on Nestorius' errors. Celestine takes sides with Cyril. John of Antioch and his Patriarchate are strong against Cyril and for Nestorius. Two of his ablest prelates, Andrew of Samosata, and Theodoret of Cyrus, write against Cyril's XII. Chapters. Cyril replies to each separately. Many letters pass hither and yon of which, with those just mentioned, we will give a fuller account in another volume on Ephesus. There is no room here. Finally it becomes clear that outside of the Patriarchate of Alexandria the whole Church is almost unanimous for Cyril and Orthodoxy. The Emperor Theodosius the Second, at the solicitation of many, is induced to call an Ecumenical Council to meet at Ephesus on Pentecost, June 7, A. D. 431. The decree is dated November 19, 430, and bears the name of the Western Emperor, Valentinian III., as well as his own. See it above, with the call for it, on pages 178-203, and compare pages 5-8. Before that a Council had been held at Rome, and a Synodal letter of Celestine and

it, dated August 11, A. D. 430, had been sent to Nestorius warning him, at its end, as follows:

“Know therefore clearly, that our sentence is this, namely, that unless thou preach those very doctrines concerning our God Anointed, which both the Church of the Romans and the Church of the Alexandrians, and all the Universal Church holds fast, and as the holy Church in the great city of Constantine very well held fast until thee, and unless within the tenth day reckoned from the time that this admonition comes to thy knowledge, thou put away by a clear and written confession that unbelieving novelty and innovation of thine which attempts to separate the very things which the holy Scripture joins together, thou art cast out from the communion of the Universal Church. We have sent this very decision of our judgment on thee by our son aforesaid, Posidonius the Deacon, with all the papers to the holy man, our Fellow-Bishop, the Priest of the aforesaid Alexandria, who has given us a very complete account regarding this very matter, in order that he may hold our place and attend to this thing, that so what has been decided by us may be made known to thee and to all the brethren; because all ought to know what is done, as often as the investigation is on a matter of interest in common.” Cyril was therefore authorized to represent Celestine and all the Bishops of the Roman Council, whose Conciliar Epistle the above is part of. After that, in the same year, St. Cyril assembles another Synod at Alexandria of his Patriarchate, and in connection with it puts forth in his Long Epistle a full Statement of the doctrinal points involved, and accepts and approves the decision of the Synodal Epistle of Celestine and his Synod, and to it adds his own authority and that of his Diocesan Council, and tells Nestorius what he must do within ten days after the reception of his Epistle if he would not be excommunicated by the whole Church. The place especially pertinent is on pages 209–213, text, in this work above. Cyril’s four messengers, with the Long Letter and the documents from Rome reached Constantinople, and gave them to Nestorius, according to Professor Bright’s article *Cyrillus* in Smith and Wace’s *Dictionary of Christian Biography*, vol. I., page 767, inner col., on Lord’s Day, November 30, or December 7, A. D. 430 after the Eucharistic service. The tenth day after that would at the latest be December 16, or 17. But what follows shows that though in *the Appeal to the Whole Church distributed in sees*, that

is not assembled in an Ecumenical Council, the majority were evidently against Nestorius, he held his see after that excommunication by the Patriarch of Rome and by the Patriarch of Alexandria, and by their Synods, till he was fairly tried and deposed by the Third Ecumenical Council; and noteworthy also is the fact that he was not condemned and deposed because both those great prelates had excommunicated him from their communion and from the communion of all who agreed with them and went so far as to ratify their act before the Synod met, but because on examination of all the points involved in the two Epistles of Cyril, and in Nestorius' Epistle, and in the Twenty Blasphemies of Nestorius, they found him heretical. For after giving him summons after summons to come and defend himself, the Bishops proceeded to approve Cyril's utterances as *in accordance with the true sense of the Nicene Creed and Faith, and to condemn and depose Nestorius on the ground that his were not.* See especially above, pages 129-154, the language of Cyril in asking whether his Shorter Epistle does not agree with the Nicene Creed, and that of the Bishops in answer when voting on that Epistle; and above, page 154, when Palladius, Bishop of Amasea, states the question to be decided, that is, as to the agreement of Nestorius' Epistle to St. Cyril with the Nicene Creed; and page 166, where St. Cyril of Alexandria puts the question to the Council, as to whether Nestorius' Epistle agrees with the Faith defined at Nicaea, and pages 166-178, where the Bishops answer his query. No man then deemed that the decision of the Bishop of Rome settled the question, nor that he and a Roman Council by themselves, and Cyril of Alexandria and the Synod of his Diocese, by themselves, or all of them together, could settle the matter, and that an Ecumenical Synod was unnecessary, or that all it had to do was to ratify their local decisions without any examination of the writings of Nestorius and of Cyril, and without allowing Nestorius a fair trial. All that Celestine and his Council could do alone was to testify that they condemned Nestorius for his errors and put him out of their communion; and all that Cyril and his Synod could testify to was that they condemned him for the same errors and put him out of their communion. But the other Metropolitans, Juvenal of Jerusalem, Memnon of Ephesus, Firmus of Caesarea, and all the rest of the Metropolitans, and their Bishops who came with them, demanded also that their judgments be taken, and they were, as we

see by their utterances and votes above. And so, as Christ in Matt. xviii., 18, and in John xx, 19-24, had given the power of binding and loosing to all the Apostolate, and not to one only, all bound Nestorius justly. To the Church, which is the pillar and ground of the truth (I. Tim. iii., 15), represented by that Apostolate to whom Christ promised His Spirit forever to guide them into all truth (John xiv., 16, 17 : compare Matt. xxviii., 19, 20), He made good His promise, and by the Spirit's aid they formulated infallibly and forever. He condemned by them Nestorius' denial of the Inman, his worship of a mere creature, and, by necessary implication, any and all other worship of any other creature whomsoever, and any and all worship of any mere thing ; and the Synod formulated also the Holy Ghost's condemnation of Nestorius' Consubstantiation, and, by necessary implication, His condemnation of the later heresy of Transubstantiation, of both kinds, the Latin, and the Greek, and of the worship of the Host. The doctrine of Cyril and of Ephesus is that of the *real absence* from the Eucharist of the Substance of Christ's Divinity and the substance of His humanity, as opposed to the *real presence* of both there, and of one of them there. This guards well and thoroughly against the idolatry of worshipping any sort of an alleged real presence of Christ's Divinity or of His humanity, or of both of them in the rite, for neither of them is there. See Cyril to that effect above, pages 232-241, text, and pages 250-313, note. But if the Apostolate had deemed Celestine's act of Excommunication wrong, they would have refused to ratify it, as they refused to ratify his predecessor Victor's excommunication of the Asiatic Churches which clung to the observance of the Fourteenth Day Pask, and they would have censured him with the same severity with which some had censured Victor. For in Eusebius' *Ecclesiastical History*, Book V, Chapter 24, we read that Polycrates, Bishop of Ephesus, contended for his own Fourteenth Day Pask in a letter which he wrote to Victor, who was Bishop of Rome, A. D. 185-197. Polycrates derived his local custom from the Apostles Philip and John, and from Polycarp and others before him. I give a translation of what next occurred after Polycrates' defence of his custom and the custom of other churches in that part of Asia:

“Upon this, Victor, the Bishop of the Church of the Romans, forthwith attempted to cut off the *parecs* (*a*) of all [Proconsular] Asia, together with the neighboring Churches, as heterodox, from the common unity. And he denounces them by letters, and proclaims that all the brethren there are wholly excommunicated. But that was not pleasing to all the Bishops. They therefore urged him, on the contrary (*b*), to think of those things which make for peace and for unity and love towards those who are near [to us]. And there are extant the utterances of those who assailed Victor very smitingly (*c*). And among them was Irenaeus, who, in the name of those brethren in Gaul over whom he presided, wrote an epistle in which he maintains on the one hand that we ought to celebrate the mystery of the resurrection of the Lord on the day of the Lord’s resurrection only (*d*); but, on the other hand, he fitly admonishes (*e*) him in very many other words that he should not cut off whole Churches of God, who guard the tradition of an ancient custom” (*f*). And so Victor failed in his attempt to put the Churches of

(*a*). Greek, τῆς Ἀσίας πάσης... τὰς παροικίας. I have rendered *παροικίας* here by *parecs* which is derived from it, because *parish*, the other word derived from it, has come in the later times to signify not what we in the West now call a *diocese*, the meaning of *παροικίας* here, but a single congregation in a *diocese*. I might have used *diocese*, only that it is often used in this work in the Greek sense of a civil diocese which included two or more provinces.

(*b*). Greek, Ἀντιπαρκελεύονται, which may be also rendered, “*They therefore commanded him on the contrary*,” or “*They therefore exhorted him on the contrary*,” though *κελεύω* means often or generally, to *bid*, *command*, *order*.

(*c*). That is, *severely*.

(*d*). The reference is to the annual commemoration of Christ’s resurrection, not to the weekly, which occurs every Lord’s Day, for it is the resurrection day. The Fourteenth dayites kept it on whatever day of the week it fell.

(*e*). Or, “*advises*.”

(*f*). Eusebius’ *Ecl. Hist.* Book V., Chapter 24, page 169 of Bright’s edition of the Greek: Ἐπὶ τοῦτοις ὁ μὲν τῆς Ῥωμαίων προεστὼς Βίκτωρ ἀθρόως τῆς Ἀσίας πάσης ἅμα ταῖς ὁμόροις ἐκκλησίαις τὰς παροικίας ἀποτέμνειν, ὡς ἑτεροδοξούσας, τῆς κοινῆς ἐνώσεως πειράται· καὶ στηλιτεύει γε διὰ γραμμάτων, ἀκοινωνήτους πάντας ἄρδην τοὺς ἐκείσε ἀνακηρύττων ἀδελφούς. Ἀλλ’ οὐ πᾶσι γε τοῖς ἐπισκόποις ταῦτ’ ἡρέσκετο. Ἀντιπαρκελεύονται ὁῦτα αὐτῷ, τὰ τῆς εἰρήνης καὶ τῆς πρὸς τοὺς πλησίον ἐνώσεως τε καὶ ἀγάπης φρονεῖν. Φέρονται δὲ καὶ αἱ τούτων φωναί, πληκτικώτερον καθαπτομένων τοῦ Βίκτορος. Ἐν οἷς καὶ ὁ Εἰρηναῖος ἐκ προσώπου ὧν ἡγείτο κατὰ τὴν Γαλλίαν ἀδελφῶν ἐπιστεῖλας, παρίσταται μὲν τῷ δεῖν ἐν μόνῃ τῇ τῆς Κυριακῆς ἡμέρᾳ τὸ τῆς τοῦ Κυρίου ἀναστάσεως ἐπιτελεῖσθαι μυστήριον· τῷ γε μὴν Βίκτωρι προσηκόντως, ὡς μὴ ἀποκόπτοι ὅλας ἐκκλησίας Θεοῦ, ἀρχαίον ἔθους παράδοσιν ἐπιτηρούσας, πλείστα ἕτερα παραινεῖ.

Proconsular Asia and the neighboring Churches out of the communion of the Universal Church ; and they remained in good standing in it, and kept to their local custom of the Fourteenth Day Pask. We see in this instance, that a Bishop of Rome may *attempt*, to use Eusebius' term, to excommunicate Churches, and he may *denounce them by letter, and proclaim that they are wholly excommunicated*, and yet any Bishop, East or West, may *exhort* and rebuke him, and may *assail him very smilingly*, that is, *very severely*, and the opposition of a majority of them utterly defeats his *attempt* to excommunicate and brings it to nought. So that he is under them and their authority, though he be "*the first among his equals*" (a). And

(a). In speaking above of the Bishop of Rome as being *the first among his equals*, when he was equal to them in purity and soundness of doctrine, discipline, and rite, I do not intend to imply that Leo XIII., the present occupant of Peter's Western see (Antioch is his Eastern) is to be deemed either equal to sound Bishops who worship God alone, and anathematize all invocation of creatures and all image worship, or a Bishop at all. For in determining a Bishop's right to that title and his standing, the Church has always asked, first, Does he defend, maintain and propagate all the doctrine, discipline, rite and custom of the Six Ecumenical Synods, and, where they have not spoken, all the doctrine, discipline, rite, and custom of the primitive Church, especially of the Ante-Nicene period, when they were purest: in other words, Does he maintain what has been held *always, everywhere and by all* ? Tried by those standards the present so-called Bishop of Rome is sadly wanting. For, to mention only a few of his errors against the VI. Synods,

1. He contradicts the Sixth Ecumenical Council *in claiming Infallibility for every occupant of his see* : whereas the Fifth Ecumenical Synod censured his predecessor Vigilius for lack of duty regarding matters of *doctrine*, that is, his course on the Three Chapters; and the Sixth condemned Honorius, Bishop of Rome, as a heretic: Vigilius afterwards repented and submitted himself to that Council and withdrew all his writings which disagree with it.

2. Leo XIII. contradicts the utterances and the Decisions of the Third Ecumenical Council, which, in forbidding the worship of Christ's separate humanity, which is confessedly the highest of all mere creatures, on the ground that it is sinful to worship a creature, by necessary implication forbade the worship of any lesser creature, be it the Virgin Mary, a martyr, or any other saint, an archangel, or any angel, or any other creature whomsoever. Much more (a fortiori) did it necessarily forbid any act of worship to mere inanimate things, such as relics, images, both picture, and graven, and every other inanimate thing. For Leo XIII is the chief fosterer of all such creature-worship. Rome is the spiritual Harlot, the great spreader of that creature worship which is spiritual whoredom (Rev. xvii., 18, and all that chapter and chapter xviii.).

Polycrates, whom Victor *tried* to get the Christian world to excom-

3. On the Eucharist he holds to and teaches the Romish form of the tenet of Transubstantiation and the worship of the wafer and the wine as God, he asserting that they have been transubstantiated into God. And so he contradicts the Third Ecumenical Council which approved the teaching of St. Cyril of Alexandria against the heresiarch Nestorius, that there is no Transubstantiation of the substance of the leavened bread (wafers were not used in Cyril's day) into the Substance of Christ's Divinity, nor into the substance of His body, and that there is no transubstantiation of the substance of the wine into the Substance of His Divinity or of His blood: and that the Substance of His Divinity is neither eaten in the rite nor present there, and that the substance of His humanity is neither eaten in the rite nor present there; and that if it were there eaten it would be what St. Cyril calls *ἀνθρωποφαγία*, that is, CANNIBALISM. And as there is no real presence of the Substance of Christ's Divinity in the Eucharist, there is there, according to Cyril, nothing to worship. Hence all worship of what is really, notwithstanding all the notion of Leo XIII. to the contrary, only wafer and wine still, is soul destroying idolatry. For all admit that the idolater shall not inherit the kingdom of God (1 Cor. vi., 9, 10; Galat. v., 19-22; Rev. xxi., 8).

These are his errors on three points only, but they are all fundamental and saving. And what is vastly important, the Ecumenical Councils which set forth the truths above opposed to them, at the same time pronounce deposition on every Bishop and Cleric who opposes them, and anathema on every laic who does. See the Anathema at the end of the Definition of the Sixth Ecumenical Council, and the Preface to the Canons of Ephesus, and its Canons; and the Definition and the Canons of the Fifth Ecumenical Council, and the end of its Canon XIV.

Leo XIII. and all the Bishops of his obedience are therefore clearly deposed and anathematized by that *one, holy, universal and apostolic Church* which we confess in the Creed.

The sooner there comes, East and West, a perfect Restoration of all the doctrine, discipline, rite, and custom of the Six World Councils, and all those of the Ante-Nicene period, and the sooner there comes with it a Seventh Ecumenical Synod to depose him and all his so-called Bishops and to put sound men into their places, the better for the whole Church and for the salvation of the more than 200,000,000 of souls whom he and his fellow so-called prelates are leading down to the hopeless death of the idolater.

Though the Greek Church to-day is idolatrous, it is a remarkable fact that it denies both the baptism and the orders of Rome. Oh! that it would reform and restore and obey the Six Synods, to which it still professes allegiance nominally, and anathematize the idolatrous conventicle of II. Nicaea which opposes them, and has so long nullified them and does still, and has wrecked Church and State, and been their bitter curse, as it was of all the West also till the time of the Blessed Reformation in the sixteenth century.

municate, falls back among other things in his reply to him on

And as the Anglicans in their formularies brand the Roman Communion as idolatrous, and, as all admit that by the Decisions of the Six Councils of the whole Church, every idolatrous Bishop, Presbyter and Deacon is deposed and anathematized, and that the sheep who are in the hands of such wolves must be delivered from them and saved, they must therefore, logically, for their part, and, so far as they can, with the rest of the Church, depose them and anathematize them and put faithful shepherds in their place, or else be eternally damned themselves for their faithlessness and traitorousness to Christ and to His Church. But first they must square themselves on the Six Ecumenical Synods, that they be not rebuked in return. And common sense teaches that Rome's reform is hopeless. All the passages descriptive of the final fate of the Harlot of the Revelations, who is explained by the Holy Ghost to be "*that great city*" which in John's day *reigned "over the Kings of the earth"* (Rev. xvii, 18), agree not with her reform but with her utter desolation and depopulation forever. Read on that Revelations xviii., 1-24, and especially verses 21, 22, and 23. In any future union therefore Rome can not be considered.

I have here spoken only of some great heresies and idolatries of Rome which are condemned by the VI. Synods of the Universal Church.

But there are other errors of that kind and of other kinds in which she has erred from the way of truth and which make her guilt darker and blacker. I find some of them mentioned under *Romish Church* in the *General Index* to Bingham's *Antiquities*, vol. VIII. of the ten volume Oxford edition of A. D. 1855. I refer to them here not to approve them all, because there is reason to doubt whether some of them are well put, but only to call attention to such of them as are certainly faults of Rome, contrary to the New Testament and to the Six Synods of the Christian World. See there. We must remember that Rome to-day is worse than she was at the time of the Reformation. For at her Vatican Council in A. D. 1870 she committed herself definitely and irrevocably and forever against the Sixth Ecumenical Council, of A. D. 680, by rejecting its condemnation of Honorius as a heretic, as in others of her pseudo-Ecumenical Conventicles, held after A. D. 680, she had committed herself against the Third Ecumenical Council by rejecting its prohibitions of *Man-Worship* (*Ἀνθρωπολατρεία*), and of *Cannibalism* (*Ἀνθρωποφαγία*) on the Eucharist. So that Rome is irreformable, as we are taught in Rev. xvii. and xviii., and by the facts of the last twelve centuries. And the man who proposes union with the Harlot is a traitor by that very fact to Christ and to his Church, and should be at once deposed if a cleric, and excommunicated if a laic. The Church of England should have a Catechism of the Six World Councils, and of all Ante-Nicene Doctrine, Discipline, and Rite, where they have not spoken, that even its plainest people may know exactly what that Universal Church which Christ commands us to *hear*, if we would not be deemed as a *heathen man and a publican*, has said, and what has been held *always, everywhere and by all*. To-day its people know not these things, but are at the mercy of every hobby rider who brings

the fact that he "had conferred with the brethren of the [Christian] world" (a), that is, he meant he knew they would not excommunicate him, no matter what the Bishop of Rome and some others with him might think. And therefore, he adds, "I am not scared at what is threatened" (b).

For other attempts of Bishops of Rome to arrogate to themselves and their see the authority of the whole Episcopate, and their defeat and failure, see Guettées *Papacy*, and Barrow *on the Pope's Supremacy*. But, when the whole Church spoke in the First Ecumenical Council, held A. D. 325. at Nicaea, the Proconsular Asia Fourteenthdayite Churches obeyed, and if any of their people refused, he was refused communion by all (c). So we see that when Victor, the fallible Roman successor of poor fallible Peter, spoke, the Bishops of Proconsular Asia withstood him to his face, as Paul had withstood his erring Fellow-Apostle Peter at Antioch (Galatians ii., 11-21). And the great bulk of the Bishops of the Universal Church, though differing from them on a merely local custom, backed up the Proconsular Asiatics in that position. But when that Church which Christ commands us to *hear* unless we would be regarded "as a heathen man and a publican" (Matt. xviii., 17), spoke through its whole Apostolate at Nicaea, all obeyed. For Peter had never been the whole Apostolate, nor could he alone speak for it all. It was the whole Apostolate which spake in the gathering at Jerusalem in Acts xv. Peter's voice was only one among all. He was merely first among his equals in the ruling body of the Church where each Apostle has the same promise of

in heresies contrary to the Six Synods, or of every Miss Nancy of an effeminate Bishop, Presbyter or Deacon, who never should have been admitted to the ministry, and who changes the primitive table to a Jewish or pagan altar, and puts on it a tabernacle, contrary to his own rubrics, for the reservation of what Romanists term the Host, and for its worship, and contrary to his own *Homily against Peril of Idolatry*, puts on his altar, in the windows, or elsewhere in the Church, idols pictured or graven, which things provoke the jealous God to jealousy, and lure women into idolatry.

(a). Eusebius' Eccl. Hist., Book V., Chap. 24, Greek, ἐγὼ οὖν, ἀδελφοὶ... συμβεβληκὼς τοῖς ἀπὸ τῆς οἰκουμένης ἀδελφοῖς... οὐ πτόρομαι ἐπὶ τοῖς καταπλησσομένοις.

(b). See the note last above.

(c). The Quartodecimans, that is Fourteenthdayites, are branded as *heretics* in Canon VII. of the Second Ecumenical Synod, A. D. 381.

guiding by the Holy Ghost in the great work of teaching the Church and the world (Matt. xxviii., 19, 20; John xiv., 16, 17). Anicetus, Victor's predecessor in the see of Rome, about 157-161, differed from St. Polycarp, Bishop of Smyrna, on that same matter of the Paschal day, and when neither could persuade the other they communed in the Eucharist and separated as brethren (*a*). So Cyprian and an African Council of A. D. 254 (see Cyprian's Epistle 67) supported the Spanish Christians in their opposition to Stephen, Bishop of Rome, in the matter of Basilides and Martialis. So in instances too many to be here recited, the Episcopate of the Universal Church has acted when any Bishop of Rome has assumed to himself to be lord and master of his Fellow-Bishops, and has presumed to exercise sole jurisdiction outside of Italy. So the Fifth Ecumenical Council in A. D. 553 censured the unstable and tricky Vigilius, for lack of duty in a very important matter affecting fundamental faith, the Three Chapters; and the Sixth in A. D. 680 anathematized his successor, Honorius, as an instrument of the Devil and a Monothelite heretic: see its Definition and its Acts. And, as though God would warn us against the usurpation by the Bishop of Rome of the authority of the Apostolate of the whole Church, Scripture tells us more of his fallibility than it does of that of all the rest of the Apostles put together. For he went so far, as Christ warned him that he would, as to deny him thrice in a few hours of one night (*b*), and he even went so far as to deny that he was one of his disciples, (*c*), which, of course, means a denial of the faith, a complete apostasy from it; and he even went further and swore with an oath that he did not even know the man (*d*), thus adding perjury to utter apostasy, and then, when accused again, he even began to curse and to swear (*e*). And afterwards at Antioch he was rebuked for such

(*a*). Eusebius' *Eccl. Hist.*, Book V., Chapter 24. Irenaeus relates the fact above.

(*b*). Matt. xxvi., 34, 35; Mark xiv., 30, 31; Luke xxii., 31-35; John xiii., 38.

(*c*). John xviii., 17; compare Matt. xxvi., 69, 70; Mark xiv., 66, 67, 68, and Luke xxii., 56, 57.

(*d*). Matt. xxvi., 71, 72; compare Mark xiv., 68, 69, 70; Luke xxii., 58, and John xviii., 25.

(*e*). Matt. xxvi., 73, 74, 75; Mark xiv., 70, 71, 72; Luke xxii., 59, 60, 61, and John xviii., 26, 27. Sections 136 and 144 in Robinson's *Harmony of the*

recreancy to duty as amounted to fallibility certainly, aye to temporary apostasy on a fundamental article of faith, the freedom of the Gentile, aye and the Jewish Christian also from obedience to the law of Moses (*a*), a point infallibly decided by the assembled Apostolate

Gospels give these texts in their places in parallel columns: see there for all the references above in these notes.

(*a*). Acts x., and xi., 1-19; Acts xv., 1-32; Rom. vi., 14, 15; Heb. viii., 13. Christ's New Covenant, that is New Testament, came of force the moment he died (Heb. ix., 15, 16, 17), when the Old was *abolished* and passed away forever (II. Cor. iii., 13, and Heb. viii., 13). The tables of that Covenant were the Ten Commandments, Heb. ix., 4: compare Deut. x., 1-6; I. Kings viii., 9. Hence they are called *the Tables of the Covenant*, Heb. ix., 4; compare Exod. xxxiv., 1, 28; xxxi., 18; xxxii., 16; I. Kings viii., 9, 21; Exod. xxxiv., 28, 29; Deut. iv., 13; Deut. ix., 9, 11, 15. All the moral law parts in them are binding on us, not because they were in the Ten Commandments, which were given to the Israelites, not to us, but because they are all enacted expressly or impliedly in the New and Better Covenant of Christ (Heb. viii., 13; vii., 22; viii., 6). By moral law parts I mean such as the enlightened and sanctified common sense of men in all ages has deemed binding, such, for instance, as the law which forbids theft, the law which forbids more gods than one, the law which forbids image worship, the law which forbids adultery, the law which forbids murder, etc. The parts of the ten commandments which are *positive laws* as contradistinguished from *moral*, are the prohibitions of even making a graven image, or a likeness, that is a picture, and the keeping of the seventh day, or any other particular day; for such things are not moral laws, for God who prohibited in the Law in Exod. xx., 4, the making of statues and pictures, ordered two statues, the cherubs, to be put over the mercy seat in the holy of holies into which the high priest alone could enter, and the embroidered cherubs on the veil which separated the holy place from the most holy (Exod. xxvi., 31, xxxvi., 35); and the outer curtains had cherubs on them, but whether on the inside or outside does not appear from any thing I have seen. At any rate none of the people ever saw the ark-cherubs or the inner curtain which separated the holy place from the most holy. And it is not clear that they ever saw the cherubs on the outer veils; but it is clear that they were forbidden to worship them. The meaning of God's allowing statuary and embroidered figures in one structure only, where the people might not see them, and the forbidding them elsewhere, was to teach them that sculpture and painting are not in themselves sinful, but are to be forbidden in places of worship where they may be seen by the people, lest they begin to worship them relatively as the Israelites did the calf in the Wilderness, and the calves at Bethel and at Dan. Hence we see that outside of the temple, in which God made exceptions to his prohibition of statuary and embroidered figures, the Jews have ever regarded the prohibition as of force, for no *statue or likeness of anything in the heavens above, or in the earth beneath, or in the waters under*

against Peter's dissembling to please heretical Jewish Christians, whose Legalistic errors were condemned in that Council (a). Read the whole story in Galatians ii., 11-21, in the words of the inspired Paul: "*When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation (b). But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews,*" etc. (Galat ii., 11-15). The Mosaic Law had been abolished at Christ's death and the Gospel had taken

the earth (Exod. xx., 4), has ever been allowed in their synagogues. And this same rule, as has been so ably shown by Tyler in his work on *Image Worship* was the feeling and custom of the primitive Church. Witness the prohibition of pictures in Church by the Council of Elvira in Spain about A. D. 305-309, in its Canon XXXVI., and the action of St. Epiphanius, Bishop of Salamis in Cyprus A. D. 367-403, in tearing up a veil in a Church in Anablatha in Palestine because it had on it an image, that is a painting representing Christ or some other saint: See pages 163 to 167 of that work of Tyler.

Another positive law, as distinguished from a moral law, is the observance of the seventh day of the week, as has been said, for it is not clear that any one day is holier than another. Such positive laws are not re-enacted in the New Testament expressly or impliedly. Hence they are not binding on us of Gentile blood. Until Christ came we were under the last covenant given to universal humanity, that is that of Noah (Gen. ix., 8-18). The seventh day passed away with his death (Heb. ix., 15-18). We have no law in the New Testament to keep the first day of the week, but we have Apostolic example for it, which amounts to the same thing. See Acts xx., 7, and I. Cor. xvi., 2. "*The Lord's Day*" in Rev. i., 10, has always been understood by Christian writers from the first to mean the First Day.

(a). Acts xv., 1-32.

(b). Greek, αὐτῶν τῇ ὑποκρίσει, literally "*with their hypocrisy*." Pau' therefore, speaking by the Holy Ghost, condemns Peter's conduct here as *hypocrisy*, and himself of course as a *hypocrite*. In one respect, that is in the *de liberateness* and *persistency* of his sin, Peter's conduct here was worse than his conduct in the Gospels. There his triple denial was inspired by sudden and powerful fear for his own life. Here that motive was not so powerful, and his fall into Legalistic Anti-Christian heresy was more calm and deliberate, and his repentance seems to have come more slowly.

its place. The old Covenant had lost all authority, and the New and better Covenant had superseded it (*a*). The Council of Jerusalem, where Peter was present and on the right side (*b*), had so decided, and yet after that Holy-Ghost-inspired decree Peter falls away from the faith again, and by example teaches the heresy, so dear to some of the Jewish heretical brethren, for which they are censured in the New Testament, that the Law of Moses with its meats and drinks is still binding; and that too after God had taught him the contrary doctrine in a vision and verified it against the Circumcisers and Legalists in the case of Cornelius, who contended with him for their heresy when he returned to Jerusalem, as they did at Antioch against Paul and Barnabas (*c*). And so, in the same Chapter ii. of Galatians, Paul tells Peter that no man can be justified by that Law of Moses which Peter, to please the heretical Jews, pretended to obey, calls his conduct a *sin*, and a building up again the things of an effete Judaism which they had destroyed by their preaching of Christ, and a *transgression*: see Galat. ii., 15-21. Peter therefore was decidedly fallible, as his successors, Vigilius (*d*), and Honorius (*e*) were. In the case of these two the Universal Church has settled the matter forever in the Fifth Ecumenical Council and the Sixth, so that a man who asserts Papal Infallibility is by that very fact branded as a heretic. For, after the decision of the Sixth Ecumenical Synod on Honorius, the matter has been removed from disputable questions. We can no more discuss that question with a heretic than we can the fallibility and justness of the condemnation of Arius by the First World-Synod, with an Arian; or the condemnation of Macedonius by the Second Synod, or the con-

(*a*). See note *a*, page xli.

(*b*). Acts xv., 7-12, and 14-18.

(*c*). Acts xi., 1-19; Acts xv., 1-32.

(*d*). See proofs of his erring course in Barrow *on the Pope's Supremacy* under his name in the Index, in the Abbé Guettée's work *on the Papacy*, English translation, Index under *Vigilius*, and the article on him in Smith and Wace's *Dictionary of Christian Biography*.

(*e*). See proofs of his heresy in Barrow *on the Pope's Supremacy*, in the Abbé Guettée's work *on the Papacy*, English translation, Index under *Honorius*, and Barmby's article on *Honorius* in Smith and Wace's *Dictionary of Christian Biography*.

demnation of Nestorius by the Third, or that of Eutyches by the Fourth, or that of Origen, and Theodore of Mopsuestia, and the Three Chapters by the Fifth. For the very moment that we regard such decisions as debatable we land in ecclesiastical and doctrinal anarchy. So we land in the same thing if we admit any other Synod as sound or Ecumenical if it contradicts any of their decisions on doctrine, discipline, or rite: instances of such contradicting Synods are the Image-Worshipping and Creature-Invoking, and Real Presence Council of A. D. 787 at Nicaea which idolaters call Ecumenical, which on all those points opposes the Third Ecumenical Synod; the Vatican Council of A. D. 1870, which contradicts, on Honorius, the Sixth; and all the other so-called Ecumenical Councils which have been held in the East or West since A. D. 680. For he who receives any of them, by that very fact rejects Ephesus, or some other of the Six World Councils, and, if he be a cleric, subjects himself to deposition, and if a laic to anathema, according to their Decisions.

The Third Ecumenical Council therefore did not accept Celestine's opinion alone as settling the question of the heresies of Nestorius. They accepted the assents of all the Bishops of the Universal Church, and on the basis of a fair trial in which those assents were pronounced they deposed Nestorius.

And what is very important, in their Canon VIII. they decided against Celestine's claim to Appellate Jurisdiction in Africa, and for Carthage's contention and that of the 217 Bishops of the North African Synod which had rejected it.

Some documents alleged to have been delivered as Sermons at Constantinople A. D. 429, and to be productions of Proclus, are made much of by Garnier the Jesuit in his *Marius Mercator*, and by John Mason Neale, the Romanizer and Mariolater and traitor to his own Communion and to the Six Ecumenical Synods: see his *Eastern Church, Alexandria*, Vol. I., 239-243. For such men, moved by the perverted and false statements of Romanists and by their own creature-worshipping tendencies and crimes against the infallible law of Christ that God alone is to be worshipped, which shall judge us all at the last day (Matt. iv., 10; Luke iv., 8, and John xii., 48), are prone to lug in somewhere and to attribute to some of the Orthodox something that approaches in some or in any

way to their worship of the Virgin. But those documents are spurious. None of them is earlier than the sixth century. They will be spoken of more at length in the volume of the *Forematter* to Ephesus, where they are Documents 57, 58 and 59. I have room only to say that though Socrates and Evagrius both mention Proclus, neither of them mentions his preaching any sermon on the Virgin or taking any very prominent part in the Nestorian controversy. Neither Theodoret nor Sozomen mention him in their Church Histories. On pages 550, 551, below, I have referred to the fact that Garnier's headings, or those in tome 48 of Migne's *Patrologia Latina*, in which it is said that some of Nestorius' Sermons were preached against Proclus, are mere late things and of no historic value at all: and that in Galland's edition the headings are not the same as in Garnier's. The fact is that Garnier being a Romanist, and therefore a Mariolater, and accustomed to the utterly false notion that Ephesus favored the worship of Mary, and nevertheless finding nothing in the original Acts and genuine documents to base that slander on, welcomes these spurious productions, which are falsely alleged to be Proclus', and then makes up headings to Nestorius' Sermons, some of which he supposes without any proof to be against Proclus, and so asserts in those headings.

The Emperors had summoned the Metropolitans of the Christian world to choose each some of his Bishops and to come to Ephesus. As has been said, the day appointed for the opening was Pentecost, our Whitsunday, June 7, A. D. 431. Nestorius with sixteen Bishops of his party, were among the first to arrive. And he came panoplied in the friendship and the military forces of Count Candidian, the Emperor Theodosius the Second's representative. Cyril came about June 2 with about fifty of his suffragans. Juvenal of Jerusalem and Flavian of Philippi came with some of their prelates. Memnon of Ephesus was on hand with about forty of his suffragans. John of Antioch had not come, but with Metropolitans and Bishops was on his way. The Synod waited for him and them fifteen days after the time set by the Emperor. What modern Synod would wait so long? I give Hefele's brief summary here on John's delay, on pages 44, 45 of Vol. III. of the English translation of his *History of the Church Councils*;

"There was still wanting one of the superior metropolitans

(patriarchs), namely, John of Antioch. His Bishops, he said, could not leave their dioceses before Renovation Sunday (*Dominica in Albis*), and then it would take them twelve days to travel to Antioch, and from thence to Ephesus thirty-nine, so that they could not arrive until some days after Pentecost. At last, (just about Pentecost), John came into the neighborhood of Ephesus, and sent to Cyril a letter, which is still extant, full of friendliness, setting forth that the length of the road and the death of several of their horses had delayed the journey, but that nevertheless he was close at hand, and would appear at Ephesus in five or six days. In spite of this they waited sixteen days; and then two of the metropolitans of the patriarchate of Antioch, Alexander of Apamea and Alexander of Hierapolis, came and repeatedly declared that '*John had bid them say that they were no longer to defer the opening of the Synod on his account, but in case it should be necessary for him to delay longer, they were to do what was to be done.*' From this they inferred that the Patriarch John was intending to avoid being personally present at the condemnation of his former priest and friend Nestorius. Cyril and his friends now decided therefore on the immediate opening of the Synod, and assembled for that purpose on the 28th day of the Egyptian month Payni (June 22), 431, in the Cathedral of Ephesus' (a). The rest is told in the Acts and in the notes in this work on the Council.

We may be well assured from what we know of St. Cyril that he, with the better informed men of the Orthodox, would wisely utilize the fifteen days of waiting to instruct and fortify the less scholarly among them not only on the great themes of the Inman, Man-Worship, and the Eucharist, but on all points contested by Nestorius in his Twenty Blasphemies, for all which he was condemned and deposed in Act I. of the Synod (b). Cyril had with him his two Epistles which were destined to be formulated as Ecumenically approved explanations of the Nicene Creed and also of all the points involved in the Nestorian Controversy, and his still fuller *Five Book Contradiction of the Blasphemies of Nestorius*. He would

(a). Hefele, in the notes on the above, gives the references to the original sources for his statements.

(b). They are found on pages 449-479 below.

naturally circulate them among his fellow prelates to their enlightenment. Besides we have still a brief but excellent, "*Explanation of the Twelve Chapters spoken in Ephesus by Cyril, Archbishop of Alexandria, the Holy Synod having requested him to set forth a clearer explanation of them to them*" (a). Whether this was said in the long wait before the First Act or between some of the after Acts, or after them all, we cannot say. At any rate the forecited works were abundant to profit all and to set forth entire Orthodoxy on the points involved.

On pages 30-32 below, Peter, the Presbyter of Alexandria, in stating and opening the business of the Council, makes no mention of Diodore of Tarsus and Theodore of Mopsuestia, Nestorius' teachers, but confines his statement of the causes of the difficulty to Nestorius and his heretical Sermons and writings. With them and their refutations by Cyril the Council deals. Later on in the period after the Third Council, Cyril becomes aware of the fact that Diodore's and Theodore's teachings had corrupted not only Nestorius but more or less the great bulk of the Episcopate of the Patriarchate of Antioch, and he therefore assails and exposes their errors. I judge that the errors were stated most fully by Theodore. For in the Fifth Ecumenical Synod, which condemned the relics of Nestorianism, and its founders, he is named in its Anathemas IV., V., VI., XII., XIII., and XIV., and is anathematized, and there is no mention of Diodore in them. But their errors are condemned in the Definition of the Fifth Synod and in its Anathemas, and in its approval of all that had been done at Ephesus. Fragments of Cyril's writings against Diodore and Theodore are found, translated into English, in Pusey's *S. Cyril of Alexandria on the Incarnation against Nestorius*, pages 320-362. Most of Diodore's and Theodore's writings are lost.

(a). They are found on pages 240-258 of vol. vi. of the Greek of P. E. Pusey's edition of Cyril's works.

LIST OF DONORS TO THE FUND TO PUBLISH THE VI.
ECUMENICAL COUNCILS, WHO HAVE HELPED
TO PUBLISH THIS VOLUME.

I have again to record my heartfelt gratitude to those patrons of Christian lore, by whose kind and invaluable assistance this work has been printed and electrotyped and published. I had not the means necessary to do it. They came to the help not only of myself but, of what is vastly greater, of Christ speaking through His Universal Church, that these inestimably precious and indisputably authoritative utterances of it might be made known to clergy and people. May He most richly reward them in both worlds. For what is the use of the Church defining and deciding on matters of salvation and of order, if those Definitions and Decisions are to be locked up in dead languages forever?

I ought to add here in justice to the givers to the Fund that for all opinions expressed in the notes on this work I alone am responsible. As the donors belong mainly to the different parties in the Anglican Communion, some of them may differ from some of them as they differ from each other.'

The following is the list of donors to the Fund to Publish the Six Ecumenical Councils, on this Volume: made up this 12 mo. 1, 1894:

A FRIEND-----\$1,260 00

BISHOPS.

RIGHT REV. HENRY CODMAN POTTER, D. D., L. L. D., Bishop of New York-----	\$50 00
RIGHT REV. ABRAM NEWKIRK LITTLEJOHN, D. D., L. L. D., Bishop of Long Island-----	20 00
RIGHT REV. OZI W. WHITAKER, D. D., Bishop of Pennsylvania	10 00
RIGHT REV. WILLIAM C. DOANE, D. D., L. L. D., Bishop of Albany-----	10 00
RIGHT REV. PHILLIPS BROOKS, D. D., Bishop of Massachusetts.	10 00

RIGHT REV. THOMAS F. GAILOR, D. D., Assistant Bishop of Tennessee -----	\$10 00
RIGHT REV. DANIEL S. TUTTLE, D. D., Bishop of Missouri----	10 00
RIGHT REV. ALEXANDER C. GARRETT, D. D., L. L. D., Bishop of Northern Texas-----	10 00
RIGHT REV. THOMAS U. DUDLEY, D. D., D. C. L., Bishop of Kentucky -----	10 00
RIGHT REV. WM. F. NICHOLS, D. D., Bishop of California-----	10 00
RIGHT REV. BOYD VINCENT, D. D., Assistant Bishop of Southern Ohio -----	10 00
RIGHT REV. EDWIN G. WEED, S. T. D., Bishop of Florida-----	10 00
RIGHT REV. ELLISON CAPERS, D. D., Ass't Bishop of South Carolina -----	10 00
RIGHT REV. WM. E. McLAREN, D. D., D. C. L., Bishop of Chicago-----	10 00
RIGHT REV. THOMAS A. JAGGAR, D. D., Bishop of Southern Ohio-----	6 25
RIGHT REV. HENRY B. WHIPPLE, D. D., L. L. D., Bishop of Minnesota-----	5 00
RIGHT REV. JOHN F. SPALDING, D. D., Bishop of Colorado-----	5 00
RIGHT REV. WILLIAM A. LEONARD, D. D., Bishop of Ohio-----	5 00

PRESBYTERS.

REV. MORGAN DIX, D. D., D. C. L., New York-----	50 00
REV. JOHN W. BROWN, D. D., New York-----	50 00
REV. CHARLES F. HOFFMAN, D. D., L. L. D., New York-----	25 00
REV. PHILIP A. H. BROWN, New York-----	20 00
REV. DAVID H. GREER, D. D., New York-----	20 00
REV. WM. R. HUNTINGTON, D. D., D. C. L., New York-----	20 00
REV. JAMES MULCHAHEY, D. D., New York-----	10 00
REV. ARTHUR BROOKS, D. D., New York-----	10 00
REV. ISAAC H. TUTTLE, D. D., New York-----	10 00
REV. HENRY Y. SATTERLEE, D. D., New York-----	10 00
REV. W. ALLEN JOHNSON, Middletown, Conn.-----	10 00
REV. E. W. DONALD, D. D., Boston, Mass.-----	10 00
REV. ARTHUR C. KIMBER, S. T. D., New York-----	5 00
REV. OCTAVIUS APPLGATE, JR., Ellenville, N. Y.-----	5 00
REV. EDWARD A. BRADLEY, D. D., New York-----	5 00
REV. G. W. DUMBELL, D. D., Castleton, N. Y.-----	5 00
REV. WM. R. ESHER, Jersey City, N. J.-----	2 00

REV. E. R. KNOWLES, L. L. D., Worcester, Mass.-----	45 00
---	-------

OF THE LAITY.

JAMES J. GOODWIN, Esq., New York.....	\$50 00
MR. FRANCIS G. DUPONT, Wilmington, Del.	25 00
JAMES FLEMMING, Esq., Jersey City, N. J.....	10 00
EFFINGHAM H. NICHOLS, Esq., New York.....	10 00
MR. SOLON J. VLASTO AND WIFE, New York.....	10 00
MISS KATE INGMIRE, New York.....	5 00
MRS. ISBISTER, Jersey City, N. J.....	5 00
MRS. BENSON, Brooklyn.....	5 00
MR. JOHN BRENNAN, Jersey City, N. J.....	5 00
MR. LITCHFIELD, Brooklyn, N. Y.....	1 00

ADDITIONAL NAMES.

RIGHT REV. CORTLANDT WHITEHEAD, Bishop of Pittsburg, Pa.-	\$10 00
REV. CHAUNCEY B. BREWSTER, Brooklyn, N. Y.....	20 00
REV. THOMAS M. PETERS, D. D., New York.....	10 00
REV. LOUIS S. OSBORNE, Newark, N. J.....	10 00
REV. P. G. ROBERT, St. Louis, Mo.....	5 00
REV. LEA LUQUER, Bedford, N. Y.....	5 00

TEXT LEAPS.

On the following pages the text is separated by a long note, so that it must be read by a leap from page to page as below noted to preserve the consecution:

From page 13 leap to page 16.

From page 19 leap to page 21.

From page 120 leap to page 129.

LOCATION AND SUBJECT MATTER OF THE MOST IMPORTANT NOTES ON EPHESUS.

Much of the matter in these notes is drawn from the Acts of the Third World Council and from the other World Councils, and from the Orthodox Cyril and his teacher and predecessor in the see of Alexandria, Athanasius, and from Cyril's opponent, Nestorius, and from the originators of his heresy, Diodore of Tarsus and Theodore of Mopsuestia, and from Nestorius' partisans, Theodore, Bishop of Cyrus, Andrew, Bishop of Samosata, Euthérius of Tyana, and from others. Such material has an interest of itself as bearing on the Council and serving to explain many things in it, independent of the translator's work of Englishing many of the passages cited.

Perhaps he should explain that note 183, pages 79-128, and note 606, pages 240-313, are Dissertations rather than notes. But he has deemed them so important and so necessary in these days when the blessed decisions of the Holy Ghost at Ephesus are so little known, and as a consequence so much misrepresented and so much maligned, that he has connected them with those places in the Ecumenically approved documents to which they belong, that every man may see the closeness of their co-linking. The annotator has endeavored to make them fuller and clearer than any other modern production on the difference between Cyril and Nestorius, that is between the Orthodoxy defined by the Third Ecumenical Synod on the one hand, and the heresies of the heresiarch and of his partisans on the other, on the great themes of Man-Worship, that is of Creature-Worship, and of the Eucharist. On those topics the Holy Spirit guided the Universal Church at Ephesus to decide infallibly, once for all, and its decisions are an unstormable rampart against all the assaults of later errors. The notes, in order to profit, should be read in connection with the places in the text to which they pertain and are attached. And the two Dissertation notes 183 and 606, not because of the translator, but because of the quotations from the Ecumenical Councils, and from their teachers Athanasius and Cyril in them, will live and do good for centuries to come, as the annotator hopes that all will. He here mentions some of the longer notes, their subjects, and their location; and then, below, the "*Location of Notes which do not begin on the Page to which they belong.*" They are, for the most part, displaced by the longer notes, some of which run over many pages :

<i>Note No.</i>	<i>Begins on Page.</i>	<i>Ends on Page.</i>	<i>Its Subject.</i>
156	61	69	The difference between Cyril's and the Church's doctrine of the <i>Substance Union</i> , and Nestorius' heresy of <i>Relative Union</i> , which includes his sequence of <i>Relative Worship of Christ's humanity</i> , that is, the worship of a creature.
173	74	76	Economic Appropriation : it guards, according to St. Athanasius and St. Cyril, against worshipping a creature, the sin of the heathen.

<i>Note No.</i>	<i>Begins on Page.</i>	<i>Ends on Page.</i>	<i>Its Subject.</i>
183	79	128	This long note is in fact a Dissertation on the differences between Cyril and the Third Ecumenical Council on the one hand, and Nestorius and his partisans and other heretics on the other, as to worshipping Christ's humanity. Some of these quotations are gathered in it, translated, and set in contrast for the first time, from the original.
364	170	172	The Tradition of the Universal Church; some parts of it.
388	176	178	Deadly nature of Nestorius' denial of the Inman, his worship of a mere creature, etc.
502	197	201	Stand of the great Diocesan Sees on the Nestorian Controversy.
520	204	208	Cyril's Longer Epistle to Nestorius, its authority; its text.
533	210	212	The Protest of Cyril and his Synod against Nestorius and his heresy of creature-worship, etc.; the Protest of the Reformers against Rome's creature-worship, etc.
580	221	225	Nestorian Relative Worship of Christ's humanity.
599	229	238	The Eucharist an <i>Unbloody Service</i> .
606	240	313	The doctrine of St. Cyril and of the Third Council on the Eucharist. Nestorius' heresies on it.
679	332	362	It is on Cyril's Anathema VIII.; in which he curses the worship of Christ's separate humanity. Nestorius' Relative Worship of Christ's humanity; Cyril and the Church's condemnation of it. Kenrick's absolute worship of Christ's humanity, and his defence of the worship of the Sacred Heart of Christ; remarks on Kenrick's creature worship. The Monophysite worship of Christ's humanity. The Church doctrine on that whole topic. Habib the Martyr's testimony.

Note 688, to page 346. It begins on page 363, and ends on page 406. It is on Cyril's Anathema X., which is on Christ's High Priestly and Mediatorial Work. God the Word, and no creature our Mediator. The Son is our Sole Advocate and Intercessor in Heaven. Cyril for it. The doctrine blurred in later forms of Liturgies; was maintained in the Alexandrian Church before Cyril; is Scriptural; Augustine on; Clement of Alexandria for it; Julius Africanus for it; St. Athanasius for it; St. Cyril for it; Newman's inexact statements on it; Stancari, or Stancaoro and Osiander on; Theodoret against it; St. Cyril for it; Augustine on it; Leo I. of Rome on; too much lost sight of in the Middle Ages, owing to invocation of saints; the English and other Reformers restore it; *the Second Part of the Homily of the Church of England Concerning Prayer* for it. The Homily of the Church of England on the Nativity for it; Article XXXI. for the solemnness 'of the one Oblation of Christ finished on the Cross.' Christ's one sacrifice *absolutely* propitiatory; the Eucharistic propitiatory only *relatively* to that; Christ's intercessory work prerogative to the Son; it cannot be shared by Saints. How Cyril's Anathema VIII. and X. and Anathema IX. of the Fifth Synod against the worship of Christ's humanity and against those who deny that God the Word is our Mediator, are maintained in professing Christendom. in the Greek Church; in the Latin; among the Monophysites; among the Nestorians. in the Reformed Communions; among the Socinians; Stancaro on; Osiander the Lutheran against him; Francis David, Budnæus and Socinus and other Anti-Trinitarians on. Difference between the Nestorian and the Socinian worship of Christ's humanity; in England and America most Anti-Trinitarians now renounce it altogether; Nestorian language of Peter Lombard on Christ's Mediatorship; some Lutheran documents Man-worshipping; Lutheran heresy and form of *Communication of the Properties of Christ's Divinity to his humanity*; Cyril against that error; acts of relative worship given by Nestorius or his partisans to Christ's humanity. Cyril condemns such acts as insulting to God, and makes them all prerogative to Him; Schwenkfelder's heresy on; Spread of Saint worship in the Anglican Communion; Newman's wicked and dishonorable course on; Keble, Pusey and Neale also against Cyril and Ephesus, scoundrelism of Blunt; where Cyril explains his Anathema X.

Note 694, to page 356. It is on pages 409-413. Economic Appropriation.

Note 759, page 424-428. On a Passage of Felix of Rome.

Note 763, to page 424. Page 428-433. On a Passage of Felix of Rome.

Note 949, to page 461. Pages 461-463. Relative Worship of Creatures.

Note 1007, to page 474. Pages 474-477. On a Passage of Nestorius on the Eucharist.

Note 1023, to page 481. Pages 479-483. Metropolitans and Patriarchs.

LOCATION OF NOTES WHICH DO NOT BEGIN ON THE
PAGE TO WHICH THEY BELONG.

<i>Note.</i>	<i>Belongs to.</i>	<i>Begins on.</i>
143.	Page 54.	Page 58.
144.	Page 57.	Page 58.
145.	Page 57.	Page 59.
157.	Page 61.	Page 69.
158.	Page 63.	Page 69.
159.	Page 64.	Page 70.
160.	Page 65.	Page 71.
161.	Page 67.	Page 72.
162.	Page 70.	Page 72.
163.	Page 71.	Page 73.
169.	Page 73.	Page 74.
174.	Page 75.	Page 76.
175.	Page 75.	Page 76.
176.	Page 76.	Page 78.
177.	Page 76.	Page 78.
178.	Page 76.	Page 78.
179.	Page 78.	Page 78.
180.	Page 77.	Page 78.
181.	Page 77.	Page 78.
182.	Page 78.	Page 79.
183.	Page 85.	Page 79.
184.	Page 86.	Page 128.
185.	Page 93.	Page 128.
186.	Page 96.	Page 128.
187.	Page 98.	Page 128.
188.	Page 99.	Page 128.
189.	Page 100.	Page 128.
190.	Page 101.	Page 128.
191.	Page 104.	Page 128.
192.	Page 107.	Page 128.
193.	Page 110.	Page 128.
194.	Page 111.	Page 128.
195.	Page 111.	Page 128.
196.	Page 116.	Page 128.
197.	Page 116.	Page 128.
198.	Page 117.	Page 128.
199.	Page 119.	Page 128.

<i>Note.</i>	<i>Belongs to.</i>	<i>Begins on.</i>
200.	Page 120.	Page 128.
365.	Page 171.	Page 172.
389.	Page 177.	Page 178.
492.	Page 195.	Page 196.
503.	Page 198.	Page 201.
504.	Page 198.	Page 201.
505.	Page 199.	Page 201.
506.	Page 200.	Page 202.
507.	Page 200.	Page 202.
508.	Page 201.	Page 202.
509.	Page 201.	Page 202.
514.	Page 203.	Page 202.
519.	Page 205.	Page 204.
520.	Page 205.	Page 204.
521.	Page 206.	Page 208.
522.	Page 207.	Page 208.
523.	Page 207.	Page 208.
581.	Page 222.	Page 225.
582.	Page 223.	Page 225.
583.	Page 223.	Page 226.
584.	Page 225.	Page 227.
585.	Page 225.	Page 227.
586.	Page 225.	Page 228.
587.	Page 226.	Page 228.
588.	Page 226.	Page 228.
589.	Page 227.	Page 228.
590.	Page 227.	Page 228.
591.	Page 227.	Page 228.
596.	Page 230.	Page 229.
597.	Page 232.	Page 229.
598.	Page 233.	Page 229.
599.	Page 236.	Page 229.
600.	Page 236.	Page 238.
607.	Page 241.	Page 313.
608.	Page 242.	Page 313.
609.	Page 245.	Page 313.
610.	Page 246.	Page 313.

<i>Note.</i>	<i>Belongs to.</i>	<i>Begins on.</i>	<i>Note.</i>	<i>Belongs to.</i>	<i>Begins on.</i>
611.	Page 246.	Page 313.	656.	Page 314.	Page 320.
612.	Page 247.	Page 313.	657.	Page 316.	Page 320.
613.	Page 247.	Page 313.	658.	Page 317.	Page 321.
614.	Page 248.	Page 313.	659.	Page 317.	Page 321.
615.	Page 253.	Page 313.	660.	Page 319.	Page 322.
616.	Page 254.	Page 313.	661.	Page 320.	Page 323.
617.	Page 254.	Page 313.	662.	Page 320.	Page 323.
618.	Page 255.	Page 313.	663.	Page 321.	Page 323.
619.	Page 255.	Page 313.	664.	Page 322.	Page 323.
620.	Page 255.	Page 313.	665.	Page 325.	Page 324.
621.	Page 256.	Page 313.	680.	Page 332.	Page 362.
622.	Page 258.	Page 316.	681.	Page 337.	Page 362.
623.	Page 258.	Page 316.	682.	Page 340.	Page 363.
624.	Page 259.	Page 316.	683.	Page 340.	Page 363.
625.	Page 261.	Page 316.	684.	Page 341.	Page 363.
626.	Page 263.	Page 316.	685.	Page 344.	Page 363.
627.	Page 264.	Page 316.	686.	Page 344.	Page 363.
628.	Page 264.	Page 316.	687.	Page 346.	Page 363.
629.	Page 265.	Page 316.	688.	Page 346.	Page 363.
630.	Page 265.	Page 316.	689.	Page 351.	Page 406.
631.	Page 268.	Page 316.	690.	Page 352.	Page 406.
632.	Page 269.	Page 316.	691.	Page 353.	Page 407.
633.	Page 270.	Page 316.	692.	Page 354.	Page 407.
634.	Page 272.	Page 316.	693.	Page 354.	Page 407.
635.	Page 274.	Page 317.	694.	Page 356.	Page 409.
636.	Page 274.	Page 317.	695.	Page 356.	Page 413.
637.	Page 275.	Page 317.	696.	Page 357.	Page 413.
638.	Page 276.	Page 317.	697.	Page 358.	Page 413.
639.	Page 281.	Page 318.	698.	Page 358.	Page 413.
640.	Page 285.	Page 318.	699.	Page 358.	Page 413.
641.	Page 287.	Page 318.	700.	Page 358.	Page 413.
642.	Page 288.	Page 319.	701.	Page 358.	Page 413.
643.	Page 291.	Page 319.	702.	Page 363.	Page 413.
644.	Page 294.	Page 319.	703.	Page 365.	Page 414.
645.	Page 296.	Page 319.	704.	Page 378.	Page 415.
646.	Page 297.	Page 319.	705.	Page 381.	Page 415.
647.	Page 301.	Page 319.	706.	Page 384.	Page 415.
648.	Page 301.	Page 319.	707.	Page 388.	Page 415.
649.	Page 302.	Page 319.	708.	Page 391.	Page 415.
650.	Page 305.	Page 319.	709.	Page 394.	Page 415.
651.	Page 306.	Page 319.	710.	Page 395.	Page 415.
652.	Page 308.	Page 319.	711.	Page 401.	Page 415.
653.	Page 310.	Page 319.	712.	Page 406.	Page 415.
654.	Page 311.	Page 319.	713.	Page 406.	Page 415.
655.	Page 312.	Page 319.	714.	Page 408.	Page 415.

<i>Note.</i>	<i>Belongs to.</i>	<i>Begins on.</i>	<i>Note.</i>	<i>Belongs to.</i>	<i>Begins on.</i>
715.	Page 409.	Page 416.	826.	Page 443.	Page 444.
716.	Page 411.	Page 416.	880.	Page 450.	Page 449.
717.	Page 412.	Page 416.	932.	Page 458.	Page 459.
718.	Page 416.	Page 417.	938.	Page 460.	Page 459.
719.	Page 416.	Page 417.	950.	Page 462.	Page 463.
722.	Page 417.	Page 418.	951.	Page 462.	Page 463.
738.	Page 419.	Page 420.	960.	Page 466.	Page 465.
739.	Page 419.	Page 420.	978.	Page 469.	Page 470.
759.	Page 423.	Page 424.	1008.	Page 475.	Page 477.
760.	Page 424.	Page 428.	1021.	Page 479.	Page 478.
761.	Page 424.	Page 428.	1022.	Page 480.	Page 479.
762.	Page 424.	Page 428.	1023.	Page 481.	Page 479.
763.	Page 424.	Page 428.	1024.	Page 481.	Page 483.
764.	Page 431.	Page 433.	1025.	Page 482.	Page 483.
765.	Page 431.	Page 433.	1031.	Page 483.	Page 484.
768.	Page 433.	Page 434.	1089.	Page 493.	Page 494.
802.	Page 438.	Page 439.	1100.	Page 494.	Page 495.
820.	Page 441.	Page 442.	1124.	Page 499.	Page 500.
825.	Page 442.	Page 443.			



SPURIOUS COPTIC WRITINGS ON EPHESUS.

SENUTI, THE MONK.

In our day an interest has been excited in Coptic Monophysite literature, and Zoega and E. Revillout have brought to light an account of Senuti, whose day, according to Professor Stokes in his article on him in Smith and Wace's *Dictionary of Christian Biography*, is "July 1st, in the ancient Coptic Calendar." But the account of him at Ephesus is plainly a lie. For whereas, as we see by the Acts below, Nestorius never came into the presence of the Third Ecumenical Council, this Senuti is represented as hurling a book at him in it. If Professor Stokes had known these facts well he would not, I am sure, have given so much credence as he seems to do to the anti-historic legends regarding this wretched Monophysite heretic, and to Nestorianizers' false impressions against the Third Synod. For he writes there of him:

"Senuti was the name of an anchorite of the Fifth Century, whose history was first brought to light by Zoega. It has been investigated of late by E. Revillout in a paper on the Blemmyes contributed to the *Mém. de l'Acad. des Inscr.*, 1874, Sér. 1., t. viii., p. 395, and still more elaborately in a series of articles contributed by him to the *Revue de l'Histoire des Religions*, 1883, Nos. 4 and 5 (a). Senuti has strangely faded from the page of history, though he seems to have been a leader of special power amid the distracted controversies attendant upon the Third and Fourth Councils. He was called '*the prophet*' and invested with supernatural powers. He was born about the middle of the Fourth Century. His father was a farmer in Egypt, and Senuti fed his sheep in boyhood. But this world's affairs had no charm for him. It was an age when

(a). On page 545 of the *Revue de l'Histoire des Religions*, for 1883, note, I find the following on E. Revillout's articles on Sénuti,

"Ce récit est extrait d'un volume en cours de publication a la librairie Le-roux, et qui est intitulé : Récits historiques sur les origines du schisme égyptien." I presume from this that Revillout's work on Senuti has appeared in print, but I have not seen it.

every enthusiast devoted himself to the monastic life. His uncle was a famous anchorite. Senuti was brought to him as a boy to be blessed, when his uncle at once recognized his future greatness. He attached himself to the monastery of Panopolis, near the town of Athrebi, in Upper Egypt, where he soon attained the greatest fame for sanctity and orthodoxy. Cyril would not set out for the Council of Ephesus till he had secured the company of Senuti and of Victor, archimandrite of Tabenna. Zoega, *Cat. Mss. Coptic Mus. Borg.*, p. 29, gives us Cyril's own account of this affair (a). Cyril travelled in the same ship with Senuti and Victor, while he sent his attendant bishops in another vessel.

“ Senuti's conduct at the Council of Ephesus, as described by his disciple and successor, Besa, fully justifies those charges of outrageous violence brought by the Nestorian party against their opponents. Besa describes a strange scene which happened at the opening of the Council. A lofty throne had been placed in the centre of the hall, and the four gospels placed thereon. Nestorius entered with pomp, and flinging down the gospels on the floor, seated himself on the throne. Senuti, filled with rage, at once jumped into the midst, and snatching up the book, hurled it against the breast of Nestorius, accompanying the action with vigorous controversial reproaches. Nestorius demanded who he was, and whence, and what brought him to the Council, being ‘*neither a bishop, nor an archimandrite, nor a provost, but merely a simple monk.*’ ‘*God sent me to the Council,*’ replied the undaunted Senuti, ‘*to confound thee and thy wickedness.*’ Whereupon, amid the plaudits of his adherents, Cyril at once invested him with the rank and robe of an archimandrite, and thus removed the technical objection raised by Nestorius. His career was now marked by miracle. Cyril, by mistake, sailed from Constantinople without him, but the sea was no obstacle to Senuti. He was wafted on a cloud to Egypt.”

Now let us point out a few of the falsities in this romance or forgery of a Monophysite:

1. As has just been said, Nestorius never appeared before the Council of Ephesus at all, as its Acts show. Consequently all this

(a). This alleged account by Cyril in a Sermon, and the Sermon itself which contains it are a forgery as we show below.

yarn of Nestorius entering it with pomp, flinging down the Gospels on the floor, and then seating himself on the throne from which they had been taken, is mere invention. So is Senuti's hurling them at him "with vigorous controversial reproaches," and the conversation between them. Hence Professor Stokes is too credulous and utterly wrong and unjust to the Orthodox in his statement that,

"Senuti's conduct at the Council of Ephesus, as described by his disciple and successor, Besa, fully justifies those charges of outrageous violence brought by the Nestorian party against their opponents." For the Monophysite fiction on which it rests is contradicted by the evidence of the Acts themselves. The fact is that all the violence at Ephesus, as is shown elsewhere in this work, was perpetrated by Nestorius and his friends, Count Candidian and the soldiers under his command, and Count Irenaeus; and the pro-Inman, anti-creature-worshipping and anti-real-presence Third Council, guided in their final decisions by the Holy Ghost, were entirely innocent and faithful to Christ, and to His truth, and to his Church.

Since seeing the statement that St. Cyril took Senuti and Victor with him to the Council of Ephesus, I have seen Revillout's French of it, and find that his alleged sermon of Cyril on which he bases his faith in that story is spurious, for it makes Cyril and Senuti and Victor and Cyril's Egyptian bishops go to Constantinople before they go to Ephesus (a). It is from a Vatican manuscript, No. 66, consulted by Revillout. But Cyril did not go to Constantinople, nor did any of his Bishops, except the four deputed by him to attend to his interests and those of the faith before the Emperor and others. Revillout does not seem to be well acquainted with the facts told us in Cyril's genuine writings and in the acts of the Ecumenical Synod. For if he were he would have seen the spuriousness of such stuff at once. Yet in one place he rejects part of Besa's tales on Senuti, as being too much for even himself to believe. Cyril has left us two Epistles which describe his voyage from Alexandria to Ephesus. They are numbered XX. and XXI. in tome 77 of Migne's *Patrologia Græca*. In them he makes no mention of Senuti.

That the Sermon of Cyril, on which Revillout relies, is spurious, is clear from the following facts:

(a). The French translation of the spurious sermon ascribed to Cyril is on page 551, tome 7 of the *Revue de l'Histoire des Religions*, Paris, Leroux, 1883.

(A). It is not found anywhere in Cyril's genuine works.

(B). Its own internal evidence is against it. For it contradicts known historical facts. I give a summary of it:

Cyril's alleged sermon goes on to assert what we know to be false, that after his arrival at Constantinople before the Third World Council, and after his Egyptian Bishops came shortly afterwards, he sent to say to the Emperor that the Egyptian Bishops had arrived ; that the Emperor told him to choose a place for the Bishops of the Synod to meet, and asked Cyril to teach him the true, holy and Orthodox faith ; then that after Cyril had come to an understanding on that point with the Archbishop of Rome, they chose the city of Ephesus, and he (Cyril) sends the Bishops of his jurisdiction thither. But the spurious Cyril goes on to assert that he ordered the archimandrite Victor to remain at Constantinople because he had more boldness than any one else to speak to the Emperor. Cyril remained with Senuti till his (Cyril's) departure from Constantinople : the alleged Cyril then states that he remained two days in the place of Theodosius, when two Eunuchs of the palace disobeyed an order of the Emperor. The Emperor was very much irritated against them, and one of them, named J  sinus, fled for refuge to a dependency of the Sanctuary where St. Cyril dwelt in company with Senuti and the archimandrite Victor. He prayed Cyril very fervently to get him restored to the Emperor's favor, and after some days the Emperor granted him it. J  sinus a little after fell very dangerously sick and made Saint Cyril sole legatee of his fortune to distribute it in good works. The patriarch (St. Cyril) faithfully accomplishes the mandate thus confided to him and richly endows the Church of St. Theodore and many churches. On the next day the Emperor orders them to depart for Ephesus, and there they condemned the impious Nestorius, the cursed heretic. Then they saw that their remaining so long at Constantinople was by the secret providence of God and on account of the Eunuch J  sinus, and after they had well confirmed the faith with the aid of our Lord Jesus Christ, the Emperor, as joyful as themselves, sends away in peace Cyril, the archimandrite Victor and Senuti, and all the Bishops who were with Cyril. Then the alleged Cyril states that Senuti who had been delayed in Constantinople could not re-embark in time to join St. Cyril and the archimandrite Victor, and so was carried on a cloud to Egypt.

Of course, all this is unhistoric trash except the condemnation of Nestorius. Revillout protests against the cloud story and deems it an interpolation, but the whole document is an anti-historic romance or forgery. It is all of a piece.

Another thing should be noted. According to the Senuti romance that monk came into conflict with Nestorius in the Council; whereas, according to the spurious Sermon fathered on Cyril, he did not go to Ephesus at all, but went straight from Constantinople to Egypt on a cloud, with no mention of stops for wood or water or provisions—unless, indeed, we reconcile both yarns by understanding the spurious sermon to teach that Cyril, Victor, Senuti, and all the Bishops who were with Cyril went back to Constantinople again after the Council, and were then dismissed in peace by the Emperor, and then, and not after the first visit, Senuti got left there, and so went home not exactly by a balloon but on a cloud to Egypt. But as Cyril was not at Constantinople in A. D. 430 or 431, to put him there twice makes two lies instead of one.

2. Another anti-historic thing in the spurious sermon relates to time. It says that after Cyril's arrival at Constantinople the Emperor asked him to fix on a place for holding the Council, and that then he (Cyril) came to an agreement with the Archbishop of Rome on that, and so they fixed on Ephesus.

Now, not to mention the fact that Cyril was not at Constantinople then, the difficulties as to time are as follows: The Emperor called the Council, as his edict shows, on November 19, A. D. 430; see page 41 below. In that month Cyril held a Synod of the Egyptian Diocese at Alexandria, and in connection with it drew up his Long Letter to Nestorius, and forwarded it by four of his Bishops. According to Professor Bright, it was given by them to Nestorius at Constantinople, either on Lord's Day, Nov. 30, or Dec. 7, 430. Cyril remained in Alexandria till the time approached for holding the Council, when he set out from Egypt and reached "Ephesus with fifty Bishops about June 2, 431" (Smith and Wace's *Dict. of Christ. Biogr.* vol. 1, page 767). After the Council and his release from custody, Cyril went straight home to Alexandria, which he reached on Oct. 30, 431 (*Id.*, page 768). Consequently he did not visit Constantinople at all. And the story that the place of the Council was fixed by him while residing in Constantinople, and by Celestine while residing at Rome, with many a long day's journey

between them, is simply a myth clear and plain. And of course, all that he is said by this spurious sermon and by Senuti to have done in Constantinople never occurred there.

3. Another yarn is that "*Cyril*," after the Council, "*by mistake, sailed from Constantinople without*" Senuti. The fact is that Cyril did not go to Constantinople at all in A. D. 430 or 431, before or after the Council, and hence he did not sail away from it at all. As Professor Bright tells us on the inner column, page 768 of volume iv. of Smith and Wace's *Dictionary of Christian Biography*, Cyril was under arrest by the Emperor's order for some time after the Synod. He adds, "On Oct. 30, Cyril returned to Alexandria."

4. Another yarn, of course, is his being carried on a cloud to Egypt.

5. Another lie mentioned in Stokes' article above is that "His fame was now everywhere established." For no mention is made of him by the Orthodox. And if he had been "*wafted on a cloud to Egypt*," they would have known of it and reported it. St. Cyril does not even mention this ignorant man of whom this legendary story tells us he thought so much. I have looked at all the Indexes in Migne's ten volume edition of Cyril, and do not even find Senuti's name.

6. Then there comes the following stuff (I am quoting the Coptic account mentioned by Professor Stokes):

"Roman Commanders waging war against those mysterious but most pertinacious enemies of the Roman State, the Blemmyes, sought direction and assistance from him. Thus about the year 450 there was a terrific invasion, and the dux of Upper Egypt, Maximinus hurried to repel the Blemmyes, but before he would advance he sought the presence of Senuti. He had, however, retired into the desert for a period of spiritual retreat, charging his followers to let no one know of his hiding place. Maximinus would, however, admit of no excuse, and was led to the saint, who was very angry on account of the interruption, but yet admitted the plea of urgency. He gave Maximin his blessing and his girdle, which he was to wear whenever he joined battle, if he desired success." This sort of fiction is found among the most silly class of monks and of non-monks in the middle ages and in the fifth century even. This Senuti is exalted to do the work which pertains, as here, to Christ, our Sole High Priest

and Sole Intercessor above, who is all sufficient (Heb. vii., 25). And he is exalted by a miracle similar to the one that took Christ up to heaven, (Acts i., 9), for he is borne aloft by a cloud. This lying and extravagant laudation of a creature would naturally lead, as the ages rolled on, to his invocation and to making him share Christ's prerogative of being the sole Mediator in Heaven, that is, the sole Intercessor there. Peter the Fuller, the Monophysite Patriarch of Antioch, A. D. 471-488, led the way to the worship of saints; see vol. 1. of *Nicaea* in this Set, pages 316, 317. But St. Athanasius shows that every Orthodox Christian invokes no creature, but God alone: See id., pages 237-240, where St. Cyril agrees with him. Indeed in his Ecumenically approved Epistle to John of Antioch he professes that he follows the opinions of Athanasius, "*refusing to be swerved in anything at all*" from them. See also id., pages 217-240 for 13 testimonies of St. Athanasius against giving any act of service to a creature, be it even bowing. And see id., pages 240-247, for passages from St. Epiphanius, the greatest heresiographer of the whole Church, against all creature-worship.

7. Then we are told that Revillout * * * "supports the tradition that Nestorius was summoned by the Emperor to the Council of Chalcedon, but died before the mission reached him."

This is most improbable, for his case had been settled by the Third Ecumenical Council, and was not opened again. The tradition referred to is not historic, but merely legendary. It is not therefore, a Church tradition at all. Indeed, I have seen no Church writer quoted for it.

8. We are told further in the same article of Professor Stokes that,

"Senuti was now about one hundred years old. He would have been fortunate had he died then. But he lived to be a heretic in the opposite extreme from Nestorius. After the Council of Chalcedon he became a Monophysite and a violent partisan of the patriarch Dioscorus, of Alexandria. Senuti died under Timotheus Aelurus, aged 118 years. The authorities for his life are Zoega and Revillout in the works mentioned above." But no ancient writer mentions him; and we have no proof that St. Cyril or any of the Orthodox ever knew or heard of such a man. And what stuff and nonsense is mingled by the Monophysites with the lives of their

Saints, or rather reputed Saints, any one can see who examines. The accounts of this Senuti are therefore of no historic or certain value, even if it could be proven that he ever really existed. And so we dismiss him.

VICTOR, THE ARCHIMANDRITE.

"The Court and City of Constantinople during the Council of Ephesus; MS. Bib. Nat., Paris," is the title of a work which I find mentioned on page 91 of the *English Church Quarterly Review* for October, 1891. On page 95, top, a hope is expressed that its publication will not long be delayed, and it seems to be implied that steps are to be taken thereto. It is described on page 93, as "An unpublished Coptic manuscript of the Bibliothèque Nationale at Paris. * * * This document is not, strictly speaking, a history of the Council of Ephesus; it is an account of what passed in the town and city of Constantinople during the days immediately preceding and following the first session of that Council. It only contains the Acts of the Council incidentally. But it informs us merely by its existence of a fact of which we were up to the present time completely ignorant. Cyril, not content with being represented at the Court of the Younger Theodosius by the official representatives of the Council, had taken care to secure the presence of a faithful and trustworthy private agent. It is the report or memoir of this agent that is contained in the document in question. That agent was Victor, archimandrite of Faou (in Coptic, Pheboou). * * * But a question that will naturally be asked is, What guarantee is there for the genuineness of these documents? Even a cursory acquaintance with Oriental literature is sufficient to show that of the documents preserved in these languages, a large number cannot for a moment resist a critical examination. There is probably not one of the Coptic lives of the martyrs which is not almost entirely apochryphal. Even genuine texts have suffered from extensive interpolations. However, without being unduly dogmatic, it is possible to assert that the documents before us are of a totally different character. In the first place they are translated from Greek orig-

inals. Their style, their manner, their literary form are not Coptic. In the next place, they bear on their face the appearance of genuineness. They are dated, and their dates harmonize with those contained in the ordinary narratives. So far as they follow known events they are consistent; so far as they are independent they are probable. We are not at present undertaking a criticism; we present to our readers a summary of their contents, stating that *prima facie* they have all the appearance of being genuine; and we shall leave a more thorough examination of the subject until the publication of the documents themselves, a publication which we hope will not long be delayed.

"We ask our readers, then, to accept provisionally this narrative as the genuine recital of the monk Victor, written for the benefit of the members of his own monastery in Upper Egypt, and incorporating incidentally a number of original documents, some known, some unknown, including the Acta of the Council, and adding many interesting personal details. * * * The first leaf of the manuscript is absent, but an idea may be formed of its contents. Besides the title it probably contained the preamble mentioning the name of Victor, archimandrite of the great convent of Faou, and also the summons which Cyril addressed to him. In fact, the second leaf begins with the end of this summons. From it we see that the Archbishop of Alexandria entreated—we may almost say ordered—Victor to give up any business that might retain him, for God would care for that, in order that he might at once come to Alexandria. Some few words at the beginning of the leaf lead us to suppose that Cyril had spoken in the first part of his letter of the imperial commands to all bishops to proceed to Ephesus for the feast of Pentecost, to watch over matters of faith. This letter exists in the first part of the Acts of the Council of Ephesus, and may be read in the various Conciliar collections. The letter of Cyril to Victor is unknown."

Then this article of the *Church Quarterly Review* goes on to say that this Victor, in response to Cyril's letter, left Faou (a) on March 22, 431, and arrived at Alexandria on March 31, stayed there with

(a). Note 1, page 95 of the Oct., 1891, number of the *Church Quarterly Review*, states that "Faou still exists. It is a little village situated to the north of Keneh and Denderah, on the east bank of the Nile."

Cyril until April 27, "on which day he started for Constantinople where he arrived after a passage of twenty-four days, * * * that is, on May 20." On that day Nestorius departed from Constantinople for the Council at Ephesus. On May 21, Victor has an interview with the Emperor. So he has on May 22. Below it is said that,

"When our narrative begins again we find a letter of Cyril to the bishops Komarius and Potamon, and to the archimandrite Victor. This letter is not contained in the documents published in the Acts of the Councils."

Then follows an account of the exciting scenes in Constantinople before and after the first Act of Ephesus. The rest of the manuscript is lost. Most of the cries alleged in this document to have been raised by the people in Constantinople are Orthodox, but the following, on page 111 of the Oct., 1891, number of the *Church Quarterly Review*, border on creature-worship. I give them:

"Nestorius has fallen; the Holy Council, *and she who is mother of God according to the flesh have overthrown Nestorius. Mary, the Holy Virgin, has excommunicated Nestorius.*"

It would be doing injustice to the Orthodox of Constantinople to suppose that even the lowest of them was guilty of such folly, especially on the basis of a work which bears in places the marks of being a forgery or a romance, perhaps by an Egyptian Monophysite. But, as we shall see, this account of the alleged Victor does not agree with what are known from the original records in Greek to have been the facts of the case. The original letters of Cyril to his Bishops at Constantinople make no mention of any Victor at all.

Let us compare the account of things in the genuine Greek documents with those in the Coptic manuscript; that is, let us examine whether the genuine mention this Victor as at Constantinople at all, and how they describe the demonstration of the monks to the Emperor's palace, and the reception of the archimandrites by him, and their march thence to the Martyry of Mocius and the events which there occurred.

Let us examine the genuine Greek documents first.

There is a letter of Cyril "to the Bishops Comarius and Potamon, and the Archimandrite of the monasteries, Mr. Dalmatius, and Timothy and Eulogius, Presbyters," in which he warns them that

the official account by Count Candidian was not complete (Cyril's Epist. XXIII., vol. 77, Migne's *Patrologia Græca*, page 131). They were then at Constantinople to guard Cyril's interests and the faith. The contents show that this Epistle was written after the condemnation of Nestorius, consequently after Act I. of the Council. It makes no mention of any Victor.

It is followed by two letters, Epistles XXIV. and XXV., which are addressed by Cyril of Alexandria "to the Presbyters and Deacons and laity of Alexandria." They mention the condemnation and deposition of Nestorius by the Third World Synod, but do not mention Victor. Letter XXVI. is addressed by St. Cyril, "to the Fathers of the monks, and to those who with us practice the monastic life," but it has not a word of Victor. It was written evidently when Cyril was in custody for the part he had taken in the deposition of Nestorius.

Epistle XXVII. is addressed to the clergy and people of Constantinople. In it Cyril tells them what was done at Ephesus by the Emperor's command after the arrival there of Count John. It does not mention any Victor. According to Hefele's *Hist. of the Church Councils*, III., 84, note, Count John did not reach Ephesus till August, that is, after Act VI. See this vol., page 6.

Letter XXVIII. is addressed by Cyril "to the most religious Bishops Theopemptus and Potamon and Daniel at Constantinople in regard to the plots from which he had suffered on account of the sentence passed upon Nestorius and John of Antioch. It was written after the arrival of Count John at Ephesus, which it mentions, and therefore relates to the latter part of the Council, a fact which is evident also from Theopemptus being addressed in its title, for he had taken part in its Act I., and was now at Constantinople. It makes no mention of Victor. Letter XXIX. among Cyril's is an Epistle of Alypius, the presbyter of the Apostles, to him. It is silent as the grave as to any Victor. Then comes an Epistle of Maximian, Nestorius' successor in the Episcopate of Constantinople, which was some little time after the Council, and therefore beyond the limits of our inquiry. It says not a word of any Victor.

These are the only letters of Cyril of about this time which bear on the state of things at Constantinople. But the matter relating to the Councils contain others. Thus tome IV. of Mansi, col. 1257-

1260, contains an Epistle of the archimandrite Dalmatius to the Third Synod, and an Epistle of the Council to him in response. His monastery was near Constantinople, and he had advocated their cause before the Emperor, and inclined him to favor them and their deposition of Nestorius. On pages 1427-1430 of tome IV. of Mansi's *Concilia* we find "*An Answer of Bishops who were found at Constantinople to the Commonitory from the Holy Synod*" of Ephesus. This tells how the Nestorian party at Constantinople had kept everything favorable to the Ecumenical Council from reaching that city, how a beggar had bound in a reed the Epistle of the Third Council *to the Bishops and Monks*, and so had gone his way begging, and had brought it to Constantinople. Straightway on its contents becoming known, "All the monasteries arose, together with their archimandrites, and went out to the Palace singing antiphons." Among them was the Archimandrite Dalmatius, who had for forty-eight years refused to leave his monastery. Let us believe most charitably that he gave himself not to idleness, but to labor such as befitted his station, and to prayer there, as a good monk should," as sound monks, like St. Epiphanius on the Massalian heretical and idle pretenders to monkery, advise all monks to do.

"But while he was praying on this matter, there came down a voice from Heaven to him, which said that he should go forth, for God was not willing that his flock should perish at last. And there was a great crowd of the Orthodox with them. So when they reached the palace, the Archimandrites were invited in by the Emperor and went inside. And the multitude of the monks and of the people remained outside singing antiphons. Then the Archimandrites got a righteous answer from the Emperor and came out. All cry out, Tell us the commands of the Emperor! Then the archimandrites reply, Let us go to the Martyry of the holy Mocius, and read the Epistle. And ye shall learn also the answer of the Emperor. Then all departed, monks and people, for the way was one mile (a); and when they were singing the last Psalm, at the last

(a). Greek, ἤν γὰρ ἡ ὁδὸς κεφαλὴ μία. This is rendered in the Latin of the parallel column in Mansi, "erat enim via, qua incedebant, ex capitalibus una." In English the expression is literally, "*For the way was one head,*" which seems to make no perfect sense. I have supposed that the mile-stones of that place had a capital or head of some sort, and that so in time the expression

part of the city, the people met them, and the monks sang, with wax tapers [in their hands]. And when they saw the multitudes they shouted against the enemy [Nestorius]. They come to the Martyry (*a*) of the holy Mocius, and the Epistle is read to them.

The people in Constantinople all with one voice shouted, Anathema to Nestorius."

Answer of Dalmatius [to the people].

The holy Dalmatius went up on a high place (*b*), and said, If ye wish to hear, be still, and learn, and hinder not those who read; but be patient that ye may hear the words accurately. The most religious Emperor read the Epistle which has been just read to your

came to mean a mile or such other distance as was measured by it. There were several palaces at Constantinople, but which is referred to in this narrative I can not tell. On them see the work of the Greek Patriarch, Constantius, in Greek and French. The French translation bears the title *Constantiniade ou Description de Constantinople Ancienne et Moderne. Constantinople, 1846*. Constantius' name does not appear on the title page, but on the second page after it he is mentioned as the author. Chapter X., page 51, mentions the palaces: and page 44 tells us that the Church of St. Mocius was in the Twelfth Region or Part of the city. But so many changes have occurred in Constantinople since A. D. 431, and the mention of the palace is so indefinite, that I find it difficult to trace the exact route from the palace to it. I do not find the Martyry of St. Mocius in our day. Like most martyries it was probably more or less abused, but after this time, to the spiritual whoredom of worshipping and invoking creatures, and so by God's providence was given up to be destroyed. We read however of nothing of that kind done by any body on this occasion, and it would be likely to be mentioned if it had been done. See how strongly St. Athanasius denounces the sin of invoking any but God on page 238 of vol. i. of *Nicaea* in this Set, and compare Cyril's Anathema VIII., and Anathema IX. of the Fifth Ecumenical Synod, in both of which by necessary implication the Universal Church condemns all worship of anything but Divinity.

(*a*). Greek, τὸ Μαρτύριον τοῦ ἁγίου Μοκίου. A martyr was a church built over a martyr's remains. In that age when a man's name was given to a martyr it implied therefore that it was the only one in the world which bore his name. Whether the Mary Church at Ephesus was an exception to that rule will be treated of hereafter in another volume, if God will. Oh! that all churches were named after God alone as in the Ante-Nicene Church, none after a mere creature. Naming them after saints has often been associated with creature-worship, and has sometimes led to it.

(*b*). Or, "into the pulpit," or "into the bema;" Greek, ἐφ' ὑψηλοῦ.

Piety (*a*), and he was persuaded [by it]. For I was saying to the Emperor, when he came to me, that he ought to write to the Holy Synod what things were said to him and [yet] were not written [to it] (*b*). And he sent [them] to me, (*c*) and they were read. And (that I may not grieve him), he did send forth [to the Synod] what things were right [to be written to the Synod], but those who took them away did not show them, but they secretly showed another writing instead of them. Therefore I said to him those things which are fit and right, but it is not permitted to tell them now before your Piety (*d*). For think not that I am some lifted up or boastful man; for God will crush the bones of the hypocrites. For the Master [that is, the Emperor] heard all things that have been done [in the Council] in [their] order, and rejoiced with thanksgiving to God and agreed with the [whole] series of the utterances of the Holy Synod, as behooves his Imperialness, not following my words but the faith of his grandfathers and fathers. Moreover, as was fit, he received and read [the Epistle of Cyril to the Bishops and Monks], and was persuaded, and said as follows: If things are so, let the Bishops who are to come to me [from the Council] come. And I said to him, No one suffers them to come. And he said, No one hinders. And I said, that they have been seized and hindered from coming. And I said furthermore, that many of that party [the Nestorians] come and go unhindered; but no one permits the Acts which have been done by the Holy Synod to be brought to your Piety; moreover in regard to the other party, that is, that of Cyril, I said to the Emperor himself, before all, Whom dost thou wish to hear, the Bishops, six thousand in number, or one impious man? The six thousand, I meant, who are under the holy Metropolitan Bishops (*e*). That was done in order that he might send

(*a*). The Epistle to the Bishops and Monks above mentioned. Was it Cyril's Epistle XXIII. just mentioned?

(*b*). Greek, ὅτι ὠφείλε γράψαι τῇ ἁγίᾳ Συνόδῳ, ἃ ἐλήχθη αὐτῷ, καὶ οὐκ ἐγράφη. This may also be rendered, "what things were chosen by him and [yet] had not been sent."

(*c*). Or, "He sent for me."

(*d*). A Byzantine title given to Bishops, the Emperor, etc., and here to the people. Such Byzantinism is not to be approved nor imitated. Happily we are free from that particular form, though we use others wrongly.

(*e*). Greek, Τίνος θέλεις ἀκοῦσαι, τῶν ἑξακισχιλίων ἀριθμῷ ἐπισκόπων, ἢ ἐνὸς ἀνθρώπου δυσσεβοῦς; τῶν ἑξακισχιλίων εἰπον, οἱ τινὲς εἰσὶν ὑπὸ τὴν ἑξουσίαν τῶν Μητροπολιτῶν, τῶν

for the Bishops and that those of them who are to come may come, and that so those who have performed the Acts may make them clear. I meant the most holy Bishops who are now coming from the Holy Synod. And he said, Thou hast made a fair request. And moreover, he added one word and said, Pray for me. And I know that the Emperor has followed in preference God and the Holy Synod, and no longer the perverted men. Pray therefore for the Emperor and for us.

The people in Constantinople all with one cry said, Anathema to Nestorius."

But now, secondly, what shall we think of the genuineness of this Coptic manuscript, and the conclusions of the reviewer in the *Church Quarterly* regarding it? In reply to this I summarize not all, but a few of the facts against it :

1. As to the statement above that,

"Cyril, not content with being represented at the Court of the younger Theodosius by the official representatives of the Council, had taken care to secure the presence of a faithful and trustworthy private agent. It is the report or memoir of this agent that is contained in the document in question. That agent was Victor, archimandrite of Facu." It is not true that the Council of Ephesus had any representatives at Constantinople till after its Act I.

But Cyril had representatives of his own at Constantinople, not a mere archimandrite, but four Bishops, Theopemptus, Potamon, Daniel and Comarius, before the Council, and two of them, Potamon and Comarius, remained at Constantinople, and the other two, Theopemptus and Daniel, went to Ephesus and reported to the Council, as we see on pages 359-385 below, the result of their mission. After that, we find Theopemptus again in Constantinople acting with Potamon and Comarius as Cyril's representative at the Court. And Cyril writes to them there and makes no mention of any Victor. His Letter is addressed "*to the Bishops* Theopemptus, Potamon, and Daniel." The fact that Victor's name is omitted makes against the genuineness of Cyril's alleged letter to him and them, as does the fact also that it is not mentioned in the matter relating to the Coun-

ἀγίων ἐπισκόπων. Here, as in the letter above on page 38 summoning the Third Council, the highest Bishops are all included under the appellation "Metropolitans."

cil. I have examined as to Victor's name in all the indexes of the ten volumes of Cyril of Alexandria's works in Migne's *Patrologia Graeca*, and the result is told below.

I have looked over the names of Cyril of Alexandria's representatives at Constantinople, mentioned at the heads of his letters, but find no Victor mentioned as among them. Those letters which are not far from the time of the close of Act I. of the Third Ecumenical Synod are as follows :

(A). *Epistle X.* The Greek heading of this letter is not found. The Latin, translated, is, "*Cyril to his Clerics who are at Constantinople.*" The alleged Victor, Cyril's friend, is not found in it. The translation into Latin by Marius Mercator of that Epistle in Migne's tome 77, col. 69 and after, and the Commonitory subjoined to it contain nothing of Victor's name or deeds.

(B). Cyril's Epistle XXVIII. is addressed "*to the Bishops Theopemptus, Potamon, and Daniel.*" There is no mention of Victor in the heading or in the body of the Epistle.

(C). Cyril's Epistle XXXII. is sent to Juvenal of Jerusalem and the other Legates of the Third Ecumenical Council who had been sent to Constantinople. Their names there specified in the heading are "*Juvenal, Flavian, Arcadius, Projectus, Firmus, Theodoret, Acacius, and Philip a presbyter.*" Victor's name occurs nowhere in this letter.

(D). In columns 371-374 of tome 77 of Migne's *Patrologia Graeca* we find three fragments of Cyril addressed "*to the Monks who are in Phua* (*πρὸς τοὺς ἐν Φουᾷ μοναχοὺς*). Victor's name does not occur in them.

(E). Nor, finally, do I find it in the Index to the volume (vol. 77 of Migne's *Patrologia Graeca*) in which they stand, nor in any other index of the 10 tomes of Cyril in Migne's *Patrologia Graeca*.

(F). I do however find in Cyril of Alexandria's *Apologeticus to the Emperor Theodosius* (Migne's *Patrologia Graeca*, tome 76, page 485), a Victor's name mentioned, as I do also in P. E. Pusey's edition of that work in the same place. I translate what is said of this Victor in Pusey's Greek of Cyril, Volume VII., Part 1, page 455 :

"And the beloved monk Victor has been tried, with me, by the arrows of an unbridled tongue. For some of those who, I suppose, are wont to speak falsely brought the accusation against him, that

he himself also had prated certain things out of place against me, so that when he came into the city of the Ephesians to me some of the Holy Synod vehemently accused him [of so doing]; and, furthermore, all turned away from him, as hating one of the unholy. So they continued to apply to him the names murderer of his father and murderer of his brother and whatsoever names are similar to those. And the old man learning of that, when very many holy Bishops were standing around him, raised up his hands to heaven: and swore in an unusual manner, [that is] by the holy Dipping (*a*) and the august mysteries of the Anointed One, that he knew no such thing: and so, with difficulty, both I and he himself were able to conciliate the souls of those who were grieved [at him]."

Is this the Victor mentioned in the work criticized in the *Church Quarterly Review*? I know not. But nothing is here said of his fulfilling any mission for Cyril at Constantinople or of his having been there at all. Nor does Cyril say when he came to Ephesus. If he came at the beginning of Act I., or during it, he could not have been at Constantinople when the narrative in dispute makes him to be. He might however have come later, but the fact is we are not told when he came. But it is plain that Cyril does not here corroborate this Romance of Victor being his representative at Constantinople, or his being there at all.

2. The Victor mentioned above in the article on Senuti was archimandrite of Tabenna. This one was archimandrite of Faou, as the *Reviewer* tells us.

3. In this account of Victor in the *Church Quarterly Review* I find no mention made of Senuti as his colleague in labor at Constantinople for Cyril. Here Senuti has no place nor name even.

4. Remembering the just remark above of the *Reviewer* of this alleged work of Victor, namely, that,

(*a*). Greek, ὁμώμοκεν ἀσυνήθως, κατὰ τοῦ ἁγίου βαπτίσματος καὶ τῶν σεπτῶν τοῦ Χριστοῦ μυστηρίων. I have rendered σεπτῶν here *by august*. It cannot be rendered *adorable* because, as all admit, Cyril held, as we show in note 606 below, that there is nothing to worship there, and that to worship Christ's humanity is Man-Worship. See pages 250-278. The Nestorians admitted with Cyril that the Substance of Christ's Divinity is not in the Eucharist, but differed from him in holding that the substance of Christ's humanity is there and that it is to be worshipped by bowing: see for their views, *id.*, pages 250-313.

"There is probably not one of the Coptic Lives of the Martyrs which is not almost entirely apochryphal," and that "Even genuine texts have suffered from extensive interpolations," and the internal evidence furnished by the work itself, I must for the present at least set down the work as spurious, or as a mere romance, which however makes some use of genuine documents or historical facts here and there as the authors of historic novels do in our time, mingling them with their own fiction to make them more interesting because more akin to real history, as for instance Sir Walter Scott's, and Wallace's Ben Hur. The motives however of these stories regarding Victor and Senuti were the glorifying of two monks dear to the Monophysites of Egypt, one of whom at least, Senuti, was ranked as a Saint among them. Whether Victor also was I know not.

I would add that few religious parties have produced more falsifiers of genuine documents than the Monophysites, and few a larger number of forgers of wholly false documents. Anastasius the Sinaite tells us:

"Those of the Universal Church in Alexandria told us that after the times of the blessed Eulogius, the Pope (*a*), there was a certain Imperial Prefect of Egypt there who was a Severian (*b*), who for time enough had fourteen copyists of the same mind as himself sitting at his command and falsifying the books of the dogmas of the Fathers, and especially those of the holy Cyril:" see the Greek in Goode's *Divine Rule of Faith and Practice*, vol. 1., page 196, note 2. See *id.*, pages 193-213.

The account of the state of things in the Coptic manuscript on Victor is quite different from the Greek. The Coptic Victor makes Cyril write to the Bishops and Victor: whereas the genuine Greek documents do not mention Victor's name at all.

Another discrepancy lies in the statement of the Victor account that the monks in going to the Emperor's palace uttered a number of cries there mentioned, of which the Greek says not a word.

(*a*). He was Pope, that is Bishop of Alexandria, according to Neale, from A. D. 579 to 607. *Pope* simply means *Father* and, as Bingham shows, was once a title of every Bishop, as it is now of every presbyter in the Greek Communion and in the Latin; in the latter in the English translated form *Father* in the English speaking countries.

(*b*). That is a follower of Severus, the notorious Monophysite heretical leader, the intruding Patriarch of Antioch, A. D. 512-519, who was afterwards condemned in the Definition of the Sixth Ecumenical Synod, A. D. 680.

According to the Greek the Emperor seems to have received the Archimandrites without much delay: and *all* of them were invited by the Emperor into the palace: and all went thence to the Martyry of Mocius to hear an Epistle read, and the report of Dalmatius on the Emperor's course, and after that Nestorius was anathematized and the demonstration ended.

But the Coptic account makes the monks weary out the Emperor by their shouts and persistency, and then he admits not all the archimandrites, but Dalmatius alone, and then Dalmatius comes out and the demonstration at once ends. So these accounts do not at all agree on those points. I quote the Coptic account regarding Victor, on page 110 of the Review ;

“ In spite of these cries ” [of the monks to the Emperor asking for the reception of their leaders, the Archimandrites], “ the gate of the palace did not open to the fathers ” [of the monks, that is their Archimandrites], “ and the representatives of Cyril and the Council were not admitted to the presence of the Emperor ” [But the Archimandrites and their monks were not official representatives of Cyril nor from the Council, but only their friends]. “ The monks did not show themselves discouraged ; they continued their cries, and at length, wearied out, Theodosius ordered Dalmatius the Archimandrite to be brought before him. He made representations to him; the Emperor replied by making him read the letter he had sent to the Council, then he dismissed him, and so this first demonstration came to an end.” But what letter is here meant by this romancer ? Is it a letter of Dalmatius to the Ecumenical Council, or is it one of the Emperor's ? If the latter be intended it is due to remark that no letter of the Emperor at this time favored Cyril or Orthodoxy, or even permitted Bishops to come to Constantinople from the Council. Compare Dalmatius' account above.

Then we are told that “ *some days afterwards* ” Victor enters the presence of the Emperor and delivers what is, in substance, the same message as Dalmatius had given him before, to the effect that the utterances of the Third Ecumenical Council were kept from the Emperor, whereas those of the Nestorians were admitted to him. The Greek records make no mention of Victor or of that alleged scene at all. Then the Coptic Victor manuscript tells us that, “ *four days* ” later still, another scene occurred in the great Church of Con-

stantinople on this matter when the people and the clergy raised shouts of approval of Cyril and the Third Council, and the Acts of its first session are read, and in the course of them the manuscript ends.

The reviewer towards the end (page 115 of the Oct. no. of the *Church Quarterly Review*), admits that

“There are difficulties in the story, as he tells it, but in many points a reader of the ‘Acts’ will find it harmonize with known authorities and supplement them.”

There are certainly “*difficulties*” in this Coptic story, for outside of the original documents which its author uses in making up his romance, he contradicts, as we see, other documents known to be genuine, and we have seen no proof that anything in it is true except the original documents which its author inweaves into his novel or romance, as our historical novelists do to-day. Indeed we cannot prove that the Victor whom it makes its hero was ever in Constantinople in his life, or that he ever even existed.

MANUSCRIPTS OF THE THIRD WORLD SYNOD.

P. E. Pusey in Volume VII., Part I. of his edition of the Greek of St. Cyril of Alexandria's Works, pages vii. and viii. of the *Praefatio* tells us where some codices of the Third Ecumenical Council are to be found.

TABLE OF CONTENTS OF THIS VOLUME.

FOREMATTER TO THIS VOLUME, AND TO ACT I. OF EPHESUS.

	PAGE.
Dedication,	
Preface,	i-iv.
Introduction,	v-xiv.
Rise and Spread of the Nestorian Heresies on the Inman, on the worship of Christ's humanity, on the Eucharist, and on the kindred themes; with an account of the Controversy on them which immediately preceded the Third Ecumenical Council and led to it; all this comes under the general head of <i>Events before the Council</i> ,	xv-lii.
List of Donors to the Fund to Publish the VI. Ecumenical Synods, on this volume,	liii-lv.
Text-Leaps,	lv.
Location and subject matter of the most important Notes on volume I. of Ephesus,	lv-lviii.
Location of Notes which do not begin on the pages to which they belong,	lix-lxi.
Spurious Coptic documents on Ephesus—	
1, Senuti, the Monk,	lxii-lxix.
2, Victor, the Archimandrite,	lxix-lxxxi.
Where some manuscripts of the Third Ecumenical Council may be found	lxxxi.
Table of Contents of this volume,	lxxxii-lxxxix.
What were the Acts of the Third Ecumenical Synod in the Ninth Century?	I-4
The Dates of the Sessions of the Third Ecumenical Council,	5
The Circular Letter and Decree of the Emperors, Theo- dosius II. and Valentinian III., to each of the Metro- politans, convoking them to the Third Ecumenical Council,	5-8.
Second Decree of the Emperors, addressed to the Bishops of the Third Ecumenical Council,	8-18.

END OF THE FOREMATTER.

THE ACTS OF THE THIRD ECUMENICAL SYNOD.

	PAGE.
Act I.	19
Date of the Synod,	19
Its Opening,	19-21
Names of the Bishops present and their Sees,	21-29
Statement by Peter, a Presbyter of Alexandria, on the controversy between Cyril, his Bishop, and Nestorius, the matter which led to the calling of the Council, and his offer to read the papers pertaining to the affair,	30-32
Order of the Synod by Juvenal, Bishop of Jerusalem, that the Emperor's letter summoning the Synod be read and put in front of the Acts,	32
Reading of it by Peter,	32-41
Firmus, Bishop of Cæsarea in Cappadocia, asks Memnon, Bishop of Ephesus, to state how many days had passed since their arrival there. Memnon testifies that the Council had already waited sixteen days, according to Roman time, (fifteen, according to ours), beyond the date mentioned in the Emperor's Decree just read, for the Prelates to appear,	42
Cyril of Alexandria proposes that the Council proceed to business, and that the papers pertaining to it be read in their order, and states that a Second Decree of the Emperors had been read to the Synod by Count Candidian, urging action without any delay,	42-43
At the suggestion of Theodotus of Ancyra, the reading of the papers is postponed. Theodotus proposes that instead they proceed to summon Nestorius to appear before them and give an account of his opinions. The Synod assents,	44
Three summonses sent to Nestorius; he refuses them; ill-treatment of the messengers of the Council by the Nestorian party,	44-49

Nestorius having thus received the three canonical citations, and refused to appear, the Council, at the suggestion of Juvenal of Jerusalem, proceeds to examine the dogmas of Nestorius; and, first, the Creed of the First Ecumenical Synod is read at Juvenal's suggestion, and they proceed to settle the dispute between Cyril and Nestorius as to its meaning,	PAGE. 49-51
Peter, a Presbyter of Alexandria, submits to the Council Cyril's Short Letter to Nestorius, which teaches that the Creed of the First Ecumenical Synod proclaims that God the Word Himself did really become incarnate in the Virgin, and that therefore the Virgin Mary did bring forth God the Word in His second birth. Cyril also disclaims "co-worshipping a Man with the Word," teaches the Substance Union, and the doctrine of the Economic Appropriation to God the Word of the things of the Man put on by Him, to avoid, as is explained on pages 237-240, vol. 1 of <i>Nicaea</i> in this Set, worshipping Christ's humanity,	52
At the suggestion of Acacius, Bishop of Melitine, it is read,	52-129
Then Cyril of Alexandria submits to the Synod the question whether his Letter just read is not in harmony with the First Ecumenical Synod and its Creed just read,	129
Decision of the Synod, given by vote, that it is. The vote was unanimous for Cyril,	129-154
Next, on motion of Palladius, Bishop of Amasea, the Epistle of Nestorius in reply to Cyril is read in order that the Synod may ascertain whether it agrees with the Creed and the other utterances of the First Ecumenical Synod or not. Nestorius' Epistle plainly denies the doctrine of the Incarnation, and Cyril's doctrine of the Economic Appropriation of all things of the Man put on to God the Word, errors which reduce his worship of Christ to mere Man-Worship (<i>Ἀνθρωπολατρεία</i>), as St. Cyril brands it, that is, to Creature-Worship,	154-166
Cyril then asks the Ecumenical Council to decide whether Nestorius' Letter is in harmony with the Creed of the First Ecumenical Synod,	166

- The Council in reply vote and unanimously decide that it is not. At the end of the vote they burst forth into shouts of anathema against Nestorius, his Letter and dogmas, and brand him as a heretic, and they anathematize him who does not anathematize Nestorius, and him who communicates with him; and call for the reading of the Letter of Celestine, Bishop of Rome, on the Faith, 166-178
- On motion of Juvenal of Jerusalem it is read. It is addressed to Nestorius; and after condemning the Pelagian heresy and the heresy of Nestorius, it warns him that after his two warnings from Cyril of Alexandria and one from himself, he will be excluded from the Episcopate and the communion of the whole Church, unless he returns to the right way; and definitely tells him further that unless within ten days after he gets that Letter he renounces his heresies, he will be cast out from all the communion of the Universal Church, 178-203
- That Letter of Celestine's was deemed Synodal by Cyril in his Long Letter to Nestorius just below. See it towards the beginning. It represented what of the West was then under Rome, though written by Celestine, whom Cyril there calls its "President," 209-213
- At the end Celestine states that he had sent that document to Cyril of Alexandria, who in the matter would act in his place, 202-203
- We shall see that Cyril presented it to Nestorius with his Long Letter, which has the Twelve Anathemas and which has the same demands on the part of Cyril and his Patriarchate for renouncing heresies as Celestine's, and that within the same limit, that is, within ten days after its reception, 209-212
- Then Peter, a Presbyter of Alexandria, proposes to read his Bishop Cyril's Long Letter to Nestorius which has the Twelve Anathemas, which he asserts to be "in harmony with those things which have been read," that is, with the Creed of the First Ecumenical Synod and with Cyril's Short Letter just approved as in harmony with it. To admit this claim is practically to approve the

Long Epistle as in accord with the Creed of Nicaea. Its very title shows it also to be Synodal, that is, from Cyril and his whole Patriarchate of Alexandria, . . .	PAGE. 204
Flavian, Bishop of Philippi, moves that it "be read, and be put into the Acts." It was accordingly read by Peter and inserted in the Acts, which both parties at the time, Orthodox and Nestorians, understood to be an approval of it by the Ecumenical Council	205-358
Both these documents are here put together as expressing the decision of the chief see of the West and its Synod, and the chief sound see of the East with its Synod against Nestorius and his heresy: aye, the bulk of the Church West and East as the result showed, 206, 209, 212, 213	
Both these documents had been presented to Nestorius in his palace at Constantinople after the Eucharistic service on Lord's Day, November 30, or Lord's Day, December 7, A. D. 430, by four bishops deputed by Cyril to that errand; namely, Theopemptus, Daniel, Potamon and Comarius. The latter two were still at Constantinople to represent Cyril, and to care for his interests and those of the truth. But Theopemptus and Daniel were present at Ephesus in the Synod, on this June 22, 431, Roman time. Next the Presbyter Peter of Alexandria states that the Letter of Celestine above and that of Cyril had been delivered to Nestorius. He begs the Council therefore that the two Bishops present who had delivered the Letters from Cyril be questioned on that matter,	359-366
Flavian, Bishop of Philippi, tells them to state whether they had delivered the Letters, and whether Nestorius had satisfied their demands,	367-368, 373
In reply, Theopemptus and Daniel, the Prelates meant, state that they had delivered the letters to him and how he had disregarded them and the warnings and threats of excommunication in the letters, and still preached his errors,	369-372, 374-384

Next the Council, at the suggestion of Fidus, Bishop of Joppa, and Cyril of Alexandria, hear the sworn testimony of Bishops Theodotus of Ancyra and Acacius of Melitine, who testified that only the "day before yesterday," that is on June 20, 431, Nestorius had persisted in teaching his heresy, therefore about six months after the expiration of the ten days limit for repentance and renunciation given him by Synods in the West and East through Celestine and Cyril, 385-417

Then Peter of Alexandria at the suggestion of Flavian, Bishop of Philippi, submits passages from Fathers. Flavian, Bishop of Philippi, orders that they be read and inserted in the Acts. The Synod approves. So there were read at the demand of the Council 21 Excerpts from 12 different Orthodox writers, on the Incarnation, and on other matter in dispute to guide the decisions of the Council. They are Peter, Bishop of Alexandria and Martyr; Athanasius, Bishop of Alexandria; Julius, Bishop of Rome; Felix, Bishop of Rome and Martyr; Theophilus, Bishop of Alexandria; Cyprian, Bishop of Carthage and Martyr; Ambrose, Bishop of Milan; Gregory, Bishop of Nazianzus; Basil, Bishop of Caesarea; Gregory, Bishop of Nyssa; Atticus, Bishop of Constantinople; and Amphilocheus, Bishop of Iconium; 4 Westerns and 8 Easterns; or, reckoning by their sees, 4 of two African sees, Alexandria and Carthage; 4 of four Asiatic sees, Nazianzus, Caesarea, Nyssa, and Iconium; and 4 of three European sees, Rome, Milan, and Constantinople, 417-449

Next Peter, the Presbyter of Alexandria and Chief of the Secretaries, submits to the Council proofs of Nestorius' "blasphemies" taken out of his own writings, 449

At the order of Flavian, Bishop of Philippi, and all the Bishops, they are read and inserted in the Acts to show the fairness and good faith of the Synod in dealing with him. They are most plainly heretical, and are 20 in number. They oppose Cyril's teachings in his Epistles above approved by the Council, for, 1, they deny the Incar-

nation; and, 2, the doctrine of Economic Appropriation; and, 3, assert the paganism of worshipping Christ's separate humanity; and, 4, affirm Cannibalism (<i>Ἀνθρωποφαγία</i>) in the Eucharist, and one-nature Consubstantiation there, and of course the real presence of one nature of Christ, that is his humanity, there; and Nestorius' disciple, Theodoret, Bishop of Cyrus, acting on Nestorius' own teaching of the lawfulness of worshipping Christ's separate humanity, worshipped it there, as probably Nestorius himself did,	PAGE. 449-480
Peter next submits to the Synod another document from the West, a letter from Capreolus, Metropolitan and Bishop of Carthage, to the Synod, sent by Besula, one of his deacons, in which he exhorts them to maintain the ancient faith and to condemn novelties. Impliedly at least he condemns the Pelagians,	481-486
On motion of Cyril it is inserted in the Acts,	486
Then with all the testimony on both sides in, and with the fullest proof of Nestorius' denial of the Incarnation, and of guilt in Relative Worship, and Creature Worship, and Cannibalism, and one-nature Consubstantiation on the Eucharist, they depose him, and add their subscriptions to that act,	486-504
Next comes the sending of the Sentence of Deposition by the Ecumenical Council to Nestorius,	504
<i>End of Act I.</i> ,	504

ADDITIONAL NOTES ON ACT I. OF THE THIRD ECUMENICAL COUNCIL.

NOTE A , on pages 11-19 of this volume. On the attempt of the Emperor Theodosius II. to govern the Decisions of the Third Ecumenical Synod, and to crush Cyril and to favor Nestorius,	505
NOTE B , on page 19 of this volume. On the expression "ETERNAL AUGUST ONES," being an addition to Note 20 there,	505-512

NOTE C. On Cyril's language on page 42 of this volume, text,	PAGE. 513
NOTE D. On the expression of "Peter, the Presbyter," on page 418, text, " <i>books of the most holy and most consecrated Fathers and of Bishops and different martyrs,</i> " and on the note on page 427, which states that the Ecumenical Council must not be understood to approve anything in a writer's works which they have not passed on, and indeed which they may not even have seen,	513-517
NOTE E. On Nestorius' Blasphemy 18 on pages 472-474 above, and on its absurd and blasphemous sequences,	517-528
NOTE F. The Twenty Passages from Nestorius, for which he was condemned and deposed by the Universal Church in its Third Ecumenical Synod,	529-551
In memory of a Miracle of God's mercy to me and to this Set and to the Donors to the Fund to Publish the Six Synods,	552
INDEX I. Index to the Names of the Bishops present in Act I. of Ephesus, or represented in it,	553
LIST 1. Comprising those Prelates who were present in person or were represented at its opening, or took part in its Act I.,	553-565
LIST 2. List of Bishops who were not present at the beginning, and took no part in its Act I., but who nevertheless subscribed at its end,	565-568
INDEX II. General Index,	569-666
INDEX III. Index to Texts of Holy Scripture,	667-690
INDEX IV. Index to Greek Words and Greek Expressions,	691-766
Errata,	767

WHAT WERE THE ACTS OF THE THIRD ECUMENICAL SYNOD IN THE NINTH CENTURY?

The following is the account of the Acts of Ephesus given by Photius in the ninth century. It occurs in Codex or Section XVI. of his work, entitled "*Myriad of Books or Library*," and is the whole of that section :

"SECTION XVI.

ACTS OF THE THIRD SYNOD.

A Book of the Acts of the Third Synod has been read [by me]. It is made up almost wholly of epistles of the godly Cyril to Nestorius and of that impious man to him " (*).

Does this description apply to the Acts as we have them in the printed editions now? Let us see. If we regard the Epistles of Cyril to Nestorius, and Nestorius' to him, without including the matter in the present Acts relating to the said Epistles, it can not be said that they form "*almost wholly*" the present Acts as they have reached us.

But if we take Photius to speak only in general terms from his recollection of the work, and to include with them the matter on them, his remark applies mainly, though probably not exactly, to the Acts in their present form, though they contain such a spurious document as a creature-worshipping Homily, of which we will speak further on, which is later than Ephesus, and was added to them between the time of the anti-creature-serving Cyril, in the fifth century, and that of the creature-serving Photius in the ninth, for the times between them were corrupting.

(*). Col. 56, tome 103, of Migne's *Patrologia Graeca*, Cod., XVI.: Πρακτικὸν τῆς Τρίτης Συνόδου. 'Ανεγνώσθη Πρακτικὸν τῆς Τρίτης Συνόδου σχεδόν τι δι' ἐπιστολῶν τοῦ τε θείου πρὸς Νεστόριον Κυρίλλου καὶ τοῦ δυσσεβοῦς ἐκείνου πρὸς αὐτὸν συντεθειμένον.

But such additions aside, let us ask, Do Cyril's Epistles to Nestorius, and Nestorius' one to him, and the voting on them and other matter on them "*almost wholly*" make up these Acts now?

It is true that the First Act of the Synod, which is much the longest of the whole, is mainly taken up with the two letters of Cyril to Nestorius, and Nestorius' one to him; and the votes on the shorter of Cyril's two, and on that of Nestorius to him, and the matter in reference to them taken from the Fathers, and from Nestorius himself, and the final sentence of deposition against Nestorius, which was based on the whole matter. Act I. of Ephesus, which has the said Epistles, and the other Acts of that Council, occupy the following spaces in Tome III. of Coleti's *Concilia*:

Act I., col. 991-1120, omitting the spurious Homily attributed to Cyril, on pages 1111-1118; 121 columns, or more exactly about 127 columns, less about $4\frac{1}{2}$ columns, say about $122\frac{1}{2}$ columns.

This mainly accords with Photius' description of the Acts in his day.

Act II., col. 1139-1150,—a little more than 12 columns. This Act ends before Celestine's Epistle to Theodosius.

Even in this Act Cyril speaks, though it mainly refers to a letter of Celestine of Rome. If we subtract two Epistles of Celestine, which are not part of this Act but are merely added for information after it in Coleti, then this Act II. is reduced to about 10 columns.

Act III., col. 1151-1164,—12 columns.

Two Epistles of the Council signed by Cyril occupy about four columns. If they are subtracted the Act contains only about eight columns outside of them.

Act IV., which is wholly occupied by a Memorial of Cyril and Memnon to the Council, and matters connected therewith, occupies columns 1163-1176; that is, about 12 columns.

Act V., which follows up the business of Cyril and Memnon mentioned in Act IV. above, and in which, so far as the Acts proper are concerned, Cyril is a chief speaker, occupies columns 1175-1200, or more exactly, less than 25 columns, of which nearly the whole of the last four are occupied by a Homily of Cyril of Alexandria against John of Antioch, which, from the context, does not seem to be part of that Act proper.

Act VI., columns 1199-1230, or more exactly less than 30 columns, treats of the matter of the Nestorian Creed, brought to the notice of the Synod by Charisius. Somewhat less than four pages at the end are occupied by a Homily of Cyril, which occurs after the subscriptions, and seems to be no part of this Act, though it may possibly be; subtracted, they leave but about 26 columns.

As Peter, Presbyter of Alexandria, was merely the mouthpiece of Cyril, whose presbyter and notary indeed he was, this whole Act may be said to be Cyril's in a special sense. Besides there is, not in this Act, but after it, quite an amount of matter given in the Epistles of the Orthodox, that is between Acts VI. and VII., in part of which we find matter from Cyril's pen also. This body of epistles and writings occupies columns 1277-1321, or more accurately about 43 columns, of which two Epistles of Cyril occupy about $3\frac{1}{2}$ columns, and a letter of Alypius to Cyril nearly two columns more.

Act VII., and what follows it, occupy columns 1321-1334, about 13 columns, and deal with the matter of guarding the rights of Cyprus and other Churches, the Canons, etc.

To resume. There are in Act I., say $122\frac{1}{2}$ columns. The other Acts are reckoned as follows :

Act II., columns-----	10
Act III., columns-----	8 or 12
Act IV., columns-----	12
Act V., columns-----	25
Act VI., columns-----	26
Act VII., columns-----	13
	<hr/>
	94 or 98

So that, according to that, Act I., which deals mainly with Epistles of Cyril and Nestorius, and matter on them, outnumbers the other six by about $28\frac{1}{2}$ or $24\frac{1}{2}$ columns.

But if, to the above Cyril-Nestorius epistolary matter, we add Acts IV. and V., which are wholly occupied by business relating to the Memorial of Cyril and Memnon, and Act VI., where Cyril, by his presbyter Peter, leads every thing; and Acts II. and III., which are really the complement of Act I. and of the business regarding Cyril's and Nestorius' Epistles treated of in it, the total of Cyril-Nestorius, or merely Cyrillian matter, will be as follows.

<i>Acts.</i>	<i>Columns.</i>
I., -----	121
II., -----	10
III., -----	8 or 12
IV., -----	12
V., -----	25
VI., -----	26
	<hr/>
	202 or 206

In the 13 columns of Act VII., it is not clear who voices the utterances expressed in the words, "*The Holy Synod said:*" if it was Cyril we must therefore add part of those 13 columns to the 202 above.

There are other documents now printed between the Acts, such as those emanating from the Apostatic Conventicle at Ephesus, from its legates to Constantinople, etc., which swell the whole matter in the Acts of the Orthodox Synod, and of those of the hostile Conventicle, together, etc., to about 342 columns in Coleti.

In all the enumerations I have counted the Greek and Latin parallel columns together. If we wish to get the exact amount of the Greek, we must, in most cases, take only half of each of the estimates of columns above.

From the above we can see that in the broad sense, the Third Ecumenical Synod is nearly all made up of Cyril's and Nestorius' letters, as Photius says, if we include what relates to those letters as well.

But I much doubt, however, whether the documents of the Apostatic Conventicle at Ephesus of John, or of its legates to Constantinople formed in Photius' day, or at any time before, a part of the *Book of the Acts of the Third Synod*, for they are no part of the Council but are diametrically opposed to it. Even now they are no part of its Acts, though, for the sake of fuller information probably, they are put between its Acts, as other matter also is.

The documents in the Forematter to Ephesus were, in all probability, not put before its Acts in Photius' day. One of them, Cyril of Alexandria's *Five Book Contradiction of the Blasphemies of Nestorius*, is a volume of itself. Indeed, in the printed editions they vary in number according as the fancy of the editors determines.

II.

THE DATES OF THE SESSIONS OF THE THIRD ECUMENICAL COUNCIL WERE AS FOLLOWS :

- Session I., Monday, June 22, 431.
- Session II., Friday, July 10, 431.
- Session III., Saturday, July 11, 431.
- Session IV., Thursday, July 16, 431.
- Session V., Friday, July 17, 431.
- Session VI., Wednesday, July 22, 431.
- Session VII., Monday, August 31, 431.

III.

THE CIRCULAR LETTER AND DECREE OF THE EMPERORS, THEODOSIUS II. AND VALENTINIAN III., TO EACH OF THE METROPOLITANS, CONVOKING THEM TO THE THIRD ECUMENICAL COUNCIL.

Theodosius II. was Emperor of the East and lived at Constantinople. Valentinian III. was Emperor of the West and lived at Rome. Valentinian III. was a mere boy. His parents, Constantius III. and Galla Placidia were married in January, A. D. 417 (1). Gibbon says that "*when he received the title of Augustus,*" he "*was no more than six years of age*" (2). He was made Augustus in A. D. 325. Hence he was now only about 12 years old. Hence the other associate Emperor, Theodosius II., really did, practically at least, the whole work of representing both regarding the Synod. He was born A. D. 402, and so was about 29. The decree is dated at Constantinople, a fact which shows the greater influence of the Eastern and older monarch.

In passing it should be said that none of the Six Ecumenical Councils was convoked by any Bishop of Rome, but by the Christian Emperors; though, of course, at the suggestion and recommendation of Bishops of different sees. This has been shown of Nicaea (3). It is shown in this document as to Ephesus. It will be shown in the proper places of the four others. May we soon have reformed and thoroughly Orthodox Bishops and Emperors, and may the latter, urged by the former, call a sound Seventh Ecumenical Council to do away with all the creature invocation, image worship, cross worship, relic worship, altar worship, and all the innovations, and errors and anarchies and abuses, in doc-

(1). See the article *Galla Placidia* in Smith and Wace's *Dictionary of Christian Biography*.

(2). Gibbons' *Rome*, Chapter XXXIII. (page 527, vol. 3, of the seven-volume edition of Bohn, A. D. 1854, London).

(3.) Chrystal's Vol. I. of *Nicaea*, pages 257, 258.

trine, discipline, rite and custom of the middle ages and of modern times, and to perfect and unite the Church again. God grant it for the sake of our sole and all sufficient Intercessor and Advocate and Mediator, Jesus Christ. Amen.

In times after the Six Councils, that is in the eighth century and the ninth, we shall find ignorant and idolatrous women like the Empresses Irene and Theodora doing all they can to corrupt and idolatrize the Church, as Jezebel and Athaliah had tried to do the same for the Mosaic Church before them. Indeed, Constantius and Valens, the Emperors, had tried to wreck it by Arianism, even in the fourth century, though their efforts signally failed.

But, on the other hand, the Emperor Constantine had been a *nursing father* to it (Isaiah xlix., 23), in calling the Council of Nicaea, and in putting the public vehicles at the service of the Bishops, in enforcing their attendance, and in aiding the efforts of the sound Bishops at it and for some time after, though his latest course was darker. So Theodosius I. had been a *nursing father* to it in convoking the Second Ecumenical Council, in gathering Bishops to it, and in enforcing its decrees as is the duty of the civil powers always and everywhere; for as God's ministers they are bound as the merely secular, and therefore subordinate power, always to help the spiritual and therefore the higher ministry, and to enforce its decisions, and to take away the Churches from all idolatrous episcopal successions, and from all successions which permit idolatry or infidelity in their pale, and to give them to the sound successions which crush out those sins by depositions and excommunications, as Constantine took away the Churches from Arian prelates who were, on their own professions, creature-invokers and so creature-servers; and as Theodosius the Great, took away Churches from the heretics who invoked the Holy Ghost *as a creature*, and so, on their own profession, were *creature-servers*.

And now Theodosius II. and Valentinian III. gather the Metropolitans of the Christian world and fit suffragans in a Third Council, and force them to be present. And they come to decide all matters before them, with the Christ-promised aid of the Holy Ghost.

And let us well remember that the Emperor Constantine did not at Nicaea usurp the functions of the Episcopate, but recognizing the fact that his own ministry was in the temporals only, while theirs was in the spirituals, when he entered the Council, as Eusebius tells us in his *Life of Constantine*, Book III., Chapter X. (Bagster's translation), "At first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the Bishops had beckoned to him, and then sat down;" surely an edifying spectacle of humility and of proper deference for the due prerogatives, Christ-given, of God's ministers. Oh! that it may ever be so on the part of the temporal powers towards every God-alone-invoking and Orthodox Episcopate; and towards no other. For we are commanded not even to eat with an idolatrous brother (4), and so, much less with an idolatrous Bishop, that is, Apostle. And Christ implicitly commends the Church of Ephesus for clinging to their own Bishop, that is

(4). 1 Cor. V., 11.

Angel, that is Messenger of Christ to them, and for rejecting false apostles; for in Rev. ii., 1, 2, we read:

“Unto the Angel of the Church of Ephesus, write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil; *and thou hast tried them which say they are apostles and are not, and hast found them liars.*”

For it is not enough for any Bishop to have a lineal ta^tual succession and ordination from the Apostles. He must hold to all Orthodox truth also, and be free from the sin of worshipping anything but God. No man doubts that the Bishops of the Arians, the Nestorians, and the Monophysites had a ta^tual succession from the Apostles. But they were all creature-worshippers, and so erred on fundamentals. And so they were justly deposed by the Six Ecumenical Councils, and since that their ordinations were ever deemed invalid, so that when they came over to the Universal Church they were always reordained. Rome alone, but only in later times, has admitted their orders as valid, but contrary to the plain decisions of the Six Synods of the Christian world. Her aim is to gain retainers in the East. But her plan will result finally in failure.

There is a good deal abroad of what may be termed the heresy of holding *that a mere ta^tual succession, without holding to the doctrine of the Six Councils, constitutes a valid succession.* Quite a number of the more ignorant or partisan clergy of the Anglican Communion hold it, consciously or unconsciously. The Greeks, though idolaters, nevertheless hold to the decisions of the VI. Councils on such matters, though most of them seem to be unaware that their paganism of creature-invocation, image-worship and relic-worship are condemned by those God-guided decisions.

But to return to the document here following. The Emperor Theodosius II. was, as we shall see further on, a favorer of Nestorius and an enemy of St. Cyril of Alexandria, and of the Orthodox. Yet he had done well in convoking the Council. And the Synod recognizes his kindness on that matter, towards the very beginning of its First Act. For when one stated to the Council that the Holy Synod had been convened by the Emperors, and that he had the papers on that and other matters, at the service of the Council, we read that,

“Juvenal, Bishop of Jerusalem, said, Let the dear-to-God Letter of our most religious and Christ-loving Emperors, which was written to each of the Metropolitans, be read, and let it shine forth in front of the Records of the Actions of the present time.” Hence we put it here. Act I. proceeds,

“It was at once brought forward by the most religious Peter, Presbyter of Alexandria, and read as follows:

“DECREE OF THE EMPERORS CONVOKING THE THIRD COUNCIL.

“The Autocrats, Caesars, Theodosius and Valentinian, Victors, Trophy-bearers, Greatest, Ever-Revered, August Ones, to Bishop Cyril.

“The condition of our Empire has been made dependent on piety towards God, *and the rest* [of it] (5).”

IV.

SECOND DECREE OF THE EMPERORS, ADDRESSED TO THE BISHOPS OF THE THIRD ECUMENICAL COUNCIL.

The following is the document sent by Count Candidian to the Third Ecumenical Synod, which Cyril, of Alexandria, in its first Act, speaks of as the “*Second Decree*” of the Emperors, which had been read to the Synod before that Session I. began, and which in that session is mentioned as urging them on to a decision on the matters for which they were convened. Cyril then proposed the reading of certain papers, “which,” he adds, “complete the whole statement as to the business before us.” It is not clear to me that this letter was among them. At any rate it was not read after that.

The first imperial Decree was read in Act I. See that Act for the particulars. The following is the Second Imperial Letter.

A GODLY LETTER (6) SENT TO THE HOLY SYNOD THROUGH CANDIDIAN, CHIEF OF THE BODY GUARDS, WHO WAS ENTRUSTED WITH THE WORK OF PRESERVING GOOD ORDER IN THE SYNOD.

“The Autocrats, Caesars, Theodosius and Valentinian, Victors, Possessors of Trophies, Greatest, ever revered August Ones, to the Holy Synod.

“We have much care for all things which contribute to the common welfare, but especially for those which relate to piety; and through them comes the supply of the rest of the good things to men. So, for that reason we wrote, a short time ago, those things which are proper in regard to your Godfearingness’ coming together into the metropolis of the Ephesians. And since it was a matter of necessary obligation that we should care for both the fitting good

(5). See the rest of it below, a little after the Bishops’ names, in Act I. of the Council.

(6). Θεῖον γράμμα, literally, “*divine letter*,” a slavish, unchristian way of speaking, if taken in the common sense. But as it is best to take the charitable side, I have used “*godly*,” because I presume it was used and understood in that sense by the author of the heading.

order and quiet of your most Holy Synod in its investigations, we did not omit that either, so that its freedom from disorder has been guarded on every side. And though we are persuaded that your Godfearingness needs no outside aid in order to furnish peace to others also, nevertheless, it was a part of our concordant foresight for piety not to overlook even that thing.

“Therefore Candidian, the most magnificent Chief of the devoted Body Guards, has been commanded to go to your (7) Holy Synod, and [yet] not to take any part in the investigations which are to be made regarding dogmas, for it is a thing contrary to God’s law (8),

(7). Coleti has here “*our*” (ἡμῶν), but the Editio Regia gives “*your*” (ἐμῶν), which seems preferable, because that person is used by the Emperor elsewhere in this document.

(8). ἀθέμιτον. This is the literal signification of this term here. That had been the doctrine of the Church from the beginning. The violation of it in the Protestant Episcopal Church in this country has resulted in doctrinal anarchy, and the relegating the Bishop, for the most part, to the position of a mere Moderator, a confirming and ordaining machine, and has wrecked that body. So that it is of small account, and claims in the whole United States, by one of its almanacs for January, 1892, (the *Living Church Quarterly*, page 266), but 531,535 communicants, out of a total population of about 65,000,000 of people. It permitted the innovation of a Lower House, composed of presbyters and of laymen, who have very few theological scholars among them, and yet actually sit as co-ordinate with Bishops, contrary to the New Testament, and to the Canons of the First Four Ecumenical Councils (the only ones that made canons), and to the custom of the whole Church from the beginning. It was definitely wrecked in A. D. 1871, when the House of Bishops, in the General Convention of that year attempted by their enactments to crush the idolatrous heresy of worshipping an alleged Real Presence of Christ’s Divinity in the Eucharist, which was long ago condemned by St. Cyril of Alexandria, and by the Third Ecumenical Council. It had been originated, in our time, in the Church of England by the heresiarchs Pusey and Keble, and was championed in the Lower House against the Bishops by James De Koven and others. That house, after a struggle, refused to coincide with the Bishops’ attempt to check and crush that form of idolatry, and having been wrongly made co-ordinate with the Upper House, so defeated it. Since that time it has been much more difficult than it was even before to check any form of heresy or infidelity, so that many are now guilty of that sort of idolatry and pagan sacrilege on the Lord’s Supper, of the pagan error of bowing relatively to the altar, to the cross, to images, etc.; invoking the Virgin Mary and other saints; while others, disgusted with such forms of creature-worship, have fallen into another, that of Arianism, like R. Heber Newton, for example. Let this be a warning to us all not to permit any house of presbyters and laymen, but to give the sound Bishops that authority over both the spiritu-

for any one who is not in the list of the most holy Bishops to mix

alities and the temporalities which is given them in the New Testament and in the Ecumenical Canons. Those canons, so far as they received the approval of the whole Church, West and East, (and with the exception of some things in Canons on Constantinople's rank nearly all of them have), were made with the Christ-promised aid of the Holy Ghost; whereas the co-ordinating of presbyters and laics with Bishops is a part of the mere irreligious, and, often, anti-Christian, democratic Windbagism of modern times, which has given us one of the most extravagant and corrupt governments the world has ever seen; which does not even recognize Christianity in its Constitution, and, in our large cities, has resulted in the rule of the grog-shop and the brothel over the Church; of vicious and plundering rings and their heelers over virtuous men, and in an ignorant mass, largely composed of Romish Irish, Italians, Polanders, Bohemians and such like, and their sons, and Christ-rejecting Jews, alien to us utterly, over intelligent Americans. Oh! when will this tyranny be overpast! When shall we have Christian, virtuous and intelligent government? Will the night of our present slavery in our own land last for centuries? Or shall rational, Christian freedom soon dawn on us, when the glorious King of Kings and Lord of Lords shall set up his perfect government of virtue and holiness on this earth, and the evil who now so often rule us become our servants (Rev. xx., 1-7)? Newman in a writing specially on the topic of the Protestant Episcopalian system of making presbyters in a Lower House (*the Church Taught*, *Ecclesia Docta*, or *Ecclesia Discens*) co-ordinate with Bishops (*the Church Teaching*, *Ecclesia Docens*), has well condemned it as an anti-Catholic novelty; and so has Pusey, on page 25, and after, of his *Councils of the Church*. Creature-worshipping heresiarchs as they were, as were Arius, Macedonius, Nestorius and his teachers Diodore of Tarsus, and Theodore of Mopsuestia, nevertheless, like them, amidst all their errors they well contended for *some* truth. I quote Pusey as above:

"If faithful, Bishops have, by virtue of Christ's promise, a Presence in Synod beyond what attends their ordinary acts. Why should this seem a strange thing to believe? Nothing is outwardly changed by the inward Presence of God. Accordingly, until the unhappy precedent, made in very evil times by the Church of the United States, when struggling for life, the question of lay-representation was consistently confined to bodies who rejected the Apostolic succession, the Continental reformers, and the dissenters in Great Britain. It must be said plainly, that the precedent set in the United States is radically wrong, and, in fact, is, so far, the adoption of a principle belonging to bodies who reject the Apostolic succession and the whole principle of a deposit of faith, and of a commission, transmitted from the Apostles and part of the mind of Christ. * * * She has abandoned a bulwark of the faith, a function of the office inherited by her Bishops, not the faith itself nor the Apostolic succession. Through our neglect she became what she became; and we owe her therefore not sympathy only, but a respectful and humble sorrow. Still, while we own our own share in the sin, and that through God's mercy alone we have been preserved, it were thanklessness for our own mercies, not to own, that she

himself up with those ecclesiastical consultations; and he (9) is commanded by all means to remove from the same city those laymen (10) and monks, who are already collected there on account of that affair, and those who shall be gathered; and that for the very reason that it does not behoove that those who are not at all needed at the examination regarding dogma, should excite tumults (11) and thereby be a hindrance to the peaceful deciding and formulating by your Holiness of those things which should be decided and formulated. And he is commanded to take care that no discord arising from hostile feeling shall extend too far; in order that the examination by your Holy Synod be not hindered by it, and that the accurate search regarding the truth be not drowned by the disorderly din which may perhaps occur [in the Council]; and he is to see to it that each one shall hear forbearingly the things said, and put forward what shall seem good to himself, or oppose the opinion of another; and that so by proposition, and solution [of it] (12), the investigation regarding the true dogma may be settled without any trouble, and may receive by the common vote of your Holiness, a formulated Definition which shall be both unfa^{ctious} and pleasing to all (13). And as a primary thing, the same most magnificent man Candidian is commanded by our Serenity to by all means see to it that no one of your most holy

has undergone loss. * * * It is plain, then, that in the future history of the Church, either we must be the instrument of God in upholding their faith, or they, if we enter into closer relations with them, will lower ours. Not then in reproach, but in self defence it was said, that a Church which had * * * bracketted the Nicene [Creed], was no model to be safely copied."

(9). Candidian.

(10). τοὺς κοσμικοὺς, literally "*worldly men*," as distinguished from the clergy and from monks; hence, as we say in English, *laymen*.

(11). Θορύβους, which means *uproars*, and *tumults*.

(12). κατὰ πρότασιν τε καὶ λύσιν; which may, perhaps, be rendered "*by question or answer*," or "*by proposition, and answer to it*."

(13.) The use of the expression *unfa^{ctious}* (ἀσασίαςόν) is, perhaps, evidence of the influence of Nestorius on the mind of the Emperor, for, to gain his own ends, he would naturally represent the Orthodox as a faction only.

The folly of the Emperor, in hoping to secure a *unanimous* verdict from creature-serving and unbelieving heretics like Nestorius and his party, and the Orthodox Cyril and his, is evident from this language. When oil and water mix, and truth and error, then there can be agreement between Orthodoxy and heresy, anti-creature service and creature service, but not till then.

Synod shall leave the place appointed for making the examination, whether it be on the plea of returning homewards, or of wishing to come to our godly court, or because he prefers to go elsewhere; 107, moreover, may any other ecclesiastical question not pertaining to the aforesaid examination of holy dogma, be at all put forward (whether any persons ask such question, or the affair spring up in any way whatsoever by any one,) before all the dispute on them at-
ter in question be settled, and the things which are profitable towards the true investigation be accurately searched into and receive a termination which shall agree with the Orthodox religion.

“Moreover, let your Godfearingness know, that it has seemed good to our Serenity, that no accusation in regard to money or crime (14) be brought forward against any one, either in your Holy Synod, or in a public Court of Justice there (15); if any one perchance may think of doing so; but all the examination of those matters is to be celebrated in the city of great name (16). And the most magnificent man Irenaeus will go with Nestorius the most dear-to-God Bishop of this city of great name (17), but only for the sake of friendship,

(14). Coleti Conc., tome iii., col. 989, at the bottom: Γινωσκέτω δὲ ὑμῶν ἡ Θεοσέβεια, δεδόχθαι τῇ ἡμετέρᾳ γαληνότητι, μηδεμίαν ἢ ἐπὶ τῆς ἀγίας ὑμῶν συνόδου, ἢ καὶ ἐν δημοσίῳ αὐτόθι δικαστηρίῳ χρηματικὴν ἢ ἐκκλησιαστικὴν κατὰ τινος κινήθῃναι αἰτίαςιν, εἰ τινι τυχὸν ταύτην εἶναι συμβαίνει· πᾶσαν δὲ τὴν περὶ τούτων διάγνωσιν συγκροτηθῆναι κατὰ τὴν μεγαλόνημον πόλιν. The Latin in the parallel column in Coleti translates συγκροτηθῆναι by “*reservatam*,” “reserved,” showing, as, indeed, the Greek in effect does, that all accusations as to civil and as to criminal cases (and under one of these came accusations of heresy), must be reserved for Constantinople to decide; and whether this means that Nestorius was to be judge alone, or with the Emperor, or that the Emperor alone was to be the arbiter, it amounted to the same thing, for all things would be decided by Nestorian influence, for the Emperor was under his influence, as documents from him show. So that as charges could be trumped up against any Bishop, and he could be deposed against justice by the Nestorian party there, this clause contains a covert threat against every Orthodox Bishop. The Latin of it in Coleti reads as follows: Quin et hujus quoque admonita sit vestra pietas, nempe, serenitatis nostrae visum esse, ut nulla omnino in sacra vestra synodo, aut etiam in publico Ephesiorum judicio, pecuniaria aut criminalis causa adversus aliquem agitur. Quod si quid ejusmodi extiterit, cuiquamve usu venerit, hujus integram cognitionem magnae huic nostrae civitati reservatam volumus.

(15). Ephesus.

(16). Constantinople.

(17). Constantinople.

and he is not to take part in the investigations made by your most Holy Synod, nor moreover may he, on any account, take part in those matters which are entrusted to the most glorious man, Candidian, who is sent by us" (18).

(18). The Irenaeus here meant is the notorious Count Irenaeus, the friend and partisan of Nestorius, who, at Ephesus, did all he could to nullify the action of the Orthodox Council against him. Venables' article on *Irenaeus*, in Smith and Wace's *Dictionary of Christian Biography*, is simply infamous in its injustice to the Orthodox and in its favoritism towards the Nestorians. He was probably sent, notwithstanding the Emperor's statements regarding him above, as the lay theological helper of Nestorius and his error, as Count Candidian, as a mere soldier, was to help him in merely military matters by using, as he did, the soldiers of his command against the Synod and for Nestorius. The appointment of Irenaeus was probably secured by Nestorius and his party to compass their ends. That would be the more easy because the weak Theodosius II. was so much under Nestorius' influence.

Venables, in his bilious and utterly prejudiced account, shows that, notwithstanding what the misguided Emperor writes of Irenaeus' going to Ephesus only as a friend of Nestorius, and notwithstanding the fact that Theodosius II. writes to the Council that "*He is not to take part in the investigations made by your most Holy Synod, nor, moreover, may he on any account take part in those matters which are entrusted to the most glorious man, Candidian, who is sent by us,*" he does become a chief actor regarding the affairs of the Council, for even Venables writes that when, five days after the righteous deposition by the Ecumenical Council of the denier of the Incarnation, the Man-Worshipper (ὁ ἀνθρωπολάτρης) Nestorius, as the ancients justly termed him, the approach of John of Antioch and the Bishops of his patriarchate, all of them partisans of the heresiarch, was announced, "Irenaeus, accompanied by a guard of soldiers, hurried out to apprise them of the * * * proceedings of the Council. He was followed, at an interval, by deputies from the Council, who, as Memnon relates, *were, at the Count's instigation, maltreated by the soldiers, and prevented from having an audience with John.* (Labbe, *ibid*, [that is, his edition of the Councils] 764; Mercator II., praef. xxvii.)"

That is impartiality and non-interference with a vengeance!

But that is not all, for Venables goes on to show, but with many prejudiced assertions added, that the small faction of Nestorian Bishops at Ephesus, who, with John of Antioch, had the brazen-faced effrontery to call themselves the Council, deputed this very Irenaeus to Constantinople to the Emperor to get him to undo the Holy-Ghost-led work of the Third Ecumenical Council, and to recognize their own little conventicle and its heretical acts instead; and Venables shows how near he came to attaining his evil aim at one time by his misrepresentations, addressed to the weak and vacillating, and probably then heretical Theodosius II.; but he was finally defeated by the representatives of the Orthodox Synod. To speak of such a man as taking no part in the pro-

ceedings of the Council, is therefore a joke. For he did his utmost, by such misrepresentation as amounted to lying, to persuade the poor stick of an Emperor that a mere handful of Bishops, separated from the Church and its doctrine, were the Third Council. On his statement, and the saying of such as he, Cyril was persecuted by the deceived Emperor. At last, however, Irenaeus' outrageous iniquity was exposed, and he was stripped of all his honors, his property was confiscated, and he was deported to Petra in Arabia. There he spent his time in composing a work which bore the title, *The Tragedy of Irenaeus*, which we have, at least in part, at this hour. It is a glorification of Nestorius, his partisans and their heresy.

At the expiration of his twelve years of banishment, under the patronage of the bitter Nestorian, Theodoret, he was made, we know not why, Metropolitan of Tyre in that patriarchate of Antioch which had been the source and chief seat of the Nestorian heresy, where, indeed, it seems, to some extent at least, though perhaps in a slightly modified form, to have been retained by many, even as late as that event. But objection arose at once. Domnus, Bishop of Antioch, had consecrated him; but the Orthodox at Constantinople uttered their protest, justly "asserting that the election of a convicted heretic and a *digamus* was *ipso facto* null and void, and charging him under severe threats to proceed to a fresh election." Domnus, who was perhaps never fully Orthodox, though to save his honors and to avoid deposition he had professed, after a long struggle, to be so, applied to the heretic, Theodoret, the best scholar of the Nestorian party, for help to defend his act. Theodoret took up his pen for the view that a twice married man may be lawfully made a Christian Bishop, and against the general opinion of Christians from the beginning, and against what the common sense of the Church had always held, and still holds, to be the true meaning of I. Timothy, iii., 2, that is, that among the qualifications of a Bishop, he can never have been married more than once, (*μῖς γυναικὸς ἀνδρά*), "*husband of [but] one wife.*" The same qualification is demanded of the deacon in 1 Timothy, iii., 12, and again of the *Elder* (used as synonymous with *Bishop*), in Titus i., 6; compare verse 7 there. Compare the precisely similar expression used of a widow in I. Timothy, v., 9, that she shall have been "*the wife of [but] one man*" (*γεγονῶτα ἐνὸς ἀνδρὸς γυνή*); where no one would suppose a prohibition of polyandry, or of being the wife of two or more men at one time, but a forbidding to put any but a monogamous widow on the list of the Church for support. So, by parity of reasoning, the precisely similar expression in I. Timothy, iii., 2, "*husband of [but] one wife,*" is not a prohibition of a man having two wives at the same time, but of his ever having been married more than once.

The ablest modern Protestant commentators, like Bp. Ellicott and the continuator of Olshausen so interpret those passages.

Van Osterzee, in Lange's Commentary on that place, writing on the words "*husband of one wife,*" gives, first, the view of those who understand that expression to prohibit nothing but polygamy, and then he gives the reply of those who took it "as forbidding any man who had been married more than once to be a Bishop, or Elder, or Deacon." I quote his statement of the latter view, which is really that of the Universal Church embodied in its law and practice.

"The champions of the other view maintain that Timothy hardly needed the warning not to choose an episcopus who had several wives, since the unfitness of so sensual a man for this spiritual office would be self-evident; that, on the other hand, a second marriage might not have been approved by the Greeks, that Paul did not prescribe this abstinence as a general rule (the opposite is clear from I. Cor., vii., 8, 39), but that this [law] may rightly have been enjoined on such officers, who were to set an example of the highest self-restraint; and that, finally, in chap. v., 9, it is required of a widow, chosen as deaconess, to have been once only married." Van Oosterzee adds, "the last reason seems of the greatest weight; and we therefore agree with those who hold this command of Paul to be directed against a second marriage, as unseemly for the Episcopal office." So Bloomfield takes it in his Greek Testament.

More Protestant testimonies, to the same purport, might be added, did space permit; but these must suffice.

There was a notion among some in the ancient Church that a digamist might be ordained, provided his two marriages did not occur after his baptism. But the Apostle Paul's language in the texts above quoted excludes every digamist from the ministry, and that law, always the common one, finally prevailed everywhere.

The historical testimony is given in one edition of the Oxford translation of part of Tertullian (Oxford, Parker, A. D. 1854, pages 420-433); and in Ludlow's article on *Digamy* in Smith and Cheetham's *Dictionary of Christian Antiquities*. Compare his article *Bigamy* in the same work.

Bingham, who, contrary to the Canons, married after taking presbyter's orders, writes on the theme of clerical digamy, but with too much indulgence to digamists in his *Antiquities*, Book IV., Chapter V., Sections 1 to 5. His own position as so far irregular would, we might suppose, naturally incline him to the loose view on I. Timothy iii., 2. His marriage is mentioned on page xxi. of the *Prolegomena* in Volume I. of the Oxford ten-volume edition of A. D. 1855 of his entire works.

But to return to the digamist Irenaeus. Theodoret's defence of the notion that a man twice married may be a Bishop, was unavailing. The sequel is told by Venables himself in the same article. He shows that Irenaeus was Bishop in A. D. 446; but he did not hold the office long. For he adds: "An edict was issued" [by the Emperor Theodosius II.] "(February 17, A. D. 448), renewing those formerly published against the Nestorians, which, after commanding that all their writings should be burnt, and making the possession of any of them a capital offence, proceeded, in order to prove his detestation of these doctrines, to order that Irenaeus, who, though he had previously incurred his displeasure on that account, and was, moreover, a *digamus*, had, he knew not how, got ordained Bishop of Tyre, should be deposed from his see and deprived of the dress and title of priest, and be compelled to live as a layman in his own country, and never set foot again in Tyre. * * * Photius was made Bishop of Tyre, September 9, 448. After this Irenaeus disappears entirely from the scene."

There is more contained in this document than appears at first sight.

For, 1. It practically put into the hands of Candidian, a sympathizer with Nestorius, the Man-Server, the control of the business of the Synod. And he could so arrange it that Nestorian paganizing should triumph there by the aid of secular power, as Arianism had at Arles, Milan and Ariminum by the same sort of help; for Candidian in connection with Nestorius could so manage matters that the Orthodox Bishops should be worn out by interminable discussions, or be forced to leave from lack of funds, and then when the Synod had been depleted, and he knew that by his tricks he had secured a majority he could put his heresies to vote and make them the creed of the Church.

2. Besides the reservation of all civil and criminal accusations to Constantinople, under one of which heresy could be included, would enable Nestorius and his party to throw out any accusation of heresy against any of themselves; and the more easily because the Emperor's command to decide the faith first could readily be so interpreted by them and their friends as to exclude any accusation against them till it had been settled, and with the guiding reins of the Council in their own hands, and with permission refused to any of the Orthodox Bishops to go to Constantinople to the Emperor, and with the way thither, so to speak, in the hands of Candidian (and we know, from what occurred after Act I. of the Ecumenical Synod, how ready he was to choke them off from any appeal to the Court for common fairness and justice), and with the soldiers at Ephesus under the orders of Candidian and his fellow partizans of Nestorius, we see in what evil case the Orthodox would have been had they submitted to the provisions of this crafty letter.

Cyril was a man of firmness, raised up by God for this occasion, and the Orthodox Bishops of the Third Council stood by him and with him for God's truth, and the country and the city people of Memnon's jurisdiction, stood up for them and it, and must have, to some extent, awed Candidian and the Nestorians by their very number into abstaining from much of violence and injustice.

So the people of Milan had stood up for Ambrose against the attempt of Justina, the Emperor Valentinian II.'s mother, to take

one of the Churches of the Orthodox in Milan for the Arian worship, and so afterwards the people of England stood up for their Bishops and Church against James II.'s attempts to Romanize and idolatrize their Church and State, and so to corrupt and ruin both.

Few things in the history of Christ's Church are nobler than the stand of Cyril of Alexandria, Memnon of Ephesus, and the rest of the 200 Bishops of the Third Council of the whole of Christendom against the design and the misguided and despotic action of an absolute monarch, by his agent Count Candidian, to control the Synod, for heresy, and to keep them from doing their duty to God and to His truth. They were weak and defenceless, save in God's blessed help. Their opponent was an Autocrat who had at his mercy their homes, their churches, their liberties, and their lives. And the man whom he sent to carry out his wishes against God's truth was the commander of his Household Troops, and at his beck and nod was a military force capable of crushing all their resistance. Yet they did resist that soldier who would have controlled them and interfered with their freedom and with their work. His own witness tells how nobly they did it. For when John of Antioch reached Ephesus and held a conventicle against the Ecumenical Synod, "Count Candidian" appeared before them, his friends, and "related how Cyril and his friends" [that is the Ecumenical Council], "in spite of all warnings, and in opposition to the Imperial Decrees" [this Second Decree especially], "had held a session five days before, had contested his (the Count's) right to be present," etc. (Hefele's *History of the Church Councils*, English translation, Volume III., page 56). Cyril and the Council resisted a layman's misguided usurpation of Bishops' Christ-given rights, and so saved the faith and the Church. Well, therefore, and with the best of reason, did the Bishops of the Fourth Ecumenical Council shout together "*Eternal be the memory of Cyril.*" For not only did he, under God, save the Faith at Ephesus and safeguard then the Church against the incoming waves of Denial of the Incarnation, and its sequence the Nestorian worship of a mere man by bowing, invocation, and by the other acts of religious service, but he also guided the three Ecumenical Councils, which were held after the Third, against those and kindred errors. Indeed, a part of the Definition of the Fifth Ecumenical Council is in his very words.

In some things there is a parallelism in the noble record of San-croft, Archbishop of Canterbury, and the Six English Bishops who stood with him, on the one hand, and the record of Cyril, Archbishop of Alexandria, and the rest of the 200 Bishops of the Third Synod on the other; for both sets of prelates contended against the same sin, that is against *creature-service* (κτισματολατρεία); Cyril and the Council contending against the Nestorian worship of a mere man (ἀνθρωπολατρεία), and hence of course of a mere creature; whereas the seven English prelates contended against a lower form of *man-service*, that is the worship of the Virgin Mary and the saints, and against a lower form of *creature-service*, that is the worship of angels forbidden in Rev. xxii., 8, 9, and in Colos. ii., 18. For surely Christ's humanity is confessed by all to be the highest and best of all created things, and if we may not worship that creature, much less can we any other. Both therefore contended for the first law of all true religion laid down by our Great Lawgiver, Himself, "*Thou shalt bow to the Lord thy God, and Him only shalt thou serve,*" Matt. iv., 10.

2. Both at the peril of their honors, property and lives resisted an unorthodox tyrant.

3. Cyril and Memnon were imprisoned for their action and so were the seven English prelates.

4. Both sets of prelates excited the sympathies and best efforts of Orthodox men which finally secured their release and the victory of the truth; Cyril and the Synod in Ephesus, Constantinople and elsewhere; the Seven English Monk-Bishops in all England, and in Scotland and Wales, and among the Reformed in Ireland.

5. Both sets have ever since been held in honor by all sound men as resisters of evil, Confessors of the Faith, and, under God, its rescuers from appalling dangers. Eternal be the memory of them all!

THE ACTS OF THE HOLY, GREAT, THIRD
ECUMENICAL SYNOD, HELD AT
EPHESUS, A. D 431:

ACT I.

In (19) the Consulship of our Masters, Flavius Theodosius, Consul for the thirteenth time, and Valentinian, Consul for the third time the ever August Ones (20), on the tenth day before the Kalends

(19). The Greek here is, Μετὰ τὴν ὑπατείαν τῶν Δεσποτῶν ἡμῶν, Φλαβίου Θεοδοσίου, etc. Peltan's Latin translation, col., 1354, tome 1, of Hardouin's *Concilia* has, *Post Consulatum dominorum nostrorum, Flavii*, etc. The old version, according to Coleti (*Concil.* Tome 3, col. 991, note), has "*Post Consulatu.*" The question is, does the Greek here mean that the Council began in the thirteenth Consulship of Theodosius the Second, or after it? Is the literal Greek, "*after the Consulship*," an idiom for "*During*," that is "*in the Consulship?*" On page 181, of vol. 3, of the English translation of Hefele's *History of the Church Councils* we see that scholars differ as to the meaning of that Greek idiom, some taking it in one of the above senses, others in the other. But a late edition of Liddell and Scott's Greek Lexicon gives instances where that construction sometimes has the force of *in, during, in the course of*. So I take it here.

(20). The Greek here is τῶν αἰώνιων Αὐγούστων, literally, "*the eternal August Ones*," one of those "flattering titles" which are rightly condemned in the Scriptures again and again. Pious men had to endure in the Church such relics of the pagan worship of the heathen Emperors. They should not be endured now. Such expressions smirch documents under the Roman Emperors. As Sophocles in his Greek Lexicon under αἰωνιότης states, the word "*Eternity*" was "*a title given to the Emperor, or to the Empress*. Chal. 829, Α' Ἡ ἡμετέρα αἰωνιότης [*"our Eternity*," literally] says Theodosius to Placidia."

But although custom and law favored the worship of the Emperors and the use of titles for those monarchs which should be given to no other than God alone, some faithful men at their own peril rebuked such sins; as, for instance, Jerome, on *Daniel* iii., says that the sin is the same if men worship the Emperor's images as it was to worship Nebuchadnezzar's. And St. Athanasius, in Section 3 of his *Epistle on what was done in the Synod of Ariminum in Italy, and in that of Seleucia, in Isauria*, censures the Arians for using the term αἰώνιον, that is *Eternal* of the Emperor Constantius. For, speaking of their inconsistencies and faults, he there writes:

“Besides, while pretending to write about the Master, they name another, Constantius, their own Lord; for it was he who bestowed on them this lordship of impiety. And those who deny that the Son is everlasting have called him *Eternal* Emperor. Such fighters against Christ are they, on behalf of impiety.” The Greek here in Bright’s St. Athanasius’ *Historical Writings*, page 247, is as follows:

Πρὸς τοῦτοις, περὶ τοῦ Κυρίου προσποιούμενοι γράφειν, ἄλλον “Δεσπότην” ὀνομάζουσιν ἑαυτοῖς Κωνσταντίον· αὐτὸς γάρ ἦν ὁ τὴν δυναστείαν τῆς ἀσεβείας αὐτοῖς παρέχων· καὶ “αἰώνιον” δὲ αὐτὸν “βασιλέα” εἰρήκασιν οἱ τὸν Υἱὸν αἰδίων ἀρνούμενοι· οὕτως εἰσὶ πρὸς ἀσέβειαν Χριστομάχοι.

Athanasius, in effect, here states that the Arians used the strong term *Lord* (Δεσπότην) of Constantius, which denotes a more absolute mastery sometimes than Κύριος. For Liddell and Scott in their Greek Lexicon, Harpers, New York, 1850, under Κύριος, say:

“*The head* of a family, *master* of a house * * * was κύριος of wife and children, δεσπότης of slaves.”

Yet, great as was the fame of Athanasius and his influence, only about sixty years after his death we find this word αἰώνιος, “*Eternal*,” applied to the Emperors by the Scribe or Secretary who drew up the beginning of Act I. of the Third Ecumenical Council. So strong was the *force*, perhaps we may say the *demand* of custom, under the absolutism of Christian autocrats who still clung to blasphemous pagan titles of their deified heathen predecessors.

We even find that some of the Emperors, untaught and unterrified by the punishment of King Uzziah, for intruding into the place of the priests under the old law (2 Chron., xxvi., 16–22), did the same against the higher ministry of the new Law of Christ. But Ambrose, Bishop of Milan, nobly stood up against the abuse and sacrilege, as Azariah, the priest, and his fellow priests had stood up against Uzziah, and he rebuked the Emperor, Theodosius the Great, for it, and the Autocrat had the grace to submit to God’s law in the matter, and so honored himself and his memory (Gibbon’s *Rome*, chapter xx., note on page 368, vol. 2, of Bohn’s seven volume edition, London, 1854). See Theodoret’s Eccl. Hist., V. 18.

One of the best short accounts that I have seen of the deifying of the Roman Emperors is that given by Gibbon in chapter 3, pages 90 to 93, text and notes of vol. 1 of that edition. See in his index, under *Apotheosis, Emperors*, etc. Oh! that the Emperors had remembered Herod’s fate for permitting men to give him a title which belonged to God only (Acts xii., 22, 23).

Under “Θεῖος, α, ov, *divine*, as a title,” we find that that term was applied to the Roman Emperor, to the Emperor’s letters, to his private matters, to his palace, etc.; and that even “*Divinity*” (Θειότης) was “*a title applied to Kings and Emperors*,” as, for instance, to “*Constantine and his sons*,” “*their Divinity*.” See under those words in Sophocles.

Possibly, as Sophocles implies, the term “*divine*” was used as an equivalent for, or in the sense of “*imperial*,” and “*Divinity*” in the sense of “*sacredness*,” “*sacred majesty*,” but the Christian West, with all its faults, revolted

of July (21), the Synod being assembled in the Metropolis of the Ephesians, in accordance with the decree of the most dear-to-God and Christ-loving Emperors, there sat down in the most holy Church, which is called the Mary (22), the [following] most dear-to-God, and

against the use of "*divine*" and "*Divinity*" of the Emperors and their wives and children; but as the Roman Empire continued in the East for about a thousand years longer than it did in the West, this slavish and profane use of those two words for those dignitaries continued there for some time. The Church may be said to have had these things forced on her, by the Emperors in their pride and vanity, and by her unwise and time-serving sons, who should have rebuked that pagan use of terms, which had seemingly arisen from the heathen custom of *deifying* their Emperors, and afterwards applying to them appellations which can be rightly applied to no other than God Himself, and which are His prerogative, and which it is evil to give in *their original sense* of really "*divine*" and "*Divinity*" to a creature whose breath is in his nostrils, and who will soon be judged by that God who is no respecter of persons. A Greek Archbishop once told me that the Greeks had suffered from the evil influence of the Empire, as the Westerns had suffered from the Pope of Rome. If it seem a slight thing to get rid of flattering terms, let any one consider how difficult it would have been in the middle ages, or in Henry the Eighth's time in England, to refuse him or any other monarch any of his usual titles, whether he deserved them or not; and how, even in our day, even in this democratic country and age, we are expected to call every profane teacher of creature-service, and of heresy, *Reverend*, *Most Rev.*, etc., and every Congressman *Honorable* even when we know him not to be so. The true remedy for this is to call men by the *titles* of their offices, and stop there; such as Emperor, President, Bishop, Elder or Presbyter, and Deacon, etc. In conclusion I would say that as the whole Church in Anathema VIII. of St. Cyril's XII., adopted by the Third Synod, anathematizes every one who applies the name *God* to Christ's separate humanity, much more does it by necessary implication anathematize every one who applies the word *God*, *Divinity*, or any other name of Jehovah to an Emperor or any other mere creature. But some writers of the Acts did not always obey that law.

(21). That is, June 22, 431.

(22). Bingham, in his *Antiquities of the Christian Church*, Book VIII., Chapter IX., Sections 8 and 9, has shown that anciently from the beginning Christian Churches were always dedicated to God, and not to saints; though sometimes a Church where a saint or martyr was buried, was distinguished in common parlance by his or her name from that fact. There was no such evil custom as existed later and exists now of calling many Churches after St. Peter or St. Paul, or St. Mary, or any other saint. So it has been thought by some that the Virgin Mary was actually buried in this Church, called "the Mary" [Church], or it would not, in that early age, have been so named. I will treat of that point in a separate Dissertation, and will endeavor to give such facts as are accessible. In Section 10, id., Bingham has shown that all altars were consecrated to God, none to any saint or other creature.

most devout Bishops, namely:

Cyril of Alexandria, who filled the place (23) of Celestine also (24), the most holy and most devout Archbishop (25) of the Church of the Romans (26); and

Alas! that we find the abomination of altars to creatures in Latin Churches now, as for instance to Mary.

Alas! also that we find the Latins devoting a month every year to Mary, a mere creature! And that too when God tells us to bow to God and to serve Him alone (Matt. iv., 10); and when the Third Ecumenical Synod adopted the VIIIth of Cyril's XII. Anathemas, which is so strong against man-worship; and when the Fifth Ecumenical Synod set forth its IXth Anathema, against that error, and so both those Councils of the whole Church impliedly cursed all creature-service, and anathematized all guilty of it.

(23). Or "discharged the duties of the place.

(24). Κυρίλλου Ἀλεξανδρείας, διέποντος καὶ τὸν τόπον τοῦ ἀγιωτάτου καὶ ὁσιωτάτου ἀρχιεπισκόπου τῆς Ῥωμαίων ἐκκλησίας Κελεστίνου.

The "also" here means that Cyril not only represented his own See of Alexandria, but also that of Rome. The language is similar to that used of Flavian of Philippi below, who represented not only his own See of Philippi, but also that of Thessalonica.

(25). On this term "Archbishop," ἀρχιεπίσκοπος, E. A., Sophocles, in his Greek Lexicon of the Roman and Byzantine Periods, remarks: "In the fourth and fifth centuries this title was given to the Bishops of Alexandria, Rome, Antioch, and Constantinople; in the sixth century, also to the Bishop of Jerusalem; and in the seventh, to that of Cyprus." They were what the word literally means, "*chief Bishops*," for each was *autocephalous*, and had a separate set of suffragans, and a separate territory under him.

(26). According to the learned Bingham, the jurisdiction of the Bishop of Rome, at the First Ecumenical Synod, A. D. 325, was the seven provinces of South Italy, and the three islands—Sicily, Sardinia and Corsica, at the most. See his Antiq., Book IX., Chap. I., Sections 9–12.

Gradually, however, it was extended as the centuries rolled on, till finally it included all Western Christendom. But it grew only in times of ignorance, and later on of idolatry, but by usurpation and contrary to the Canons of the First Four Ecumenical Councils, so that as the Revelations teaches, Rome was able to make all nations drink of the "*golden cup*" of the "*abominations and filthiness of her fornication*" (Rev. xvii., 4), that is of her spiritual whoredom of invoking the Virgin Mary and saints, of the worship of images, painted and graven, crosses, etc., relics, and the worship of an alleged real presence of the actual substance of Christ's Divinity in the Eucharist, which St. Cyril, approved by the Third Synod, teaches, is not there at all. But it never included the Eastern Church, which remained subject to its own patriarchal and *autocephalous* thrones of Constantinople, Alexandria, Antioch, Jerusalem, Moscow, etc. Still Rome helped to corrupt the Greeks by giving her strength to the image-worshipping party among them before the break.

Juvenal of Jerusalem; and
Memnon of the [Metropolis of the] Ephesians; and
Flavian of Philippi, who held the place of Rufus also (27), the
most reverent Bishop of [the Metropolis of] the Thessalonians; and
Theodotus of Ancyra in the First Galatia; and
Firmus of Caesarea, in Cappadocia Prima; and
Acacius of Melitene in Armenia; and
Iconius of Gortyna in Crete; and
Perigenes [or, "Peregrinus"] of Corinth in Greece; and
Cyrus of Aphrodisias in Caria; and
Valerian of Iconium; and
Hesychius of Parium; and
Hellanicus of Rhodes; and
Donatus of Nicopolis in Old Epirus; and
Eucharius of Dyrrachium in New Epirus; and
Perecius [or, "Perrebius"] of Pharmalus; and
Eudoxius of Choma in Lycia; and
Silvanus of Chaeretapa [or Chaeretopus] in Phrygia; and
Berinianus of Perga in Pamphylia; and
Amphilochius of Sida in Pamphylia; and
Epiphanius of Cratia in Honorias; and
Gregory of Cerasus in Pontus Polemoniacus; and
Prothymius of Comana [or "of Cacona"]; and
Palladius of Amasia in Helenopontus, [or "in Hellespontus"];
and
Senecio of Codra [or "of Scodra"] and
Dalmatius of Cyzicus; and
Acacius of Arca; and
Docimasius of Maronia in Thrace; and
John of Proconnesus; and
Daniel of Colonia in Cappadocia Secunda; and
Romanus of Rhapsia; and

(27). See note 24 above.

Paulianus of Maiuma ["of Gaza," or, "in Gaza," the Latin adds.
 The place, according to Bingham, "*Index of Episcopal Sees*," at the
 end of Book IX. of his *Antiquities*, was "in Palestina Prima"]; and
 Paul of Anthedon; and
 Fidus of Joppa; and
 Aeanus [or "John"] of Sycamazon; and
 Theodore of Gadara; and
 Letoius of Libyas; and
 Ampela [or, "Theodulus"] of Elusa; and
 Theodore of Aribela [or "of Arbela," or "of Arbdela," or of
 "Aribdila"]; and
 Peter of Parembola; and
 John of Augustopolis; and
 Saida of Phaenes; and
 Rufinus of Tabæ; and
 Anysius of Thebæ; and
 Callicrates [or "Halocrates"] of Naupaëtus; and
 Domnus of Opus; and
 Nicias of Megara; and
 Agathocles of Colonia (28); and
 Felix of Apollonia and of Bellias [or "and of Hellias," or "and
 of Cecellis"]; and
 Theodore of Dodone; and
 Cyril of Pyli, [or "of Pylæ"] in the Chersonesus; and
 Anderius of Chersonesus in Crete; and
 Paul of Lampa [or "of Lappa"]; and
 Zenobius of Gnosus; and
 Lucian of Toperus [or "of Toperius"] in Thrace; and
 Ennepius of Maximianopolis; and
 Secundianus of Lamia, [or "of Lama," or "of Lame"]; and
 Dion of Thebae in Thessaly; and

(28). There were several places of the name of Colonia. One is mentioned above. That was in Cappadocia Secunda. Where this last one was is not specified in the text. The word in Latin means a "Colony."

Theodore of Echinaeus; and
 Martyrius of Helistri; and
 Thomas of Derbe, [or, "of Zerba" or "Zerbe"]; and
 Athanasius of Parosithus; and
 Themistius of Jassus; and
 Aphthonetus of Heraclea; and
 Philetus of Amazon; and
 Apella of Cibyrrha; and
 Spudasius of Cerami, [or "of Ceramus"]; and
 Archelaus of Myndus; and
 Phantias of Harpasa; and
 Promachius of Alinda; and
 Philip of Pergama in Asia; and
 Maximus of Cuma; and
 Dorotheus of Myrrhina; and
 Maximus of Assos; and
 Aporus [or "Euporus"] of Hypepa; and
 Alexander of Arcadiopolis; and
 Entychius of Theodosiopolis; and
 Rhodon of Palaeopolis; and
 Eutropius (29) of Aegea (30); and
 Aphobius of Colon (31) [or "of Colona"]; and
 Nestorius of Sion (32); and
 Heracleon of Tralles, [or "of Trallis"]; and
 Theodotus of Nyssa; and
 Theodore of Aninetum; and
 Timothy of Briula; and
 Theodosius of Mastaura; and

(29). The marginal note here, translated, is "Eutropius of Etenae of Cinte; and Strategius of Andraponta," or "of Andraponte" in Helenopontus.

(30). The margin here has "Euaza," or "Euazae."

(31). The margin here reads, "Coloa," or "Coloe." The Latin is "*Col-onae*," in the genitive, which would give the nominative "Colona" or "Colone."

(32). This see was in Asia Minor and suffragan to Ephesus.

Euty chius of Erythra; and
 Eusebius of Clazomenae; and
 Euthalius of Colophon; and
 Modestus of Anea (33); and
 Theodosius of Priene; and
 Eusebius of Magnesia; and
 Sapricius of Paphos in Cyprus; and
 Zeno of Curium (34); and
 Rheginus of Constantia (35); and
 Evagrius of Soli;⁶ and
 Caesarius, a "Chorepiscopus," [that is, as "Chorepiscopus"
 means, "a country Bishop"]; and
 Tribonianus of Aspendus in Pamphylia; and
 Nunechius of Selga; and
 Solon of Carallia; and
 Acacius of Cotena; and
 Nesius (36) of Corybrassus; and
 Matidianus of Coracisia; and
 Nectarius of Synea (37); and
 Eutropius of Etena (38); and
 Taurianus of Lyrbae; and
 Eusebius of Aspona in Galatia; and
 Philumenus of Cinna; and
 Astrapetus (39); and
 Eusebius of Heraclea in Honorias; and

(33). Or, according to the margin, "Arnea." See page 438, tome 5, of the editio Regia of the *Concilia*, Paris, 1644.

(34). Or "of Cyrium." The margin has "of Cyrene in Cyprus."

(35). Margin, "of Cattania."

(36). Or "Nisius," according to the Latin.

(37). Margin "of Sesennia," or "of Sesennii,"

(38). Or "of Etenna," or "of Etenni," or "of Eteni."

(39). Neither the Greek nor the Latin gives anything more than the name here as above. I am here translating from page 438, of tome 5, of the *Collectio Regia*, or *Editio Regia*, Paris, A. D. 1644.

Paralius of Andrapa on the Hellespont (40); and
Silvanus of Ceratapa; and
Hermogenes of Rhinocurura; and
Evoptius of Ptolemais in Pentapolis; and
Eusebius of Pelusium; and
Eulogius of Terenuthis; and
Adelphius of Onuphis; and
Paul of Flavonia; and
Phoebammon of Coptus; and
Theopemptus of Cabassus; and
Macarius of Metelis; and
Adelphius of Sais; and
Macedonius of Xoïs; and
Marinus of Heliopolis; and
Metrodorus of Leonta (41); and
Macarius of Anteum; and
Pabiscus of Apollo (42); and
Peter of Oxyrinchus; and
Strategius of Athribis; and
Athanasius of Paralus; and
Silvanus of Coprithis; and
John of Hephaestus; and
Aristobulus of Thmuis; and
Theon of Sethroetus (43); and
Lampo (44) of Cassium (45); and

(40). Or "of Hellespontus," or "of Helenopontus," or "in Helenopontus."

(41). Or "of Leonti," or "of Leontes." Was this Leontopolis?

(42). Is this the same as Apollonis Fanum in Lydia, or what had been that? Bingham mentions it in the "Index of Episcopal Sees," at the end of his Book IX.

(43). Or, "Sethroetum."

(44). Or "Lampetius."

(45). Or "Casium."

Cyrus of Achaei (46); and
 Publius of Olbia; and
 Samuel of Dysthis; and
 Zenobius of Barca; and
 Zeno of Teuchira (47); and
 Daniel of Darnis; and
 Sosipatrus of Septimiaca; and
 Eusebius of Nilopolis; and
 Heraclides of Heraclea; and
 Chrysaorius of Aphrodita (48); and
 Andrew of Hermopolis (49); and
 Sabinus of Pan (50); and
 Abraham of Ostracina; and
 Hierax of Aphnaeum; and
 Alypius (51) of Sela (52); and
 Alexander of Cleopatris; and
 Isaac of Taua (53); and
 Ammon of Butus; and
 Heraclides of Thinis (54); and
 Isaac of Elearchia; and
 Heraclitus of Tamiathis; and

(46). Or "of Achaea."

(47). Or "of Teucri," but the text reading seems better, for all those or almost all those here mentioned in this part of the list of Bishops seem to be Egyptians; and there were two Sees called *Teuchira* in Egypt, but Bingham mentions no see of Teucri. Instead of Darnis in the next name below, the margin has, mistakenly, I think, "*Dardanorum*."

(48). Or "of Aphroditae."

(49). "Of Great Hermopolis," marginal reading.

(50). Was this the same as Panopolis?

(51). Or "Elypius."

(52). Or "of Sele."

(53). Or "of Taba." The Greeks then, as now, seem to have pronounced the Beta much like Upsilon, in connections like this; and this has given rise to the difference of spelling this name here.

(54). Or "of Thynus."

Theonas of Psychis (55); and
 Ammonius of Panephesus; and
 Bessula (56), a Deacon of Carthage (57).

(55). Or "of Psychus," or "Psychois," or "Psyches."

(56). Or "Besula," or "Messula."

(57). The above list, as any one can see by counting it, comprises only 158 Bishops as actually present *at the opening* of the Council. Three others, however, were represented in it by proxies; that is, Celestine of Rome, by St. Cyril of Alexandria; Rufus of Thessalonica, by Flavian of Philippi; and Capreolus of Carthage, by his Deacon Bessula, he himself not being able to be present nor to send any of his suffragans on account of the terrible Vandal invasion, as he explains in a letter to the Council. If these three Bishops, represented but not present in person, be added, the whole number is 161. But that is not all who really came to the Council, as we shall see stated further on, for in the long period of waiting, 15 days, according to our way of reckoning, 16 by the Roman, after the date appointed for the opening of the Council, to which must be added whatsoever number of days they were there before June 7, 431, the date appointed for the opening, some had sickened and others had died. Besides, more kept coming in, the late arrivals, till the number who finally subscribed, and whose names are given, was 198. Others subscribed afterwards, so that the whole number was over 200.

As to the names of sees, it should be remarked,

1. That as Bingham shows, they were very numerous in the ancient Church, much more numerous than they are to-day, because then small towns and cities had each its prelate, whereas now they are generally found in most countries in large cities alone. Besides, then the territory connected with each Bishoprick was small, whereas now, in most Christian countries, it is quite large. Hence there were more Bishops in the fifth century, when, if we may trust Sharon Turner's tables, there were not more than 10,000,000 of Christians, than there are to-day, when five hundred millions are computed to profess the Christian name. Haddan, in his article, *Bishop*, in Smith and Cheetham's *Dictionary of Christian Antiquities*, Vol. I., page 235, outer column, states:

"The actual number of Bishops in the time of Constantine is reckoned by Gibbon as 1,800, of whom 1,000 were Eastern, 800 Western." In the century following, that in which the Third Synod was held, as the number of Christians is reckoned by Turner as 15,000,000, if we suppose the number of the Bishops increased in the same proportion, there were 2,700. I think I have seen it computed to have been 3,000, or even 6,000. One of the 13 civil Dioceses of the Roman Empire, Asia Minor, which Bingham reckons to be 600 miles in length, and 300 in breadth, had 388, according to Carolus a Sancto Paulo's reckoning; and later, in the eighth century, there were 403 (Bingham's *Antiquities*, Book IX., Chapter III., Section 1). In the ancient limits of Italy he reckons about 300 (*Antiq.*, Book IX., Chapter V., Section 1). In the civil Diocese of Africa, in

Peter, a Presbyter (58) of Alexandria, and Chief of the Secretaries, said: The most religious (59) Bishop Nestorius was lately ordained Bishop for the holy Church of the Constantinopolitans, and before many days had sped Expositions (60) of his were brought by

the time of Augustine of Hippo, about A. D. 431, there were about 466 Bishopricks (Id., Book IX., Chapter II., Section 5).

But in the East especially, through the idolatry and creature-worship of the degenerate Christians, and God's wrath in the form of the Mohammedan scourge for it, the bulk of the Christian dioceses have been wiped out, so that in the jurisdiction granted to Constantinople by Canon XXVIII. of the Fourth Ecumenical Council, the three civil Dioceses of Thrace, Asia Minor and Pontus, there was in 1867 not one-third of the number of sees which had existed in one of them alone. The article, *Constantinople, Patriarchate of*, in McClintock and Strong's Cyclopædia, states on that what here follows:

"In 1867, the Patriarchate of Constantinople had 135 sees, of which 90 are metropolitical and 4 archiepiscopal." Alas! the large number of metropolitical sees and the fewness of the suffragans implies what we know to be the fact, that hundreds of suffragan sees have been utterly extirpated. How thoroughly large parts of the Dioceses of Pontus, and Asia Minor, have been wiped out can readily be seen by examining pages 55-89 of Volume I. of Neale's *Eastern Church*. See pages 89 and after, to see how Thrace has. So other parts of the East have been devastated, and sees destroyed. Consequently it was not always easy for the unlearned annotators of the middle ages to tell in their ignorance exactly what the spelling of the name of an extinct see should be. Indeed, they often blundered as to existing sees. For instance, the margin of this Council above makes Reginus, of Constantia, a well known see, to be Reginus of Cattania, a strange blunder. See note 35.

The learned reader will find much information on the ancient Episcopates, their names, etc., in the ninth Book of Bingham's *Antiquities*, with a list of the names of the provinces and sees at the end of Vol. III. of the ten-volume edition of 1855. See also Baudrand's *Novum Lexicon Geographicum*, Isenaci, A. D. 1677, Anthon's *Classical Dictionary*, and the fuller work of Smith, his *Dictionary of Greek and Roman Geography*, London, Murray, 1878. Neale's *Eastern Church*, Vol. I., pages 19-163, is especially valuable on the Geography of the *Eastern Church*.

For some account of many of the Bishops present at Ephesus, see McClintock and Strong's *Cyclopædia*, and more fully in Smith and Wace's *Dictionary of Christian Biography*, under their names.

At the end of Act I. we will give a summary as to the number of Bishops that came from each part of the Christian world to the Council.

(58). That is "an elder," as the Greek word here used is rendered in the English New Testament.

(59). Or "most reverent."

(60). Or "statements," or "expoundings."

certain persons from Constantinople which out and out troubled those who read them, so that from it much tumult was occasioned in the holy churches. Cyril, the most reverent and most God-fearing Bishop of Alexandria, having learned of it, wrote a first Epistle and a second Epistle to His Reverence (61), both of them full of advice and exhortation. He answered those letters, rejecting them, and opposing himself to the advice and exhortation sent to him. And besides those things, the same most religious (62) Bishop Cyril having learned furthermore that both Nestorius' Letters and Booklets of his (63) Expositions had been sent off to Rome by him (64), he himself also wrote to the most God-revering Bishop of Rome, Celestine, by Possidonius, the Deacon, charging him that if he find that Nestorius' Booklets of Expositions and his Letters are delivered to him (65), then [said Cyril] deliver the Letters from me also; but if [Nestorius' be] not [delivered], bring mine back hither not delivered. He (66), having found that Nestorius' Expositions and Letters had

(61). Or, "to His Piety," that is to Nestorius. We shall find much of this frequent and often extravagant and faulty use of titles to Emperors and to others among the Secretaries and others, for it was the custom of that time. See note 20 above.

St. Cyril wrote three letters to Nestorius before the Council met. The second of them was approved by vote in Act I. of the Third Ecumenical Synod. The third Epistle, that is that of Cyril and the Synod of Egypt to Nestorius, is sometimes called the Long Epistle. It has the famous and gloriously Orthodox XII. Chapters at the end. It also was approved by the Third Ecumenical Council. These last two, therefore, being confirmed by the Third Synod, are part of the faith of the whole Church, and may not be contradicted or rejected under pain of deposition in the case of clerics, and of excommunication in the case of laics. See the strong and richly deserved language of the Fifth Ecumenical Council in its Thirteenth Anathema against every man who "defends the impious writings of Theodoret against the right faith, and against the first and holy Synod of Ephesus, and against Cyril who is among the saints, and his XII. Chapters," etc. The doctrine of both the Ecumenically approved Epistles is the same, though the latter on some points is fuller than the former. And the above anathema is therefore against any contradicter of either. See it in full in Act I. of the Third Council, below.

(62). Or "most reverent."

(63). Nestorius', that is, the Greek is *καὶ βιβλία τῶν ἐξηγήσεων αὐτοῦ*.

(64). By Nestorius, that is.

(65). That is, to Celestine.

(66). Possidonius.

been delivered [to Celestine], as a matter of necessity (67) delivered Cyril's Letters also. And those things which were befitting were written by (68) the most holy (69) Bishop of the Church of the Romans, Celestine, and they contained a clear type [of doctrine]. Since, therefore, by the imperial and dear-to-God Decree (70), your Holy Synod has been convened here, we [hereby] inform you, as a matter of necessity, that we have now in our hands (71) the papers on these matters, and that they are at the service of your God-Reveringness (72).

Juvenal, Bishop of Jerusalem, said, Let the dear-to-God Letter of our most religious and Christ-loving Emperors, which was written to each of the Metropolitans (73), be read, and let it shine forth in front of the Records of the Actions of the present time (74). It

(67). Ἀναγκαιῶς, "necessarily," that is necessarily in order to do justice to the Orthodox side of the question, as opposed to Nestorius. This looks as though St. Cyril was loth at first to appeal to the whole Church on the controversies involved, and hoped that it might be settled in the Orient, where it had risen, by the crushing of the evil there; but as Nestorius by writing to Celestine had made the controversy universal, and so had in effect appealed to the West on it as well as to the East, Cyril, notwithstanding his love of peace, was practically compelled to follow him, and to warn Celestine against his errors.

(68). Or "from."

(69). ὁσιωτάτον.

(70). νεύματος.

(71). Or, "at our hands."

(72). A collective title of the Synod.

(73). The patriarchal sees, such as Rome, Alexandria, Antioch, etc., seem at first to have been metropolitan. See on this Bingham's *Antiquities of the Christian Church*, Book II., Chapter 17, and especially Section 6 and after; and Socrates' *Ecclesiastical History*, Book V., Chapter 8, who evidently regards Canon VI. of the Second Ecumenical Synod as establishing them by making each civil diocese a patriarchate and allowing an appeal to its Synod, the Chief of which would, of course, be the Bishop of the chief city of that civil Diocese. Sophocles in his *Lexicon* defines πατριάρχης as follows: "*Patriarch*, the highest ecclesiastical dignity, introduced near the close of the fourth century;" he refers to Fathers and others and to Chalcedon in proof. See also the article *Patriarch* in Smith and Cheetham's *Dictionary of Christian Antiquities*

(74). This was a compliment to the Emperor, and also a token of the legality, in the eyes of the civil authorities, of the assembling of the Synod, and of their duty to carry out its enactments. The Church seems to have regarded the Emperors at that time, if they were Orthodox, much as the Jewish Church

was at once (75) brought forward by the most religious *Peter, a Presbyter* (76), of *Alexandria*, and read as follows:

“The Autocrats, Caesars, Theodosius and Valentinian, Victors, Trophy-bearers, Greatest, Ever-Revered August Ones, to Bishop Cyril (77).

“The condition of our Empire (78) has been made dependent on piety towards God (79); and there is much that is cognate and connected between them. For they are upholders of each other, and each is increased by the advance of the other; so that the True Religion shines forth by right doing, and the State shines forth (80) welded together (81) by both [true religion and right doing]. Forasmuch therefore as we have been appointed by God to reign, and are bonds of union for the piety and well being (82) of our subjects, we always keep the connection between them unbroken, [so] acting as agents and go-betweens for God's Providence (83) and for

before Christ regarded David and Hezekiah, that is, as protectors, though they could not usurp the functions of the ministry in God's Church, and the Emperors, being mere laymen, belonged themselves to *the Church Taught* and not to *the Church Teaching*. The Greek here is, 'Ιουβενάλιος, 'Επίσκοπος 'Ιεροσολύμων εἶπεν. Ἀναγιγνωσκέσθω τὸ θεοφιλὲς τῶν εὐσεβεστάτων καὶ φίλοχρίστων ἡμῶν Βασιλέων γράμμα τὸ πρὸς ἑκάστον τῶν Μητροπολιτῶν γραφέν, καὶ προλαμπέτω τῶν πραττομένων νυνὶ Ὑπομνημάτων ὅπερ προκομισθὲν διὰ τοῦ εὐλαβεστάτου Πέτρου, etc.

(75). The “at once” is in the Latin, but not in the Greek.

(76). That is “an elder.”

(77). This word *Bishop*, to so great a Metropolitan as Cyril, accords with Christian simplicity.

(78). Or, “State.”

(79). The Greek here adds, “And the rest” [of it], but does not give the rest of the epistle in full, because in the common arrangement of matter pertaining to the Council it is put in full, not in the Acts but in the preliminary part, that is in the matter *before* the Council, which we will make a separate volume. I give it in full in its proper place here. For it was evidently read in full in the above part of the First Act.

(80). Or “becomes illustrious.” Compare the teaching of Holy Writ that “Righteousness exalteth a nation, but sin is a reproach to any people.”—Prov. xiv., 34.

(81). Or “firm.”

(82). Or, “well doing.”

(83). Or, “God's government.”

men. And we act as under-servants for that Divine Providence in the increase of the State, and on the other hand we become sub-servants, so to speak, for all our subjects, that is we provide that they shall both be religious and shall behave as becomes religious citizens, and, as a matter of obligation, we care for both those things; for it is not possible that he who watches over one of those matters should not care for the other likewise. We are zealous, before everything else, that the condition of the Church shall be (84) such as is fitting towards God, and that its usefulness shall continue in our times, and that it shall have, by the unanimity of all, freedom from troubles; and, by peace in ecclesiastical affairs, freedom from factions; and, moreover, we so act that the pious Religion may be blameless, and that those in the Clericate, and those who discharge the [duties of the] Great Priesthood (85) may be freed from all blame in regard to evils of life. Considering that these aims can be firmly and strongly attained by the love towards God and by the mutually loving judgment of those who are religious, we have oftentimes already deemed necessary the dear-to-God Meeting of the most holy Bishops from all sides, on account of the events occurring at different times (86). But, nevertheless, we have been the more

(84). Or, "Before everything else we put zeal for the condition of the Church, that it shall be," etc. Oh, that all Christian rulers did that now, and that we were saved from the false liberalism which teaches to the contrary. The brightest treasure of any Christian nation is Six Synods primitive Christianity, the source of all its blessings, and its highest and only hope.

(85). That is, the Episcopate. The Greeks of the fourth century and since have been wont to call each of their Bishops a *High Priest* (*ἀρχιερεῖς*), and the expression *High Priesthood* (*ἀρχιερωσύνη*) is found used of the office of Christian Bishops in Cyril of Alexandria, according to Sophocles' *Greek Lexicon of the Roman and Byzantine Periods*. See under both those Greek words in it.

(86). What those events were we know not. The language of the Emperor implies that he deemed it his work and duty to assemble the Synod of the Christian world, of course in conjunction with his colleague, the Emperor of the West. But while the Synods were gathered by the decree of the Emperors, who could force the Bishops to attend or to stay away, nevertheless the Bishops, where they are free, may assemble of themselves as the Apostles did in Acts xv. Yet the co-operation of the civil powers is always desirable to enforce their decisions as to the possession of Church property, to remove heretics from sees, etc.

slow [in assembling such a Synod], because of the trouble it would be for their God-Reveringness (87). But the question of the present necessary ecclesiastical needs, and of the public [civil] needs connected with them, has shown that it (88) is a thing most useful and most unrefusable. Wherefore, lest by neglecting the things which pertain to the present examination of such useful matters, they take a turn to the worse (a thing which would be alien to the piety of our times), thy God-Worshippingness will take care (with God's help, let it be said) that after the coming holy Pask (89) has passed, on

(87). τῆς αὐτῶν Θεοσεβείας. This is the title of the Synod of Bishops of the whole Church. For it will be noticed that it is so called by Theodosius II., Emperor of the East, and Valentinian III., Emperor of the West, who at this time had under their sway the great majority of the Bishops of the Christian world. The title, it will be noticed, is in the singular, not the plural, as are also other titles of the Synod of the Whole Church, East and West, then not divided.

(88). That is, "a meeting" of the Synod of the Bishops of the whole Church, East and West. For in the days of Orthodox anti-creature-serving unity all the sound Bishops of the Christian world constituted the Ecumenical Synod which, however, met only six times, that is, in the Six Councils. When it became idolatrous, God, as the English Reformers well teach in that golden Homily of theirs *Against Peril of Idolatry*, which the English Church approves in its Thirty-Fifth Article, split it into two parts, the West and the East, for that sin, as He split the Israelitish Church before it into two parts, Judah and Israel, for the same sin of creature-invoking and image-worship. And as those two parts of the Twelve Tribes never came together till after the Assyrian Captivity and the Babylonian (for they were together after that, Acts xxvi., 7; and James i., 1), so there will be no union between the West and the East until both get rid of their creature-invoking and their image-worship. Then will come release for those parts of the Church which are captive to the Turk and the Moor and the Arab. Then, and not before, will both meet in a Seventh Council of all the sound and valid Bishops of the whole Christian world. God hasten that blessed day, and bless every true Reformer and Restorer.

(89). Or "holy Passover." We are wont to call it by the heathen expression, *Easter*, which is against the command of the old Law which forbade the Israelites to take the names of the gods of the heathen into their mouths. The primitive Church was careful in this matter. We should be so too. A little time and trouble, which should be dear to all, would rectify this abuse.

In Webster's *Unabridged Dictionary*, Springfield, Mass., 1863, under *Easter*, we find that that term is derived from the Anglo-Saxon *Eastre*, old High German *Ostarâ*, "a goddess of light or spring, in honor of whom a festival was celebrated in April, whence this month was called A. S." [that is by the Anglo-Saxons], "*Eastermônâdh*, O. H. Ger." [that is in old High German], "*Ostermanoth*."

the very day of the holy Pentecost (90), it be present in the city

But what a sacrilege to call the festival of Christ's resurrection by the name of a pagan goddess! Suppose the Israelites had called *the Lord's Passover* (Exod. xii., 11, 27; Levit. xxiii., 5; Numb. xxviii., 16), Baal's Passover, or Ash-taroath's Passover, (Judges ii., 13), should we not be horrified?

And so we English-speaking people call every day in the week after a heathen god or goddess. Thus, instead of calling the first day of the week by its primitive Christian name of *Lord's Day*, the name applied to it in Revelations i., 10, *τῇ Κυριακῇ ἡμέρᾳ*, which is the *Dominica Dies*, that is, *Lord's Day*, of the primitive Latins, that is the Lord Jesus Christ's Day, that is the joyful Day of his resurrection, we term it *Sunday*, after the heathen deity the Sun, the Baal of the Old Testament, according to some. So instead of naming the remaining days of the week as the primitive Greek and as the primitive Latin Christians did, Second Day, Third Day, Fourth Day, Fifth Day, Sixth Day, and Seventh Day, as is the case in service books among the Greek and Latins, even yet, we call them by their pagan names—Monday, that is Moon-day, "that is, day of the Moon, day sacred to the moon," as Webster tells us; Tuesday, that is day of the pagan Anglo-Saxon god *Tiw*, "the Mars of our ancestors, the god of war" (Webster); Wednesday, that is Wodan's day, that is the day of the Old Saxon God, Wodan, "the highest god of the Germans and Scandinavians" (Webster); Thursday, that is Thor's day, the Saxon god of thunder. Webster writes on it, "This day is called so from its being originally consecrated to *Thor*, * * * the god of thunder, answering to the Jove of the Romans." Friday is named after Frig, the Anglo-Saxon "goddess of marriage (equivalent to [the] Lat[in] Juno), the wife of Odhin or Wodan" (Webster), and, lastly, Saturday means Saturn's day, the day of the Anglo-Saxon god Sater, the Roman Saturn. See Webster on all those days.

But the Israelites were forbidden to make mention of the names of false gods, as for example, in Exod. xxiii., 13; Numb. xxxii., 38; Deut. xii., 3; Josh. xxiii., 7; Psalms xvi., 4; Hosea ii., 7, and Zech. xiii., 2).

(90). Commonly called Whitsunday in English; a very defective and objectionable expression.

1. Because it is comparatively late, and displaces in places the primitive term Pentecost; and in all things the primitive is to be preferred to what is later. "*Let the ancient customs prevail*," well says the Sixth Canon of the First Council of the Christian World.

2. Because it makes the Lord's Day the day of the pagan Sun god, by using the heathen expression Sunday.

In passing I would add that the learned Bingham, in his *Antiquities of the Christian Church*, Book XX., Chapter VI., Section 6, mentions two reasons for the name Whitsunday, as follows:

"1. Some learned men think it was hence called Whitsunday, partly because of those vast diffusions of light and knowledge, which upon this day were shed upon the Apostles, in order to the enlightening of the world.

of the Ephesians in Asia, thy God-Worshippingness providing a few most holy Bishops of the Province which is under him, as many as he (91) may approve, to run together to the same city

"But [2], principally, because this being one of the stated times of baptism in the ancient Church, they who were baptized put on *white garments*, in token of that pure and innocent course of life they had now engaged in."

According to the former understanding of the word Whitsunday, it should be written *Wit* Lord's Day, that is Wisdom Lord's Day, because the gift of the Holy Ghost was poured out on that day, that is, His gifts of heavenly wisdom, and knowledge, which is part of wisdom, and included in it, by which the Apostles, according to Christ's promise, were "*endued with power from on high*," (Luke xxiv., 49; John xiv., 16, 17, 26; John xvi., 7-16). Up to that time they were to remain in Jerusalem, (Luke xxiv., 49). But on that day their mission from God and authority were attested by miracle, and the gift of tongues was given, and thereafter we find in the Church all other miraculous as well as ordinary gifts of the Spirit (1. Cor. xii., xiii., and xiv.). So the Church was enabled to proclaim the Gospel to all the nations, according to Christ's command in Matt. xxviii., 19, 20; to each in their own tongue.

While, therefore, I do not deny that the fact that the newly baptized wore white robes on Pentecost may have given rise to the name *Whit* in Whit Lord's Day, yet as that was a mere incidental thing, not at all peculiar to that day, for the Pask Lord's Day was the greatest time for baptizing and wearing white garments in the whole year, I prefer to spell the word *Wil*, and so to say *Wit* Lord's Day, or *Wisdom* Lord's Day, which is even better, because now better understood than *Wit* Lord's Day, for the word *Wit* in modern times has come to mean not wisdom so much as a capacity to make and utter funny sayings. For to commemorate the outpouring of the Spirit and his gifts on that day is the main and original import of that festival. We see in Acts ii. that basic idea. And so Bingham in his *Antiquities*, Book XX., Chapter VI., Section 6, in the context of the above quotation, well writes of the ancient Christians,

"They kept it [Pentecost] not as a Jewish feast, but only as a commemoration of the glorious effusion of the Spirit in the gift of tongues, and other miraculous powers, made at this time upon the disciples. Hence it had also the name of *ἡμέρα Πνεύματος*, *the day of the Holy Ghost*, as we find in Nazianzen and others." To conclude:

1. It is best to use the common primitive and Scriptural expression *Pentecost*, which is well used in the Emperor's edict above.
2. We may use *Wisdom Lord's Day* at times; and
3. At times *Day of the Holy Ghost* or *Day of the Spirit*.

(91). Literally "it," that is Cyril's *God-Worshippingness*, or, in other words, Cyril himself. This superabundance of title is nauseating and is the language of the, in some respects, non-exemplary Byzantine Emperor, Theodo-

(92), so that there may remain a sufficient number of most holy Bishops for the most holy Churches in the same Province, and that there be in no wise lacking a fit number (93) for the Synod.

“For copies [of this decree] of our Serenity in regard to the afore-said most holy Synod have been written to the dear-to-God Bishops of the Metropolitcal cities everywhere, so that when this thing is finished the trouble which has arisen from the matters in dispute may be settled in accordance with the Ecclesiastical Canons, and that correction may be given to those things which have occurred not as they should have done; and that piety towards God may be made firm, and that firm profit may result to the public civil interests. Of course, no innovation may be made by any persons of their own private fancy before the most holy Synod, and the Decision which is to be given by it by a vote in common (94) on all matters. And we

sus the Second, and not ours. The Western Roman Empire died in the fifth century, and with it much of such flattering and pompous and often insincere stuff which had been derived from paganism, and its deification of its Emperors, whom it named gods. Hence, such trash never became so common in the West as in the East, where, under the influence and force of the corrupting Empire, it was developed in Church and State, and became worse and worse till the rotten Eastern Empire fell in A. D. 1453. May such language never be used among us. For it leads to insincerity and lying. Let us remember the words of Elihu in Job xxxii., 21, 22, “Let me not, I pray you, accept any man’s person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away.” Happily, among the more intelligent and wiser in the East as well as in the West, there is a growing disapproval of Byzantine titles and a preference for those which are Scriptural and Ante-Nicene.

Page 492 and after of tome v. of Ralle and Potle’s *Syntagma* show how Ecclesiastical titles were amplified among the Greeks about A. D. 1379-1389, when Urban VI. was Patriarch of Rome, and Nilus Patriarch of Constantinople, for their names occur on that page as contemporaries. The present titles of the Patriarch of Constantinople, such as *your All Holiness*, which is blasphemous, and *Ecumenical Patriarch*, which no Russian Bishop, no Servian, no Bulgarian, no Roumanian, (which nations together constitute nineteen-twentieths of the Eastern Church), admits in its natural and full sense, nor indeed does the Episcopate of Free Greece, should be laid aside.

(92). Or “to the same Synod.”

(93). Or, “enough.”

(94). Here the original idea of gathering the Synod is plainly stated. It is that a decision be given *by a common vote*, that is, *by a vote in common* (κοινῇ

are persuaded on the one hand that each one of the most dear-to-God Sacerds (95), (who know that the most holy Synod is hastened

ψήφω). Of course this is radically contradictory to the Roman heresy that Rome alone may decide on doctrine for the whole Church. And the Easterns never admitted the Roman view. The Church had taught this doctrine to both Emperors, and they merely embodied it in this their Decree. The Sixth Ecumenical Council, A. D. 680, having condemned in its Definition and Acts, Pope Honorius as a heretic and *fit instrument to work out the devil's will* in raising up the Monothelite heresy, has anticipatively condemned Papal Infallibility, and taught us to look to the assembled Episcopate, that is Apostolate, of the world; that is, to an Ecumenical Council, as Christ does in Matt. xviii., 15-19, and not to Peter alone, of whose fallibility we have more examples than we do of any other Apostle's (Matt. xxvi., 31-36, 57, 58, 69-75, inclusive; Mark xiv., 27-32, 53, 54, 66-72, inclusive; Luke xxii., 31-39, 54-62; John xiii., 36-38, inclusive; John xviii., 13-19, 25-27 inclusive, and Galatians ii., 10-21, inclusive). If the Emperor or the Bishops had believed Celestine, Bishop of Rome, to be infallible, they need not have met in Ecumenical Council, but have let him alone settle the Nestorian heresy. But no one thought of doing that. Indeed, St. Cyril of Alexandria's Letters had vastly more to do with formulating the dogmas of the Council than a dozen Celestines could have, for he was their teacher, as the Acts show, on the doctrines involved in the controversy, some of which are not even mentioned in Celestine's Epistle, read in the Council. Aye, we shall find the Six Provinces of the Latin African Church under Carthage resisting this same Celestine's attempt to secure Appellate Jurisdiction over them. But that claim is a part of Rome's Dogma of her sole Universal Jurisdiction. See Chrystal's articles on that in the *Church Journal* for 1870.

(95). I use *sacerd* from the Latin *sacerdos*, here, because *priest* is ambiguous, because being derived from *presbyter* it originally meant "elder." *Herv*, from *ιερεὺς*, is a shorter word, and "performer of holy actions," gives the full meaning. With an adjective *Hervic*, it might be preferred as shorter than *Sacerd*, and its adjective *Sacerdotal*. The word is here used for Bishops, and very properly and very scripturally, for as every Christian is a *Sacerd* (*ιερεὺς* in the Greek of the New Testament; I. Peter ii., 5, *ιεράτευμα*, that is *sacerdhood*; I. Peter ii., 9, *ιεράτευμα*, the same in meaning; and Rev. i., 6, *ιερείς*, that is *sacerds*, that is *herus*), therefore every Deacon is a *herv* (*ιερεὺς*), in a higher sense; a presbyter in a sense higher yet; and a Bishop, by virtue of his office, in the highest sense of all. Under the Mosaic Covenant, there was also a *Hervhood* (*ιεράτευμα*) of the people, Exodus xix., 6, as well as a higher Priesthood of the Sons of Aaron, and between those two was what we may term another grade of Priesthood, the Levites. But though *hieratic*, that is *hervic* worship was the duty of the people, in common with the Levite and the Priest, yet there were certain ministerial functions which were peculiar to the Levites into which the people could not intrude; and there were still other ministerial functions into which neither the people nor the Levites could intrude, as we see by the fate of

in assembling by this our Decree, for the sake of both Ecclesiastical and Ecumenical [*οἰκουµενικῶν*] affairs), will earnestly co-run (96) to do all he can for things so necessary and [so] anticipatively pleasing to

Korah, the Levite, and the two Reubenite laymen, in Numbers xvi., for their attempt to do that very thing. So no Christian laic, male or female, can usurp the functions of the Deacon, nor can any laic or Deacon usurp the functions of the Presbyter, nor can any person of any one of these three classes usurp the peculiar functions of the Bishop. Of course it is understood that no obedience or honor is to be granted to a creature-invoking or image-worshipping Bishop or cleric of any grade, be he Arian, Macedonian, Nestorian, Eutychian, or Romish, or of any other such Communion, for the Decisions of the Six Councils forbid us to regard such men as clerics while they continue in their present errors and consequent disabilities, and till they have satisfied all the requirements of Christ's laws. We must have sound Six Synods Bishops or none till we can get them.

Another remark should be made here; that is, that the Christian Hervhood of the people are a Priesthood, that is a Hervhood in a higher sense than ever were the Israelites, because their sacrifices, being *spiritual* (II. Peter ii. 5), are for that very reason higher than the merely *carnal* that is *fleshly ordinances* imposed on the Israelites till the time of Reformation (Heb. ix., 10), when they were to be displaced by the *spiritual* sacrifices of the New Covenant of Christ, as they have been for more than 1800 years; the offerings of blood on one narrow spot, Moriah, have been changed for the unbloody sacrifices of Christ's religion, the Eucharist of which has always borne the non-carnal, glorious name of the Bloodless Sacrifice (*ἀναιµακτος θυσια*). But there are some thick-headed men yet who can not see that precisely because a sacrifice is *spiritual* it is therefore higher than one which is *fleshly*, which consists in killing a bullock or sheep or goat, etc. Hence they changed in the middle ages by transubstantiation the *Bloodless Sacrifice* into one that was *Bloody*, and they brought in the heresy which St. Cyril condemned as *Cannibalism* (*ἀνθρωποφαγία*). And Nestorius' utterances looking towards that error were part of the heresies which led to his condemnation by the whole Church in the Third Ecumenical Synod, for that infallible Council condemned by necessary implication all such heresies forever. And the controversy cannot be reopened again. It is a ruled case.

Moreover, as our Sacrifices because *spiritual* are higher than the *fleshly* offerings of the carnal Israel, so the offerings of praise and thanksgiving of the saints in heaven being presented with more spiritual minds than ours constitute them a higher Priesthood than we in our imperfect spirituality are.

So that the Priesthood, that is Hervhood, is progressive, each step being higher than the last till the highest is reached before God's throne among the blessed saints of all ages. And so is the Holy Spirit glorified.

(96). Or "concur," *συνδραµεῖν*. The word has both meanings, though the former, in the text, is the original one.

God; and we, on the other hand, who take much care of these things, will not suffer with patience any one to be absent. And he who does not at once go in haste at the aforesaid time to the appointed place will have no defence before God nor before us. For he who is called to a Sacerdotal Synod and does not earnestly and speedily co-run to it, is [by that very fact] shown not to be of a right conscience. God guard thee through many years, most holy (97) and most religious Father.

"Given the thirteenth day before the Calends of December, in Constantinople, in the Consulship of our Lords (98) Theodosius and Valentinian the Eternal August Ones (99), Theodosius being Consul for the thirteenth time, and Valentinian for the third" (100), (101).

Firmus, Bishop of Caesarea in Cappadocia, said: "As to this matter (102) let the most-dear-to-God and most holy Bishop of the City of

(97). ὁσιώτατε.

(98). τῶν Δεσποτῶν ἡμῶν.

(99). The Greek is, τῶν αἰωνίων Αὐγούστων.

(100). The Greek as in the matter before the Synod here adds: "And this Decree being read, those things which are written in the Acts were done in Ephesus by the Holy and Ecumenical Synod on account of the impious Nestorius." But this last sentence, of course, is not in the Acts themselves.

(101). This date in our computation was November 19, 430. That was more than six months before the day appointed for the opening of the Ecumenical Council. Neither John of Antioch, therefore, nor any other of Nestorius' friends could plead that he had not sufficient notice of the time and place of its meeting. And yet it pleases some still to talk as though their delay was not their own fault, and as though the Council passed a snap judgment on the heresiarch: though they waited 15 days over the set date for him and his friends. What majority in our time in any ecclesiastical Council or political Convention will wait so long for a small minority of recalcitrants?

(102). That is, as to the matter of meeting on Pentecost in accordance with the imperial mandate just read, to decide on the faith. Pentecost in A. D. 431 was on June 7 (Hefele, *History of the Church Councils*, English translation, Vol. III., page 44). Firmus wishes to show how ready the Orthodox had been to meet the imperial order, though Cyril and his Egyptians had to come a greater distance than John of Antioch, and many other supporters of Nestorius. This public witness was wisely called for in the interest of the Orthodox Council in the action which they were about to take, should the Emperor, who, to some extent at least, favored Nestorius, oppose the anti-creature-worshipping decisions of the Council. The date of this first session of the Synod is, according to Hefele, June 22, 431. The Bishops in reckoning sixteen days since they came

Ephesus bear witness for us how large a number of days have passed since our arrival [here]."

Memnon, Bishop of the City of Ephesus, said: "Sixteen days have passed since the decreed and fore-appointed day mentioned in the pious and dear-to-God-Letter [of the Emperors just read]."

Cyril, Bishop of Alexandria, said: "This Holy and Great Synod has endured sufficient in waiting for the arrival of the most dear-to-God Bishops who were expected to come. And since many of the Bishops [have suffered]; [for] some have fallen sick, and some have died (103), and it is in consonance [with our aim in coming here] that we should do what shall satisfy the purposes mentioned in the Decree (104) [of the Emperors], and define on (105) the matters regarding the Faith for the profit and help of the whole world (106), let the papers which complete the whole statement as to the business before us be read in their order; especially because a second Decree also, of the most-dear-to-God and most Christ-loving Emperors has been read (107) to the Synod by Candidian, the most magnificent

to Ephesus seem to mean since the Council should have opened. In reckoning sixteen days between June 7 and June 22 they include, in accordance with the usual Roman method of computing dates, both the day, June 7, from which they start to reckon, and the one at which they stop, in this case June 22, so making sixteen. I have referred to that above in Note 57.

(103). Or "departed;" Greek ἀπογεγόνασι.

(104). This refers to the First Decree of the Emperors to the Council, which had been just read.

(105). διαλαβεῖν.

(106). Literally, "of all under heaven."

(107). Or "has been read by way of preface," as the word here used, ὑπανεγνώσθη is rendered in the seventh edition of Liddell and Scott's Greek Lexicon, published by the Harpers, of New York, in 1883. But in its plain use by Flavian, Bishop of Philippi, below (col. 1009, tome 3 of Coleti's *Conc.*), the same Greek word means merely "read," and the Latin for it there is *recitata*. The Latin here has not the words "to the Synod," but merely says that the decree had been "fore-read." I quote it here: "Proinde Chartulae illae, quae ad praesens institutum faciunt, ordiue recitentur, maxime, quod alterum jam piissimorum Christianissimorumque Imperatorum nostrorum decretum per Candidianum magnificum illustremque devotorum Domesticorum Comitem praelectum est, quod praecipit, ut quae ad fidei questionem spectant, discutiantur, ac citra omnem cunctationem definiantur. See it in Coleti *Conc.*, tom. 3, col. 999. The reference is to the Second Decree of the Emperors to the Council. See it in this volume in the Forematter, number IV.

and most glorious Count of the devoted Household Troops [of the Emperor], which commands that the matters on the Faith be searched into and a Decision pronounced by us without any delay."

In any case the reading of the Letter seems not to have been in this first official and open Act of the Synod, but before it. This document seems to forbid impliedly the Synod to depose Nestorius, and seems, arrogantly enough, to wish to reserve that question to a gathering not specified in Constantinople itself, where of course Nestorius could the more readily manage affairs for evil. Therefore the Synod did well to give such an absurd claim the go-by as it did here.

For it would not do to fetter its action and to hinder it from deposing Nestorius as a heretic and Man-Server, and therefore a creature-server; for that would have been practically to let the leaven and virus of that pagan error poison gradually the whole Church. It was necessary to cut out the spreading tumor to save the Church's life, and the Church did it wisely and well, and not a moment too soon. In that document the Emperor assumes too much of the Dictator, and the Master of the Bishops, in laying down the law he would have them follow in things which were purely *in their ecclesiastical province and not in his*; and so was tyrannical towards them, and would limit their God-given liberty in their own spiritual sphere, and substitute his own private will and fancy for the guidance of the Holy Ghost promised by Christ himself to the Universal Apostolate in Matthew xxviii., 20, in John xiv., 16, 17; John xv., 26; John xvi., 13; I. Tim. iii., 15. And the Episcopate and the Apostolate are the same, for Judas' office is called by both names; see in proof Acts i., 20, 25. And there are no less than eight new Apostles mentioned in the New Testament besides the first Twelve. See under *ἀπόστολος* in the *Englishman's Greek Concordance to the New Testament*.

Besides, the general tenor of the document was to reserve to the Emperors practically supreme Episcopal power over the Bishops, and the presence, (authorized by the Emperor), in the Council of Candidian, and Count Irenaeus, his associate, friends of Nestorius, looks as though the matter were arranged at the intercession of Nestorius, the Emperor Theodosius' own Bishop, to keep him from being tried, and to bully and frighten the Council into doing what the Emperor wished, though the language of this other decree of the Emperor is specious, and therefore the more dangerous. But the Bishops nobly refused to allow him the rule over them which belongs to God alone.

There is still another letter of Theodosius II. written before the Synod met, to St. Cyril, the great Teacher on the Imman. It is largely a scolding of Cyril by the Emperor for his defence of God's truth. It is a plain condemnation of Cyril in advance by the misinformed Emperor, whose mind seems to have been warped on this whole matter by Nestorius, who was near him always, whereas Cyril was in far distant Alexandria. It even threatens Cyril, whom it is clear that the Autocrat then hated. I will give it, God willing, in another volume containing the Forematter to the Third Synod. No man who has not read it can fully understand the nobleness of Cyril and his rare

Theodotus, Bishop of Ancyra, said: "The reading of the papers shall be done at the necessary time (108). Now, however, it is in order that the most-dear-to-God Bishop Nestorius also shall be present at the actions, so that the matters which pertain to piety may stand by the common judgment and assent."

Hermogenes, Bishop of Rhinocurora, said: "We were sent yesterday by your God-worshippingness to admonish (109) the most religious Nestorius to co-sit in the Holy Synod; and we went to him,

courage in defending God's truth against Nestorius, the Man-Worshipper's violation of the first law of Christianity, "*Thou shalt bow to the Lord thy God, and Him only shalt thou serve*," Matt. iv., 10. Few men have been so misunderstood and slandered as the great Cyril; aye, even by the Reformed, who should have known better. None of the Reformers of the sixteenth century had a head more clear, a logic more incisive and decisive, and a heart more firm against every form of creature-service and image-worship than he. Indeed, it is very doubtful whether any of them was his equal in such matters. And very rarely in history can be found an instance of a whole Synod or nearly a whole Synod of Bishops standing so firmly by a leader as the 200 Prelates at Ephesus stood by him even when he was arrested and in durance for his and their faith, and when he was deprived by the Emperor of his see, and when they all stood in peril of the same loss and of exile. Neither he nor the great bulk of them seem to have quailed even for a moment. They put duty to God first, and found help in Him.

(108). "*The papers which complete the whole statement as to the business before us*" I suppose to be the documents read in this Act I. afterwards, such as the Epistle of Nestorius to Cyril, Cyril's two Epistles to him, the Passages from the Fathers, and the Passages from Nestorius' writings, the Epistle of Celestine, Bishop of Rome, and that of Capreolus, Bishop of Carthage.

Theodotus, a clear-headed business man, proposes first that the accused, Nestorius, be summoned to appear before the Council before anything else was done. Then he could make no complaint of unfairness if the verdict of the Church was against him. The law of the three summonses to a Bishop before trial by a Synod of Bishops is in Matt. xviii., 15 to 21, and from that in the so-called Apostolic Canon LXXIV., which though not from the Apostles is, nevertheless, New Testament in Spirit, and expresses a very ancient custom of the Church, at least so far as the number of times the accused is to be summoned is concerned. From Robinson's *English Harmony of the Gospels*, Section 79, we see that the words of Christ, in Matthew xviii., 15 to 21, were spoken to the Twelve Apostles. See in that Section, Mark ix., 35, which is one of the parallel places to Matt. xviii., 1-35.

(109). Or, "to remind." The term is courteous and polite; *ὑπομνήσαι*.

admonishing him on this matter, but he persisted in saying, '*I will see [about it]. If it may be needful for me to go, I will go.*' "

Athanasius, Bishop of Paralus, said: "We were sent yesterday by your God-Worshippingness to admonish the most religious Nestorius to co-sit in this Holy Synod, and we went to him, and admonished him on that matter; but he kept persistently saying, '*I will see [about it]; and if it may be necessary for me to go, I will go.*' "

Peter, Bishop of Parembola, said: "We were sent yesterday by your God-Worshippingness to the most religious Bishop Nestorius to admonish him that the Holy Synod will sit on this very day. And he answered saying, '*I will see [about it], and if it may be necessary for me to go, I will go.*' And moreover, the most religious and most dear-to-God Bishops who were there, who were few in number, about six or seven, were admonished also; and they also said: '*We will see about it, and if we approve, we will go to-morrow.*' "

Paul, Bishop of Lampe, said: "In accordance with the command of your Holy and Blessed Synod for us to go to the most religious Nestorius to admonish him to come to-day to your Holy and Blessed Synod, I also went with the holy brethren who have just made their statements, and I admonished him to come to-day to your Holy Synod and to co-sit [with the rest of the Bishops]. But he said: '*If I shall approve*' (says he), '*then I will be present.*' Moreover, we admonished not only him, but also some other most religious Bishops whom we found with him. There were only a small number of Bishops [with him], about six or seven.' "

Flavian, Bishop of Philippi, said: "Some of the most religious Bishops shall go and admonish him again to come and co-sit with the Holy Synod."

And there were sent by *the Holy Synod* Theodulus, Bishop of Elusa in Palestine; Anderius, Bishop of Cherronesus in Crete; Theopemptus, Bishop of Cabassus in Egypt; and Epaphroditus, a Reader and Secretary of Hellanicus, the most religious Bishop of the City of the Rhodians. And they bore a document to be read from *the Holy Synod* to the most religious Bishop Nestorius himself. And it contained the following:

"It was indeed behooving thy God-Worshippingness when admonished yesterday, through the most religious and most God-

Worshipping Bishops that he should co-run to the Holy Synod which is to-day celebrated in the Holy and Universal Church (110); not to be absent and lacking to it. But since the Holy Synod is assembled, and thy Holiness is absent and lacking, we again necessarily exhort thee by Theopemptus, and Theodulus, and Anderius, the most reverent and most God-worshipping Bishops; and by Epaphroditus, a Reader and Secretary, of the City of the Rhodians, to be present, and not to be absent and lacking to the matters which may be transacted; especially as the most religious and most dear-to-God Emperors have commanded us to lay aside everything else, and to settle firmly the matters concerning the faith."

And after they returned, *Peter, a Presbyter* (111) *of Alexandria, and Chief of the Secretaries*, said: "Since the most reverent and most dear-to-God Bishops, who were sent by the Holy Synod, have returned and are present, we will deem it an honor if they will state (112) what sort of an answer they have received.

Theopemptus, Bishop of Cabassus, said: "Being sent by this Holy and Great Synod to the most reverent Nestorius, we went to his house (114). And seeing a multitude of soldiers with clubs, we begged that he be notified [of our presence]. But they held us off, saying, 'He is alone and is resting, and we have been commanded to permit no one to enter and to be with him.' But we said: 'It is impossible for us to depart, unless we receive an answer; for the Holy Synod has sent a document to be read to him, in which they exhort him to co-sit with them. Therefore his clerics came out and gave us the same answer as the soldiers [did].'

"But inasmuch as we persisted and sought to get an answer [from the soldiers on the same matters (115)], there came out Flor-

(110). Or, "convened," συγκροτουμένην ἐν τῇ Ἀγίᾳ καὶ Καθολικῇ Ἐκκλησίᾳ.

(111). That is, "elder," πρεσβύτερος.

(112). Or, "We ask them to state." Greek, ἀξιούμεν αὐτοῖς καταθέσθαι.

(114). The Greek here is ἐγενόμεθα ἐν τῇ τούτου οἰκίᾳ, which in classic times would mean, "we came in his house," or "we were in his house." But Sophocles, in his *Lexicon of Later and Byzantine Greek*, under ἐν, shows that it is used in the sense of "to" (εἰς). That must be the sense here, for below we read that the messengers of the Synod were not permitted "to enter" (εἰσελθεῖν).

(115). The words "from the soldiers on the same matters" are lacking in the Latin translation; and as they are exactly the same as in the last sentence above in the Greek, they may be an inadvertent repetition of them by the copyist, though on the other hand they may be not.

entius, the most devoted Tribune, who is with Candidian, the most magnificent and most glorious Count of the devoted Household Troops, and induced us to remain, on the ground that he would bring us an answer.

"And now we accepted that proposition with pleasure (116). Afterwards (117) he came out with Nestorius' clerics (118), and said to us: 'I have not been able to see him; but he gave directions to say to your God-Worshippingness, *After all the Bishops have come together, we will meet with them*, but we made protest [against his delay] both before him and all the soldiers there present, and his clerics, and departed.' "

Theodulus, Bishop of Elusa, said: "I also heard the same things, and state the same things."

Anderius, Bishop of Cherronesus in Crete, said: "I also, in accordance with the decree of the Holy and Blessed Synod, went there, and said and heard the same things, just as the most God-worshipping Bishops with me have stated, without leaving out anything."

Flavian, Bishop of Philippi, said: "Forasmuch as it behooves us to omit none of those things which pertain to Ecclesiastical Order, and forasmuch as it is clear that the most dear-to-God Nestorius was admonished (119) to appear yesterday, and a second time to-day, and has not come, he shall be admonished (120) again a third time, and by a citation to be read. Therefore let Anysius, Bishop of Thebae (121), in Greece (122), and Memnon (123), Bishop of the same Greece (124), and John, Bishop of Hephaestus, in Augustamnica,

(116). Or, "And then we received" [an answer], καὶ δὴ ἐδεξάμεθα.

(117). Or, "later," ὕστερον.

(118). The Latin translation has here, instead, "he came out together with a certain cleric of Nestorius," Tandem una cum quodam Nestorii clerico foras egressus.

(119). Or, "cited."

(120). Or, "cited."

(121). Thebes is the English name.

(122). Or, "Hellas."

(123). The Latin translation has "Domnus" instead of Memnon; and so has the Greek, but in its margin only. I translate from Coletā.

(124). Or, "Hellas."

and Daniel, Bishop of Darnis in Libya, our most God-worshipping Fellow-Ministers, go and admonish him the third time. And they went away with Anysius, the Secretary and Reader of Firmus, the Bishop of Cappadocia, who bore the citation to be read, which contained the following:

“*The most Holy Synod*, in obedience to the Canon (125) and treating thee with forbearance and long-suffering, co-calls thy Piety by this third call. Deem it therefore a worthy thing even now at last to meet with us and to defend thyself in regard to the heretical dogmas which they say that thou hast uttered before the Church, before the common assembly of the Church. Knowing that if thou dost not meet with us, and make a stand and defence against the unwritten and the written charges which are made against thee, the most Holy Synod will hold it necessary to decree against thee those things which are enacted in the Canons of the Holy Fathers.”

After they returned, *Peter, a Presbyter* (126) of Alexandria, and *Chief of the Secretaries*, said: “And now since the most reverent Bishops who were sent have returned, we beg them to state what sort of an answer they met with.”

John, Bishop of Hephaestus, said: “Having been sent by this holy and dear-to-God Synod to summon (127) by the third summons, to be read, the most God-worshipping Nestorius, to co-run even now at last to the Holy Synod, that the matters (128) on the faith may be examined while his God-Worshippingness is present; in accordance with the commands given us by your God-Worshippingness, we went to his abode (129). And when we came to the space before the doors of the gate, we found a multitude of soldiers with clubs, standing in the very space before the doors of the gate. And we begged to be admitted into the gateway of the house where the same most God-Worshipping Nestorius is staying, or that they would at least give notice that we were sent by the Holy Synod with a third summons, to be read, which gently calls him with all mildness to the Holy Synod. And we remained much time, but we were not permitted by the soldiers to stand in the shade, but they pushed us inso-

(125). Or, “to the rule,” τῷ κανόνι.

(126). That is “an elder,” πρεσβύτερος.

(127). Or, “to admonish,” ὑπομνήσαι.

(128). τοὺς περὶ τῆς πίστεως κατεξετασθῆναι λόγους.

(129). Or, “stopping place,” καταγώγιον.

lently (130) and sent us away from those places and gave us no kind (131) answer. And when we had continued there for a long time (132), entreating and saying that we are Bishops four in number, that we had been sent not to insult, not to do any thing insulting, nor anything unbecoming, but now again with all due observance of order to admonish him to come to this sacred Church and to co-sit with this Holy Synod, at last the soldiers sent us away, saying that we should receive no other answer, even though we should wait until evening in the spaces before the doors of the gate of the house. And they added furthermore the statement that they stood in the spaces before the doors of the gates, for the very purpose of not permitting any one from the Synod to enter; and that they had received those commands from him [Nestorius]."

Anysius, Bishop of Thebae, said: "The very things which the most holy brother and fellow-minister John has stated, are true. For we stood a long time in the space before the doors of the gate of the most reverent Nestorius, and saw and heard those things."

Domnus (133), Bishop of Opus in Hellas (134, said: "The very things which the most holy and most dear-to-God brethren and Fellow-Ministers John and Anysius have stated, I also saw and heard."

Daniel, Bishop of Darnis, said: "I heard those very things which the most God-Worshipping Bishops have stated, and they are true."

From this point the godly Synod begins to examine the dogmas of Nestorius.

Juvenal, Bishop of Jerusalem, said: "Although the Church's established laws determine it to be sufficient, if persons accused be summoned a third time to make their defence regarding those things of which they may be accused, we were ready over and above this by a fourth citation, to be read, through Bishops most dear-to-God again to call the most religious Nestorius. But because he has placed a body of soldiers about his dwelling, so that the most God-fearing-Bishops who went to him were kept without, for he did not

(130). Or, "arrogantly."

(131). Or, "no civil answer."

(132). Or, "for much time."

(133). The margin has "Memnon" instead of "Domnus."

(134). Or, in "Greece." It was in the province of Achaia.

permit them to enter, it is evident that he does not, with a good conscience, decline to come to the Holy Synod. Wherefore let matters be transacted in order according to the rule of the Canons, and whatever may happen to be of use for the establishment of our correct and religious (135) faith. And in the *first place*, let there be read the Faith (136) put forth by the 318 most holy Fathers and Bishops who assembled in the city of the Nicaeans, so that utterances (137) regarding the faith being compared with that Forthset, those which are in harmony with it may be approved, and those not in harmony with it may be cast out. And *the Symbol* was read thus:

The Synod in Nicaea set forth this Faith;

We believe in one God (138), the Father Almighty, Maker of all visible and [of all] invisible things:

And in the one Lord Jesus Anointed, the Son of God, born out of the Father, Sole-Born, that is out of the substance of the Father, God out of God, Light out of Light, Very God out of Very God, born, not made, of the same substance as the Father, through whom all things were made, both those in the heaven, and those on the earth; who for us men and for our salvation came down and took on flesh, and put on a man. He suffered, and rose up on the

(135). πίστεις.

(136). That is *Creed*. The Greek is πίστις.

(137). Or, "doctrines" or "words," λόγων.

(138). The Greek of the Acts here in Coleti reads as follows: "*We believe in one God*; and the rest of the Symbol in order." I have given the whole Creed here (see it in one form in Hahn's *Bibliothek der Symbole*, edition of 1842, pages 105, 106, 107), because it was here said in the Council. Coleti, *Conc.*, tom. 3, col. 1007, 1008, note 1, states of the Creed here: "It is the Nicaean Symbol, which is found, tome 2, page 31," he means of his *Concilia*. I have given it above, word for word, mainly as in the form transmitted by Athanasius.

On the difference between the two forms of the Nicene Creed see Volume I. of Nicaea in this series, pages 306, 307, and after, where I have given the Greek and English of both forms. It is not necessary to repeat the Greek here. One of those forms is given us by Eusebius of Caesarea, the Arian, and the other by St. Athanasius, the Orthodox leader. In the second edition of Hahn's *Bibliothek der Symbole*, Breslau, A. D. 1877, pages 78, 79 and 80, there is a slight change here and there in the text as compared with the first, but no dogma is involved. The differences are merely verbal, and seem to have come from the carelessness or mistakes of copiers.

third day, and went up into the heavens; and cometh to judge the living and the dead;

And I believe in the Holy Spirit.

Moreover the Universal and Apostolic Church anathematizes those who say that there was once when the Son of God was not, and that before He was born He was not, and that He was made out of things not existing, or who say that He is out of another subsistence or substance [than the Father], or that He is created, alterable or mutable (139).

(139.) The scholar will notice a peculiarity of the Nicene Creed, its Anathema. The Constantinopolitan has additions in place of it. Compare Mansi, *Concilia*, tom. 4, col. 1137, and notes in the margin of id. col. 1138 and at the foot of the page. The above form of it, that of Athanasius, has "*and Apostolic*" before "*Church*." See in this series Volume I. of Nicaea, page 305, and after, as to the difference between his form of it and that of Eusebius of Caesarea. About twenty years later, in A. D. 451 in the Fourth Ecumenical Council, we shall find both the Ecumenical Creeds, that is that of the First Synod and that of the Second, recited, and made a joint criterion to judge doctrine by. In the sixth century the latter became the more common.

For the Third Council of Toledo, in 589, in its Second Canon, ordered "that in all the Churches" throughout all the Spanish dominions of that day, "*in accordance with the form of the Oriental Churches, the Symbol of the Faith of the Council of Constantinople must be recited, that is that of the One Hundred and Fifty Bishops*." It is there specified that it be said by the people in a clear voice before the Lord's Prayer and the Eucharist, which would mean, of course, its recitation every Lord's Day, and whenever the Lord's Supper was celebrated. Since then it has been in much more common use in the whole Church, West and East, than the Creed of Nicaea. Indeed, among both Latins, and Greeks, and Protestants there is now little or no recitation in service of the Creed of the 318. But it should be said, for the sake of its testimony as an utterance of the whole Church to God's truth, on some Lord's Days every year. But in 431 at Ephesus the Nicene Creed was still in more common use in the East, and, as the Bishops in the Fourth Council testify, was still the Baptismal Creed there. See also Vol. I. of *Nicaea* in this series, page 315, and note 472, id., regarding its use there.

It is a memorable circumstance which seems to show the high place assigned by the assembled Prelates to that Universal Symbol that at the very threshold of their examination of the opinions of Nestorius they fix that Creed as a criterion of their decision. An old Greek writer, of the Middle Ages, truthfully says that the Six Ecumenical Synods defined on the Symbol or Symbols of the Faith. For the First formulated the Nicæan, and explained it against the professedly creature-serving Arians; the Second formulated the

That Symbol being read, *Peter, a Presbyter of Alexandria and Chief of the Secretaries*, said: "We have in our hands an Epistle of the most holy and most God-fearing Archbishop Cyril, written to the most religious Nestorius, full of counsel and exhortation, based on the belief that Nestorius did not hold correct opinions, which, if your Holiness (140) will command, I will read."

Aeacius, Bishop of Melitene, said: "Because the most religious and most dear-to-God Presbyter, Peter, who has made a beginning of the statement of the case, and in it has said that certain matters were written by the most dear-to-God and most holy Bishop Cyril to the most religious Nestorius, on the ground that Nestorius did not teach correct doctrine, it fitly follows that these matters also be read."

Constantinopolitan Creed against the professedly creature-serving Macedonians; the Third explained the Nicæan against the Man-serving heretic, Nestorius; the Fourth explained both against the creature-serving Monophysites; the Fifth reenforced the work of the Third, against the creature-serving Nestorians, and the Sixth the work of the Fourth against the Monothelites. So that all Six anathematized the creature-servers who perverted the sense of those two sole Ecumenical Creeds. So that we may say justly that the chief work of the Six Ecumenical Councils was not only to define on the two Creeds, but also to define on them against deniers of the Trinity and of the Incarnation, all of whom ended at last in creature-service. The Council of A. D. 754, at Constantinople, and that of 787 at Nicæa, undertook to oppose the work of the Six, and to undo them; that of A. D. 754, if it be correctly reported, by favoring creature-invocation, and that of A. D. 787, by favoring creature-invocation and image-worship, but their work will utterly fail, because all-creature service is antecedently anathematized by necessary implication in the Six. For surely if they anathematize every one who worships by itself the humanity of Christ, confessedly on all hands the highest and best of all created things, much more do they anathematize every one who worships a lesser creature, be it the Virgin Mary, or any saint or angel or any image painted or graven, or any cross, or anything except God; and so accord with Christ's law in Matt. iv., 10.

If any one depraved by idolatry reply that they have not condemned the *relative worship* of pictures, crosses, graven images, relics, angels, saints, and the Virgin, I reply that they have *by necessary implication*, because, as we shall see further on in this very Council, that was one of the sins of the heresiarch Nestorius, for which among his other heresies the Synod deposed him. For his own words quoted against him there show that he strove to excuse his worship of Christ's mere humanity on that very plea, which is the common plea of the heathen in all ages and of apostate Christians now.

(140). A collective title of the whole Council.

And the Epistle was read and lies among the documents preceding (141). Its beginning contains the following, thus:

Copy of the Epistle written by Cyril to Nestorius (142).

[SECTION I.—*Cyril exposes and denounces some wicked men who had circulated false reports concerning himself*].

“Certain persons, as I learn, chatter nonsense, concerning my

(141.) That is among the Documents in the Forematter to the Acts of Ephesus. This expression shows that whenever this Recension of the Acts was made there was a Forematter. Now the number of those Documents varies in the different editions. What the original number was I know not.

(142). The Epistle of Cyril of Alexandria to Nestorius, which here begins, is approved by the Ecumenical Council of Ephesus as being in consonance with the Symbol of the 318. It is, therefore, very valuable on account of its greater fulness regarding the subject of the Hypostasis, that is the Personality of our Lord Jesus Christ in explaining that Symbol, and against the Nestorian bowing to the man put on by the Word, and hence against Man-Service, that is Creature-Service.

For the Greek see Mansi, *Concilia*, tom. iv., col. 888-892, and Migne's *Patrologia, Græca*, tome 77, columns 44-49, and Coleti's *Concilia*, tome iii., columns 868-872.

We must remember always not only that St. Cyril of Alexandria's Shorter Epistle to Nestorius was confirmed in a general sense, but that it was actually approved in the most solemn and definite manner, without excepting any thing, by vote in Act I. of the Third Ecumenical Council. The Greek text above is taken from it as it was read in the local Council of Constantinople under St. Flavian against the heresiarch Eutyches, A. D. 448, read again in the Robbers' Council of Ephesus, A. D. 449, when the action of the former Synod was re-examined, and finally read again in the Ecumenical Council of Chalcedon, A. D. 451, when the action of both those Councils on Eutyches was examined again. I give it in the only place in the Acts proper of the Six Ecumenical Synods, where it is printed in full, that is in Act I. of the Fourth Ecumenical Council. I give it as it is in Hardouin and Mansi, especially as in Hardouin. At the same time I compare in the Appendix, P. E. Pusey's Greek text of the same Letter as on pages 2-10 of his *Three Epistles of St. Cyril, Archbishop of Alexandria*, Parker, Oxford, 1872. See that comparison in the notes there.

And as this Epistle, as is said above, is sealed with the approval of the whole Church, as a norm of Authoritative Definition on the Creed of the First Ecumenical Council, and as a fuller development of its teachings on the Inflesh and the Inman, and the Hypostatic, that is the Substance Union of the Two Natures in Christ, and on the doctrines of the Economic Appropriation to God the Word of the Sufferings of the Man put on by God the Word, and against the Nestorian worship of that Man; for it was approved and adopted in its entirety by another Ecumenical Council, the Third, and was appealed to as

reputation before thy God-Worshippingness (143); and this they do

authoritative in the Fourth and the Fifth; it is therefore of the same authority as that Ecumenical Creed itself, for it is approved in an Ecumenical Synod just as formally and just as fully. The kind of approving authority is the same. Hence it is all-important to know exactly what it is, and why we follow the text of it in the Acts of the Fourth Ecumenical Council. For if anything has been interpolated into it, it is of no authority, and must be rejected. And if anything in it, as approved by the Third Synod, has been purposely rejected by any individual or by any local Church, or has been accidentally omitted by any copier or printer, it must be restored. For it is still Ecumenically approved, and hence is still the voice of the whole Church which Christ has commanded us to hear under pain of being regarded "*as a heathen man and a publican,*" Matt. xviii., 17.

We discuss here, therefore,

1. The question, *Which is the most correct and authoritative text of the shorter Epistle of Cyril to Nestorius?* and

2. We treat of the matter of *its authority.*

Now, 1, *which is the most correct and authoritative text of the Shorter Epistle of Cyril to Nestorius?*

In Labbé and Cossart's *Concilia*, tome iii., (Lutetiae Parisiorum, A. D. 1671), column 462, where we read in Act I. of Ephesus that Acacius, of Melitene, called for the reading of St. Cyril's Shorter Epistle to Nestorius, which was approved by vote in the same Act I. of that Ecumenical Council, we find the following *in Greek* which shows that whenever the Acts were drawn up in their present form, whatever time that was, no part of that Epistle, except the beginning, was in the Act-Records, but all of it was in the Forematter; for we read in response to his suggestion,

"And it was read and lies among the documents preceding. The beginning of the Epistle reads as follows: "*Copy of an Epistle written by Cyril to Nestorius. 'Certain persons, as I learn, are chattering stuff before thy God-Worshippingness against my reputation; and the rest of it.'*"

That means, of course, that it was all read in that Act I., but was not then written out in full in it. I have examined as to that in Act I. of Ephesus, and in the Sixth Conference of the Fifth Ecumenical Council as in Hardouin, Coleti, Mansi, and Labbé and Cossart, and have examined it as in the Second Act also of the Fourth Ecumenical Council, and find in them all only about twelve words of the Greek of the beginning of the shorter of the two Epistles of Cyril, which were approved by the Third Ecumenical Council. But it is given in full in Greek in Act II. of the local Council of Constantinople, A. D. 448, and is copied thence in full into Act I. of the Robbers' Council of Ephesus, A. D. 449, and into Act I. of the Fourth Ecumenical Council also.

In those four places alone do we find it read in any of the Six Ecumenical Councils. And, as has been said, in only one of them, that is in Act I. of the Fourth Synod, is it given in full *in the Acts*. The only other place where it is

often, and they watch especially the meetings of those in authority given in full in the published editions of the Councils is in the *Forematter* to Ephesus, which is no part of the Council proper.

It is all-important then to every translator and to every editor to ask which is the most genuine, correct and authoritative text.

In reply to that inquiry I would say that if we knew the exact date of the present arrangement in the printed editions of Ephesus and Chalcedon, of Forematter first and the Acts after them, and could be assured that the copy of the Shorter Epistle of St. Cyril in the Forematter to the Third Ecumenical Synod is exactly like the original, it of course would be the most authoritative form of it. But I have not seen any well founded statement as to when that arrangement was made, nor as to whether the copy now in the Forematter to Ephesus was at first an exact copy of the original, nor whether, if it was, it has escaped the corrupting touch of Monophysite adulteration, which, as we shall show elsewhere from old writers has affected so many of the writings of St. Cyril. But it is reasonable to suppose that the Records of the Fourth Ecumenical Council, which the One-Natureites rejected and spurned, would not be tampered with by them. Their motive in corrupting the writings of Cyril was to make utterances which all deemed Orthodox speak in their favor. But they did not deem Chalcedon Orthodox nor authoritative, and hence would have nothing to do with it. Hence we may feel sure that the full text of that Epistle, in Act I. of the Fourth Ecumenical Synod, may be said to be at least as old as A. D. 448, for it was read in the local Council of Constantinople in that year which condemned Eutyches. It was read again in A. D. 449, with the part of that Council in which it stands, when Eutyches' case was reinvestigated again in the Monophysite Robbers' Synod of A. D. 449, and was requoted again in the Ecumenical Council of Chalcedon, A. D. 451, with the Acts of the two Councils aforesaid relating to it, and in none of those Councils was its text questioned; so that we may safely say that it is thrice proved, and so, authoritative. It was not faulted by either party, the Orthodox or the heretics. But there are other documents in the Forematter to Ephesus, which seem to have been adulterated by the Monophysites—a fact which the editor of it did not possess sufficient critical ability to see. Therefore I will follow it mainly, as most authoritative, and will bracket some words in P. E. Pusey's Greek of this Epistle which are not in it, though in the case of one or two words so bracketed, it may be that they were originally in the authoritative text aforesaid, and were well restored from good manuscripts by Pusey. I will also endeavor to note every difference worth noticing. The English text above is then that of Cyril's Shorter Epistle as in the local Council of Constantinople, A. D. 448, which was read in the Robbers' Synod of Ephesus in A. D. 449, and in the Fourth Ecumenical Council in A. D. 451. I have followed Hardouin's reading mainly.

That P. E. Pusey in his *Three Epistles of St. Cyril, Archbishop of Alexandria*, Preface, pages iv. and v., tells us that in making up the Greek text which he gives, he has collated several manuscripts, one of which is of the Fourth Ecumenical Council, and is of the eleventh century. The other manuscripts,

as a fit time for their purpose, supposing perhaps that they can

so far as dated by him, are given as follows, one of the eleventh century, one of the twelfth, and two of the fourteenth. These are late, therefore.

I have seen no date ascribed to the manuscript or manuscripts of the Fourth Ecumenical Council, from which the editions have been printed.

I would add that there is no difference of note between the readings of the Epistle as in Act I. of Chalcedon, and the form of it given in the Forematter to Ephesus, if we except one part, where one has *μὴ τοῦτο εἰς φάντασμα*, and the other has *μὴ τομῆς φαντασία*. On that we will speak more at length in a note below and in the Appendix when we come to it. Most of the other differences seem to be copyists' or printers' errors.

Hardouin's text of St. Cyril's Shorter Epistle to Nestorius, approved at Ephesus, seems the most correct. Some of the differences between him and Mansi on this Epistle seem to be mere printers' errors in the latter's edition of the Councils; for example, to make Pusey's numbering of the lines available for a comparison, where in Pusey's, line 20, page 4, Hardouin has, like Pusey, *τὸ φῶς*, *τὸ ἐκ τοῦ φωτός*, Mansi has *τὸ φῶς τὸν ἐκ τοῦ φωτός*, which is not good Greek. So in line 17, page 10, of Pusey, we find *ἀγάπης τῆς ἐν Χριστῷ*; but the copyist, I suppose, followed a reader; and, because in the later, perhaps in the ancient Greek also, *τῆς* and *τοῖς* are pronounced alike, hence blunderingly wrote *τοῖς* for *τῆς* and Mansi's text follows him. For sometimes in the writing room of a monastery, where two or more of the brethren wrote to earn their bread, one dictated the work which they were copying. Sometimes that would be the case where but one wrote; for such a division of labor between reader and copyist saved much time. Otherwise if the copyist had to read, as well as copy, his attention would be constantly occupied by the manuscript which he followed, and the one which he himself was writing, and so much time would be lost in constantly turning from one to the other and back again.

We come now: 2. To the question of *the Authority of this Epistle*.

That is evident (A), from the fact that it was examined and then approved by vote in the Third Ecumenical Council. That of course gives it Ecumenical Authority.

(B). As the Actions of that Synod were received and approved and maintained by the three Ecumenical Councils after it, as we see by their Definitions, this Epistle has therefore received their approval, by necessary implication, four times in all. It was actually read as an *authority* in the Fourth World-Synod, and the Fifth. It was twice read in the Fourth, first in its Act I., and the second time in its Act II. I quote a part of Act II., which shows how highly the Bishops esteemed it. I translate, from column 343, tome iv. (Lutetiae Parisiorum A. D. 1671), of Labbé and Cossart's *Concilia*. It is preceded in column 342, of the same tome, by the reading, by the Archdeacon Aetius, of the Creed of the Second Ecumenical Council and the acclamations of the assembled Bishops for it. Then comes the following in that Act Second of Chalcedon:

"Aetius, the most reverent Archdeacon, said:

please thy ears (144); and they spread baseless (145) reports,

"There is also the Epistle which was written by the most holy Cyril [now] among the saints, who was Bishop of the great city, Alexandria, to Nestorius, which was both approved by all the holy Bishops who came together aforetime in Ephesus for [or "at," ἐπὶ καθάρσεσι] the deposition of the same Nestorius, and was confirmed by the subscription of all. And there is the Epistle of the same Cyril [now] among the saints, which was written to John of holy memory, who was Bishop of the great city of Antioch, which was likewise confirmed. And if it be pleasing [or "since it is at hand," καὶ εἰ παρίσταται, "et si placuerit," Latin in the parallel column], I will read them.

The most glorious Archons and the most ample Senate said, Let the Epistles of Cyril of holy memory be read.

Aetius, Archdeacon of the imperial city of Constantinople read [them as follows]:

"To the most reverent and most God-worshipping Fellow-Minister, Nestorius, Cyril wisheth joy in the Lord.

"Certain persons, as I learn, are chattering stuff against my reputation before thy God-worshippingness, and this they do often, and the rest of the Epistle as it is written above [or "which is" ἡ' τις προέγραπται] in the Council held in Constantinople against Eutyches, where it was read in the Second Act.

[In like manner the same Archdeacon Aetius read (as follows):]

An Epistle of the same Cyril of most holy memory written to John, Bishop of Antioch, on the Peace [between the two]:

"Let the heavens rejoice, and let the earth be glad [Psalm xcvi., 11.]; for the middle wall of partition hath been broken down [Eph. ii., 14], and that which causeth grief hath been made to cease, and every form of disagreement hath been done away; and the rest [of the Epistle] as it is all written above in the same Council which was held against Eutyches after the Epistle [of Cyril] above written."

"And after the reading the most religious Bishops shouted out, We all so believe! Pope [that is "Father"] Leo so believes! Anathema to him that puts apart [from each other the two Natures of Christ], and to him that mingles [them] together! That is the faith of Leo the Archbishop! Leo so believes! Leo and Anatolius so believe! We all so believe! As Cyril believed, so we believe! Eternal be Cyril's memory! As the Epistles of Cyril teach, so we hold! So we have believed! So we believe! Leo the Archbishop so thinks, so believes, and has so written!

"The most glorious Archons and the most ample Senate said, Let the Epistle of the most holy Leo, Archbishop of the imperial and elder Rome, be read."

I should add that the words, "In like manner the same Archdeacon Aetius read" are in the Latin translation but not in the Greek.

Then was read Leo's famous Epistle to Flavian against the Eutychian heresy, which was then examined and approved by the Council.

although they have been wronged by me in nothing, but have been

From the foregoing utterances of the 630 Bishops of the Fourth Ecumenical Council we may readily see the high esteem in which the two Epistles of Cyril above meant were ever held by the whole Church, and their vast authority. The same thing is evident from other parts of the last four Ecumenical Synods, the Third, Fourth, Fifth and Sixth as to his Epistle which has the XII. Chapters

What we have just quoted from Labbé and Cossart on the aforesaid two Epistles of Cyril, etc., is found in the same Act Second of Chalcedon, in tome second of Hardouin's *Concilia*, columns 288 and 289; and in tome vi. of Mansi, col. 957-960.]

(143). Greek, ἐπὶ τῆς σῆς θεοσεβείας, "God-Worshippingness" is an exact rendering of this peculiarly Byzantine and Oriental title. The Greek here reads, "Certain persons, as I learn, chatter nonsense as to my reputation before thy God-Worshippingness *and the rest*" [of the Epistle]. But I give the whole of it here, where it evidently belongs, instead of putting it with the documents before the Synod, as is often done. For though it was written before the Synod, nevertheless it was not passed upon and authorized by the whole Church as a norm of Orthodox definition as to the true sense of the Creed of the 318, before Act I. of the Third Ecumenical Synod, as in the context above.

(144). The reference is to the intrigues of the Alexandrian clerics or laics, who had been rebuked or disciplined by St. Cyril, and full of malignity and revenge, had betaken themselves to the imperial Court at Constantinople to slander him and to work him woe. By so doing they might hope for restoration, especially if they could procure his deposition. Such justly censured and unworthy men would naturally avail themselves of the religious controversy which had just arisen, and for malice sake and their own selfish interests, would naturally ally themselves with Nestorius, though at heart they may have cared but little for him or the controversy itself, except as means to gain their own ends. How far Nestorius egged them on to injure Cyril we can not exactly say; but we do know that the Emperor Theodosius the Second's mind was so strongly prejudiced against Cyril that after this, and before the Council met, he wrote him a censuring and threatening letter, which we will give in the Fore-matter to Ephesus, and that when Nestorius went to the Synod, he sent along with him the strong Nestorian partisan, the Count Irenaeus, and Count Candidian, and placed the military force at Ephesus under the latter, which he used for Nestorius and against Cyril and the Synod, as we see in its Acts and in those of John of Antioch's conventicle there. And Count Irenaeus was the instigator and approver of insults and wounds inflicted on the Bishops and Clergy, who were sent by the Ecumenical Council to inform John of Antioch, on his arrival at Ephesus, of their action in deposing Nestorius for his heresies (Hefele, *History of the Church Councils*, English translation, volume 3, page 55). More of his hostility to the Council is told in the same volume, pages 79, 81 and 82.

Besides, the second letter of Theodosius II., above given, to the Council, attempted to govern it and even to order it in the interests of Nestorius. To all

rebuked, and that too only for their benefit (146); one because he was wronging the blind and the poor; another because he drew a sword upon his mother; a third because in connection with a maid servant he stole another's money, and in consequence fell into such continual disrepute as one would not wish to happen to any, even of his bitterest enemies. But the word of such is not much to me, for I would not stretch out the measure of the littleness in me either beyond the Master and Teacher, or indeed beyond the fathers. For it is not granted to any one to escape the rudenesses of the wicked, as any one would prefer to in passing through life (147). But those who have '*mouthis full of cursing and bitterness*' (148) shall be called upon to make their defence before the Judge of all men."

these acts of prejudice and hostility on the part of the Emperor and his subordinates, the lies of the wicked and unworthy men whom Cyril mentions above as his enemies may have contributed.

(145). Or "*irksome*," or "*inconsiderate*," or "*forced*."

(146). It was Cyril's right and solemn duty as a Bishop to rebuke such of his clergy or people as committed the grievous sins which he specifies above. His predecessors, the Apostles, had so done, as we see by the New Testament, again and again. Paul, for instance, rebuked drunkenness and disorder at the Lord's Supper in the Church of Corinth, and excommunicated the incestuous person at Corinth from the church for immorality, and Hymenaeus and Alexander for heresy (I. Cor. xi., 17-34; I. Cor. v.; I. Tim. i., 19, 20). So he rebukes his brethren again and again in his Epistles for other follies, sins and heresies. Every Bishop must, as God's watchman, so act, or be eternally lost (Ezek. iii., 16-22, and Ezek. xxxiii., 1-10). He must do what Paul tells his fellow-Apostle Timothy to do (I. Thess. i., 1, compared with I. Thess. ii., 6), that is, "*be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine*," and that even though the time come when, as now, many "*will not endure sound doctrine*" (II. Tim. iv., 2, 3), as many would not in Cyril's day. If any Bishop proves an unfaithful watchman and lets evils in doctrine, rite, discipline and custom, come in, or exist, and sees his clergy or people becoming vile, God will curse and damn his soul for it, as he cursed Eli, the high priest of yore, for similar false and doting affection and carelessness. Read by all means, I. Sam. iii., 11-15, and see I. Sam. ii., 27-36, and I. Sam. iv., 11-22; and I. Kings ii., 27, 35, and I. Kings xxix., 22; compare Ezek. xlv., 10-17.

(147). The Latin translation here, pages 3 and 5 of P. E. Pusey's "*Three Epistles of St. Cyril*," is somewhat different. Translated, it reads, "For it is not an easy thing for any man, though he may live a circumspect life, to avoid the evil speakings of bad men" (*non enim facile est cuiquam, licet vitam suam habeat circumspectam, nequam hominum maledicta vitare*). Pusey, on page v. of the Preface makes the above Latin to be Marius Mercator's of the fifth century.

(148). Romans iii., 14.

[SECTION II.—Cyril warns Nestorius against the sin of leading men astray, and urges him to cleave to the true sense of the Fathers as set forth in the Nicene Creed. He explains it against the Nestorians' denial of the Inflesh and the Inman of God the Word, and against their consequent worship of a mere Man by bowing. He explains also the Orthodox doctrine of the Economic Appropriation of the sufferings of the humanity of Christ to His Divinity, and sets forth the true sense of the expression, "*Bringer Forth of God*," used of the Virgin Mary, as designed to guard the doctrine of the real Incarnation of God the Word].

But I will turn again to that which most befits myself and will admonish thee even now, as thou art a brother in the Lord, to set forth the word of instruction and the sense of the Faith with all unerringness to the peoples, and to remember that *the causing even one only of the little ones who believe in Christ to stumble* (149) offers [to God] unbearable provocation. But if the multitude of those who are aggrieved [by thee] be so great, in what need do we stand of every good art for the duty of prudently removing thy stumbling blocks, and of making plain the sound doctrine of the Faith to those who are seeking the truth! And that will be achieved, and that too very rightly, if, when we meet with the words of the holy Fathers, we be in earnest to make them of much account, and if, *trying ourselves whether we are in the faith*, as it is written (150) we very well conform our thoughts to their right and blameless opinions.

The holy and great Synod [in Nicaea] (151) said therefore that He who, as respects His [divine] nature, was "*born out of God the Father*," the "*Sole-born Son*," the "*very God out of very God*," the "*Light out of the Light*," He "*through Whom the Father hath made all things*," "*came down, and took on flesh and put on a man*," that He "*suffered, rose up on the third day, and went up into the heavens*;"

(149). Matt. xviii., 6.

(150). II. Cor., xiii., 5.

(151). There is no mention of the Second Ecumenical Council or of its Creed in the Acts of this Third World-Synod, for it was not much known, or if known at all was not made much of in any place outside of the jurisdiction of the Patriarch of Constantinople till about the time of the Fourth Ecumenical Council, A. D. 451, in which its Creed was read and appealed to as authoritative, as its Third Canon also is in the Twenty-Eighth Canon of Chalcedon. After that the Ecumenicity of the Second Synod was universally admitted, though Rome objected for a time to its Canon III.; and Hammond, on its Canon V., shows that some have doubted whether its Canons V., VI., and VII. were really made by it. Of that we hope to treat when we come to that Council.

and we ought to follow those things, both the words and the doctrines, considering what is meant by the expression that the Word who came "*out of God took on flesh and put on a man*," for we do not say that the [divine] Nature of the Word was changed and became flesh (152), nor do we assert that It (153) was changed into an entire man compounded of soul and body (154). But we say on the contrary (155), that the Word, having united to His own Substance flesh animated (156) by a rational soul (157), became man in a way

(152.) This was somewhat akin to the heresy or to one of the heresies of one wing of the Apollinarians, who made but one Nature out of the Two Natures of Christ, in such a sense as to make both flesh, or both a Third Thing which is neither wholly God nor wholly man, or both God; so changing the substance of the Creator into the creature, or, vice versa, of the creature into the Creator, or mixing the Two infinitely distinct things in an impossible union, the very assertion of which is an insult to the unchangeable God. Then, after thus mixing the two Natures into a Third Thing, they worshipped It as God, and by worshipping It as God, they *in fact, whatever may have been their intention*, worshipped as God the created humanity of Christ, which, notwithstanding their heresies against it, still remains, and so were Man-Worshippers, that is Creature-Worshippers. The Apollinarians are condemned by name in Canons I. and VII. of the Second Ecumenical Council, and their heresies in the utterances of the Fourth, and in Canons VII., VIII. and IX. of the Fifth.

(153.) That is the divine Nature of God the Word.

(154.) The Orthodox, like Cyril, held that Christ's humanity was a whole man. He wrote against the Synusiasts, that is Cosubstancers, who, like the after Monophysites, made but one substance of the Two Natures; and against the Dimocerites, that is the Two Partites, who asserted that though there are three parts which compose a whole man, that is body, soul and mind, Christ's humanity had only the first two, and so wholly lacked a mind.

(155.) Or "*rather*," *μᾶλλον*, but the reading in the text conveys the sense better to the English reader, for our *rather* does not express the opposition between what precedes and what follows the "*rather*" above.

(156.) Literally, "having united to Himself *substantely* (*καθ' ὑπόστασιν*) flesh," etc., as above. That *Substance-Union* is the Union of the actual substance of God the Word's Divinity with the actual substance of the entire Man whom He took on in the womb of the Virgin Mary, where that Union began, and in that man thus put on He (God the Word), came out of her at his human birth. This real *Substance Union*, which is the *Personal Union*, which is the *Hypostatic Union*, which, of course, necessarily implies the Incarnation, is opposed to the Nestorian denial of it, and of course to their denial of the Incarnation also; for he who denies the Substance Union must necessarily deny the Inflesh. The Nestorians instead of the Substance Union made many other kinds which are cursed in Anathema IV. in the Definition of the Fifth Ecumenical Council. I quote the whole of it as in Hammond's translation; and, if

both ineffable and incomprehensible, and took the title 'Son of Man'

God will, will comment on it somewhat when I come to publish it as part of the Fifth Ecumenical Council.

Chapter or Anathema IV. in the Definition of the Fifth Ecumenical Council, held at Constantinople, A. D. 553:

"If any one says that the Union of God the Word with a man was made According to Grace, or According to Operation, or According to Equality of Honor, or According to Authority, or According to Reference, or to Relation, or to Power, or According to Good Pleasure, on the ground that God the Word was pleased with the Man from His thinking well and good of him, as Theodore" [of Mopsuestia] "in his madness says; or" [if any one asserts a Union merely] "According to the Sameness of Names, according to which the Nestorians calling God the Word, *Jesus* and *Anointed* (Χριστόν), and naming the Man separately *Anointed* (Χριστόν) and Son, and plainly asserting two Persons, do merely in title, and honor, and dignity, and worship (προσκυνήσιν), pretend to assert" [only] "one Person and one Anointed (Χριστόν); but does not confess the Union of God the Word with flesh animated by a rational and intellectual soul, made According to Putting Together, that is According to Substance, as the holy Fathers have taught, and in that sense His" [but] "one Person, who is the Lord Jesus Anointed (Χριστός), one of the Holy Trinity, let such a one be anathema. For inasmuch as the Union is understood in many ways, those who follow the impiety of Apollinaris and Eutyches, evidently desiring to cause to disappear the Things which came together" [that is, the Council means, the two distinct Natures, the Divinity and the humanity, and to substitute for them a Third Thing which is neither God nor man, but an impossible and blasphemous mixture of the Two] "advocate the Union by Mixing them Together; but those who hold the opinions of Theodore [of Mopsuestia] and Nestorius, delighting in the taking apart" [of the two Natures from each other] "bring in the Relative Union; whereas the holy Church of God rejecting the impiety of each heresy, confesses the Union of God the Word with His flesh by Putting them Together, which very thing is the Union according to Substance" [that is the Union in one Person, of the Substance of God the Word to the Substance of the complete Man put on by Him in Mary's womb, in which Man, God the Word's Substance, has ever since remained]. "For the Union by Putting Together in the mystery of the Anointed, not only preserves, unmixed with each other, the things" [that is the Two Natures], "which came together, but also refuses to admit any separating" [of them].

We see then that the Nestorians denied the actual Union of God the Word's Substance to His humanity. They made Him to indwell their were human Christ by His Spirit only, much as He indwelt the prophets, in which case, of course, Christ would have been a mere man, and his indwelling by God the Word *relative* only, not *actual*. It would have been *relative* in the sense of being indwelt by the mere *sanctifying influence*, not by the *actual subsistence*, that is not by the *actual substance* of that Holy Spirit which is related to God the Word in the sense of being His Spirit as sent by Him according to John xv.,

[158], not being such in will alone, nor, in good pleasure [alone]

26; John xvi., 13-16, and so as being His Agent. From all this Nestorianism St. Cyril shows that it would follow that no part of the real *substance* of God was in the man born of Mary, and hence that the Nestorian Christ is a mere Man, that is a mere creature, and hence that all the Nestorians, who worshipped that mere creature, are creature-worshippers. And they all worshipped him *relatively* (σχετικῶς); that is they held to his *relative worship*, that is to his worship *relatively* to God the Word who, they said *relatively* (κατὰ σχέσιν) indwelt that mere man, that is by His Spirit only Who is related to the Word as being His Spirit (Galat. iv., 6; Philip i., 19; II. Thess. ii., 8; compare John xiv., 26; John xv., 26; John xvi., 7-16).

So that there is a close connection between the two heresies of *Relative Indwelling only* and *Relative-Worship*. Indeed, in the mind of the Nestorian the two were indissolubly linked together. Sometimes he used the expression *Relative Conjunction* as opposed to the *Substance Union*, and as another equivalent for *Relative Indwelling*.

I have not space here to give all the passages of the Orthodox and the Nestorians which I have gathered on those themes, but must leave that for the future when, if God stir up his servants to help me by giving to the Fund to Publish the VI. Councils, I shall hope to give them in separate Dissertations.

It will suffice here to quote or mention a few out of many which will serve to help the reader to grasp the controversy more fully.

And, I, as to the Nestorian DENIAL OF THE INCARNATION and their doctrine of mere RELATIVE UNION which goes with it.

Theodoret, Bishop of Cyrus, the ablest scholar of the Nestorian party, in his Censure of St. Cyril of Alexandria's Anathema I., plainly denies the reality of the Incarnation, for he writes:

"And we call that holy Virgin" [that is Mary] "*Bringer Forth of God*, NOT THAT SHE BROUGHT FORTH HIM WHO IS GOD BY NATURE, BUT THAT SHE BROUGHT FORTH A MAN UNITED TO THE GOD WHO FORMED HIM." The Greek is in P. E. Pusey's edition of the Greek of the Works of Cyril of Alexandria, Vol. VI., page 392. The above means that the Union of the Man mentioned is not a Substance Union, but a merely moral and spiritual one such as every good man has with God, only Christ's humanity as being perfect is more closely joined to God the Word than ours. So that even, according to Theodoret here, it is of the same kind, only closer than ours.

To show how close the Nestorians came to the Orthodox use of terms, when the context shows that their sense of them was, nevertheless, heretical, I quote more of the last mentioned place of Theodoret. Speaking of God the Word he writes:

"He was before the Worlds, and was God, and was with God, and was coexistent with the Father, and was acknowledged and bowed to with the Fathes; but He thoroughly formed for Himself a temple in the Virgin's womb, and war

[159], nor in the sense of taking to a man's person merely" [as he

with that which was formed, and carried in the womb, and shaped and brought forth; and on that account we call that holy Virgin *Bringer Forth of God*, NOT THAT SHE BROUGHT FORTH HIM WHO IS GOD BY NATURE," [He means God the Word] "BUT THAT SHE BROUGHT FORTH A MAN UNITED TO THE GOD WHO FORMED HIM."

Here the union is merely *relative*, and the actual Incarnation is denied. For God the Word "*was with*" the Man formed in Mary's womb only as He *was with* John the Baptist in Elizabeth's womb, that is by His Spirit to sanctify him; in which sense the angel who proclaimed John's birth said of him: "*He shall be filled with the Holy Ghost, even from his mother's womb*," Luke i., 15.

Such a quasi-Orthodox use of terms often marks the writings of Theodoret and others of his party; so that it is no wonder that years after, that is in A. D. 451, when he wished to take a seat in the Fourth Ecumenical Council, though he had by hook or crook persuaded Pope Leo I. of Rome that He was now Orthodox, the Eastern Bishops, who knew his craft and twistings well, would not admit him till they had forced him much against his will to anathematize Nestorius, his fellow heresiarch. Even then they had to threaten him with anathema for his refusal before he would. I here quote the Greek of the passage of Theodoret just given. It is on pages 391, 392 of tome vi. of P. E. Pusey's edition of Cyril of Alexandria's works, and is part of his argument against Cyril's Anathema I., and is as follows:

Ὁ πρὸ τῶν αἰώνων ὑπάρχων καὶ Θεὸς ὢν καὶ πρὸς τὸν Θεὸν ὢν καὶ τῷ Πατρὶ συνὼν καὶ μετὰ τοῦ Πατρὸς γνωριζόμενός τε καὶ προσκυνούμενος· ἀλλ' ἐαυτὸς ναὸν ἐν τῇ παρθενικῇ γαστρὶ διαπλάσας συνῆν τῷ πλασθέντι καὶ κυηθέντι καὶ μορφωθέντι καὶ γεννηθέντι. οὐ χάριν καὶ τὴν ἁγίαν ἐκείνην παρθένον, Θεοτόκον προσαγορεύομεν, οὐχ ὡς Θεὸν φύσει γεννήσασαν, ἀλλ' ὡς ἄνθρωπον τῷ διαπλάσαντι αὐτὸν ἠνωμένον Θεῷ.

Cyril in his response in defence of that Anathema I., denounces the above statement of Theodoret as a denial of the Inflesh of the Eternal Word.

And so, in his rejoinder to Theodoret's censure of his Anathema X., after stating that the Nestorians denied the real indwelling of God the Word's Substance in the Man taken out of Mary's substance by Him he rebukes their error as follows:

"But those who depart from such right dogmas and oppose to the Scriptures of God their own harsh and arbitrary sense regard in them only what seems good to themselves, and assert that a" [mere] "man has been taken (*ἀνελήφθαι*) by the Word of God, perhaps somehow in the sense that one of the holy prophets is said to have been taken" [in the following passage]; "*I was not a prophet, nor a prophet's son, but I was a goatherd munching mulberries, and the Lord took me* (*ἀνέλαβέ με*) *out of the flocks*" [Amos vii., 14, 15, Septuagint]; "or even as the blessed David says, '*The Lord taketh*'" [to Himself] "'*the meek*'" (*Ἀναλαμβάνων πρᾶεῖς ὁ Κύριος*), [Psalm cxlvi., 6, Septuagint]; "that is, plainly, RELATIVELY AND AS REGARDS SPIRITUAL INTIMACY IN WILL AND

does to every good man] (160); "but we say that" [Two] "different

GRACE AND SANCTIFICATION just as we also ourselves *being joined unto the Lord are one spirit*, as it is written [I. Cor. vi., 17].

"But that is not the doctrine that God has put on a man, nor moreover is it the doctrine that He like us has partaken of blood and flesh; but on the contrary it is the doctrine that He has" [merely] "appropriated to Himself a man, and that too in no other way than He can be said to have appropriated to Himself prophets and apostles, and all the other holy men" (P. E. Pusey's edition of the Greek of St. Cyril of Alexandria's Works, Vol. VI., pages 471, 472). The Greek of the part last above is as follows:

"Ἀναλαμβάνων πράξεις ὁ Κύριος" [Psalm cxlvi. 6, Sept.] κατὰ σχέσιν δηλονότι καὶ οἰκειότητα τὴν πνευματικὴν, τὴν ὡς ἐν θελήσει καὶ χάριτι καὶ ἀγιασμῷ, καθὰ καὶ ἡμεῖς αὐτοὶ κολλώμενοι "τῷ Κυρίῳ ἐν πνεύμα" ἔσμεν, κατὰ τὸ γεγραμμένον. Ἄλλ' οὐχὶ τοῦτό ἐστι τὸ ἐνανθρωπήσαι Θεόν, οὔτε μὴν παραπλησίως ἡμῖν μετασχεῖν αἵματος καὶ σαρκός· οἰκειώσασθαι δὲ μᾶλλον ἄνθρωπον, καὶ οὐ καθ' ἕτερον τρόπον ἢ καθ' ὃν ἂν λέγοιτο καὶ προφῆτας καὶ ἀποστόλους καὶ τοὺς ἄλλους ἅπαντας ἁγίους.

St. Cyril in his *Defence of his Twelve Chapters against Theodoret* condemns again and again that errorist and heretic's notion of a mere *Relative Union* between God the Word and His humanity, which consists in His indwelling that man by His Spirit only, in which way He is *relatively* united to every spiritually-minded man. See P. E. Pusey's edition of the Greek of Cyril's Works, Vol. VI., pages 406, 416, 418, 440, 442, 472, top.

Therefore, as holding that error, Theodoret, notwithstanding Cyril's rebuke, calls Christ an *inspired man* (id., pages 438, 440, 442). For at bottom he regarded him as nothing else, though, like others of his party, he sometimes used language which might deceive those who did not understand his use of terms, and lead them to deem him Orthodox.

Cyril's doctrine, in his Anathema III., as opposed to the *Relative Union* of Nestorius is that of the *Nature*[not "*Natural*"]*Union*, (καθ' ἐνωσιν φυσικὴν), that is the union of the Nature, that is Substance of God the Word to flesh. Andrew of Samosata censures it in his remarks on that Anathema, as we see in Cyril's *Defence of his Chapters Against the Orientals*. Andrew of course spoke there as a Nestorian.

I have said that we must render, καθ' ἐνωσιν φυσικὴν, not by "*Natural Union*," but by "*Nature-Union*;" and the reason for that is that no Union between God and a creature can be said to be *natural* in the sense of coming of itself. but is *made* by God himself, for the Nature of God and that of man are not the same. Cyril's meaning in the expression is that it is a Union in that the Nature, that is the Substance, of God the Word indwells and has indwelt the human nature, that is His humanity, since He put it on in the Virgin's womb.

So, St. Cyril, in his *Defence of his Anathema V. Against Theodoret*, speaks of the denial of the Incarnation by the Nestorians as resulting in a mere *Relative Indwelling*, so that, according to their notion, God the Word indwelt His

Natures were brought together in the real unity, and that from both

humanity only as He indwells all other good men, that is by His Spirit only. His reasoning on that matter, on pages 440 and 442, of Vol. VI., of P. E. Pusey's edition of Cyril's works, is well worth reading. I quote a part of it, for my limits forbid more:

"But I am astounded that although he" [Theodoret] "everywhere strongly affirms that the Emmanuel is God, he is found in them to attribute to Him" [only] "the prophetic measure; for he says that He is a" [mere] "inspired Man in order that He may appear like us who have the Lord of the Universe indwelling us by the Holy Spirit. For He dwells in *our hearts*" [II. Cor. i., 22; Gal. iv., 6], "and we are *temples of the living God*" [I. Cor. iii., 16, 17; I. Cor. vi., 19]. "But it is not the same thing to say that *the Word was made man*" [John i., 14; I. Cor. xv., 47; I. Tim. iii., 16; Heb. ii., 14-18], "and to think that God" [merely] "dwelt in a man. For the blessed Paul's saying is true, that '*All the fulness of the Godhead bodily, was well pleased to dwell in him*'" [Colos. ii., 9], "that is, not *relatively* (ὁὐ σχετικῶς); and yet" [he does not confound the Father and the Son there] "for he says that *there is*" [but] "*one God, the Father, and*" [but] "*one Lord Jesus Christ through whom are all things*" [I. Cor. viii., 6].

Then he goes on further to argue against the Nestorian heresy of a mere Relative Indwelling, and at the end concludes as follows:

"And we remember that He" [God the Word] "called His own body a temple, but He has not made His indwelling" [of it merely] "*relative* (ὁὐ σχετικὴν ἐποίησατο τὴν ἐνοίκησιν), for in that sense He dwells even in us by the Spirit, but He is deemed but One Christ and Son and Lord in a union."

Cyril again refers to the *Relative Conjunction* of the Nestorians, in his reply to Theodoret's censure on his Anathema X., for after a train of reasoning against his heresies, he concludes there as follows as to those errorists:

"It is clear therefore that they only pretend to acknowledge the Union to deceive the minds of the simpler sort; but they hold to a *conjunction* which is both *external* and *relative*, such as we also have" [to God the Word] "inasmuch as we have been made *partakers of his divine Nature* through the Spirit [II. Peter i., 4].

"We must therefore pay no heed to their babblings, but to the correct and blameless faith, and to the Evangelic and Apostolic Oracles."

I quote the Greek as on page 484, Vol. VI. of P. E. Pusey's edition of St. Cyril of Alexandria's works in the Greek original.

Πρόδηλον οὖν ὅτι πλάττονται μὲν ὁμολογεῖν τὴν ἑνωσιν, τὰς τῶν ἀπλονστέρων ὑποτρέχοντες γνώμας· συνάφειαν δὲ φρονοῦσι, τὴν ἐξωθέν τε καὶ σχετικὴν, ἣν καὶ ἡμεῖς ἐσχήκαμεν, κοινωοὶ τῆς θείας αὐτοῦ φύσεως ἀναδεδειγμένοι διὰ τοῦ Πνεύματος.

Cyril in his Anathema XI., on the same page, 484, in strict accordance with the use of the Anathema in Galatians i., 8, 9, curses the Nestorians because they denied the Inman and held to what they termed a mere "*divine indwelling alone*" of their mere human Christ by God the Word (τὸν ἐκ Θεοῦ Πατρὸς Λόγον·

* * * ὡς μόνην θείαν ἐνοίκησιν ἐσχηκότος.) That curse was approved and

there is " [but] "One Christ (161), and " [but] "one Son. Not that

adopted as an utterance of the whole Church at Ephesus in its Third Council, when they approved and adopted the long Letter of Cyril to Nestorius, which contains it.

And now, 2, to come to another Nestorian sequence of their heresy of making Christ, not God at all but a mere Man, that is the *relative worship of that mere Man* for the sake of God the Word or with reference to Him, who, they said, indwelt him by His Spirit's *influences only* as He indwells other men. The Nestorian worship of Christ's humanity was *relative* to His Divinity as in effect is shown in Cyril's *Defence of his XII. Chapters Against Theodoret*, under Anathema II., pages 404-406, of P. E. Pusey's edition of the Greek of St. Cyril of Alexandria's Works; that, as has been said, is the outcome of holding that Christ is a mere Man, so that there is nothing in him to worship but a mere man, that is a creature; in other words it is the result of believing in a mere *Relative Indwelling* of Christ's humanity; that is an indwelling of it not by the Substance of his Divinity but by the influences of His Spirit only.

I quote Cyril's words in that place:

"Forasmuch therefore as Nestorius everywhere does away the birth of God the Word in flesh, and brings in to us A UNITY OF DIGNITIES only, and says that a Man has been conjoined to God the Word, AND HONORED WITH THE SAME NAME SON " [with God the Word]; "we are compelled to contend against the errors of that " [heretic] "and to assert that the Union has been made *Substantially* (καθ' ὑπόστασιν); the expression *substantially* (τοῦ καθ' ὑπόστασιν) meaning nothing but that *the Nature* (φύσις), that is *the Substance* (ὑπόστασις) of the Word, which is the Word Himself, has been really united to human nature, without any change and without any mingling together," [of the two], "as we have said very often; and so Christ is deemed and is" [but] "one, the Same One being God and Man.

"And that thing, as I at least think, seems good to Theodoret himself also, for he says that God is not to be separated from " [the] "human nature, nor, moreover, is the human nature to be deemed to be without" [the] "Divinity. Therefore we say that "*the form of the servant*" and "*the form of God*" [Philip ii., 6. 7] "have been united, and that not without their " [two] "substances; and, furthermore, we do not define that a common man, HONORED WITH EQUALITY ONLY OF HONORS has been RELATIVELY CONJOINED to the Word, but we do define, as I have been saying, that the Son Himself of God, the Sole-born, really took on flesh, which was united to Himself, and has a rational soul, and so He became Man and nevertheless remained God also."

I quote the parts of the Greek most important to our purpose and theme:

Οὐκοῦν οὔτε δίχα τῶν ὑποστάσεων δούλου τε καὶ Θεοῦ μορφήν ἠνῶσθαι φαμεν, οὔτε μὴν κοινὸν ἀνθρώπου, ἰσότητι μόνῃ τῶν ἀξιωμάτων τιτιμημένον, σχετικῶς συνήθαι τῷ Λόγῳ διοριζόμεθα, ἀλλ' αὐτὸν, ὡς ἔφην, τὸν ὕἱον τοῦ Θεοῦ, τὸν Μονογενῆ, etc.

Here the honoring of the Nestorian Christ, a mere man, "WITH EQUALITY

the difference between the Natures has been done away by the Union,

OF HONORS," that is with honors equal to those given to God the Word includes the honor of worship, as Cyril so often explains elsewhere.

In passing I would add that by the words, "And that thing, as I think, seems good to Theodoret himself," Cyril does not mean that Theodoret was Orthodox on all things, but only on the truth that the Two Natures are not mixed together, nor is either of them changed. That heresy all the Nestorians rejected. But, as the context shows, Theodoret held to the Nestorian heresies and championed them. Therefore the Fifth Synod, in its Definition and in its Anathema XIII., justly condemned his writings against the XII. Chapters of Cyril.

The Eighth of Nestorius' *Counter-Anathemas* against Cyril of Alexandria, bases, in effect, the Nestorian worship of Christ's humanity on the heathen principle of Relative-Worship and defends it by it. I quote it all as on page 244 of the second edition of Hahn's *Bibliothek der Symbole*. It is as follows:

Nestorius' Counter Anathema VIII.:

"If any one says that 'the form of a servant' (Philip. ii., 7) is to be worshipped for its own sake, that is with reference to its own nature, and that it is Lord of all things" [in its own nature], "and does not on the contrary worship it because of its being associated, conjoined, and connected with the blessed, and of itself naturally Lordly Nature of the Sole-Born, let him be anathema."

So the Creed attributed to Theodore of Mopsuestia makes the worship of Christ's humanity Relative only. As found on pages 231, 232 of the second edition of Hahn's *Bibliothek der Symbole*, where it is given as from Act VI. of this Third Ecumenical Council, and from the Council of Chalcedon, and from a Council of Constantinople, it has the following concerning Christ's humanity, and the reason and kind of its worship:

"It [Christ's humanity], as *having the inseparable conjunction with the Divine Nature [of the Word]*", "*receives worship from all the creation; all the creation giving bowing to it*, BECAUSE OF ITS RELATION TO GOD AND IN CONSIDERATION OF GOD."

(τὴν παρὰ πάσης τῆς κτίσεως δέχεται προσκύνησιν, ὡς ἀχώριστον πρὸς τὴν θείαν φύσιν-ἔχων τὴν συνάφειαν, ἀναφορὰ Θεοῦ καὶ ἐννοία πάσης αὐτῷ τῆς κτίσεως τὴν προσκύνησιν ἀπονεμοίσης). The Theodore Creed continues;

And we do not assert two sons or two Lords, for there is but one Son, who is God, as respects His substance, God the Word, the Sole-Born Son of the Father, to whom that Man being united and partaking of Divinity" [or "with Divinity"], "shares in common with God the Word both the name and honor of Son. And forasmuch as God the Word is Lord by Nature, and that Man is conjoined to Him, *he*" [the man] "*shares His*" [the Word's] "*honor*" [with Him]. And therefore we neither assert two Sons nor two Lords; for inasmuch as, I, He who as respects His [Divine] Substance is both Lord and Son, has the inseparable conjunction with him" [that is, the man] "who was taken for our

but on the contrary that the Divinity and the humanity constitute

salvation, *he*" [the man] "*is coexalted*" [with God the Word] "*with the name and the honor of Son and Lord*; not that *he*" [the man] "*is a Son in the sense that each one of us by himself is a Son* (in which sense we are said by the Apostle Paul to be '*many sons*,' (Heb. ii., 10), but *he*" [the man] "*alone has that special distinction in the conjunction with God the Word, and sharing the Sonship and the Lordship*" [with God the Word], "*enables us to have all faith and thought and contemplation of him, in the conjunction with God the Word. ON ACCOUNT OF WHICH THINGS THEREFORE HE*" [THE MAN] "*RECEIVES FROM ALL THE CREATION THE WORSHIP AND EXALTATION OF GOD.*"

(ἀλλὰ μόνος ἐξαίρετον ἔχων τοῦτο ἐν τῇ πρὸς τὸν Θεὸν Λόγον συναφείᾳ, τῆς τε νιότητος καὶ κυριότητος μετέχων, ἀναιρεῖ μὲν πᾶσαν ἐννοίαν δνάδος νύων τε καὶ κυρίων, παρέχει δὲ ἡμῖν ἐν τῇ πρὸς τὸν Θεὸν Λόγον συναφείᾳ πᾶσαν ἔχειν αὐτοῦ τὴν πίστιν καὶ τὴν ἐννοίαν καὶ τὴν θεωρίαν, ὑπὲρ ὧν δὴ καὶ τὴν προσκύνησιν καὶ ἀναφορὰν Θεοῦ παρὰ πάσης δέχεται τῆς κτίσεως.

Hahn in his note 1186, page 232, tells us that Hardouin for καὶ ἀναφορὰν above conjectures κατ' ἀναφορὰν. In that case we should have to translate the last part above "THEREFORE HE [the Man] RECEIVES FROM ALL THE CREATION WORSHIP RELATIVELY TO GOD." That does not differ materially in sense from the other rendering. And καὶ ἀναφορὰν, makes good sense without Hardouin's conjecture.

We shall see further on how sternly the Third Synod of Christendom condemned that Creed of Theodore, and how it made its famous Seventh Canon against it.

Cyril's Long Epistle which has the XII. Chapters, as we shall see, condemns in effect statements of Nestorius in which in effect he teaches the Relative-Worship of Christ's humanity. And that Epistle was approved by that Council.

We shall see further on in this very Act I. of Ephesus that one of the reasons for which Nestorius was deposed was his plain advocacy of worshipping Christ's separate humanity *relatively* to God the Word. That idea and cavil of *Relative-Worship* is the very excuse of the heathen so often put forward by them to defend their paganism, and rebuked by the early Christian writers.

In another note below on this Epistle will be found quotations from St. Cyril, from the Nestorians, and Decisions of Ecumenical Councils on the worship of Christ's humanity.

(157). Or, "ensouled," Greek σάρκα ἐψυχομένην ψυχῇ λογικῇ.

This the Apollinarian heretics denied. And yet the Nestorians slandered him by calling him an Apollinarian.

(158). Instances where God the Word is called *Son of Man* are Matt. xvi., 13, compared with xvi., 16, and John vi., 62. In the former place Peter confesses Him to be the "*Son of the Living God*," and the reference, as all the Orthodox admit, is to the Logos who by birth "*came out of the Father before all the worlds*," as the Creed of the Second Synod of the Christian World words

completely for us the one Lord and Anointed (162) and Son, by

it. In John vi, 62, in the statement that "*the Son of Man*" was to "*ascend up where he was before*," that is to heaven, the "*where He was before*," can not mean that His humanity had been in heaven then, but must mean His Divinity. So He teaches in the context, John vi., 33, 38, 51.

So in John iii., 13, the same meaning is conveyed in the words, "*No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven*;" for only God the Word had been in heaven before that. The doctrine of the Economic Appropriation set forth in Cyril's two Epistles (the above one and the one which has the XII. Anathemas), which were approved by the Third Council, is based on such and similar texts.

(159). These are Nestorian heresies on the Union. For while denying the Divine Substance Union, that is the actual indwelling of the Man, taken from Mary's Substance, by God the Word's Divine and Eternal Substance, they wished to make up some sort of a Union, and so they said that God the Word was united to their mere Man born of Mary, that is their mere human Christ, in the sense of a union of their two wills, the divine will of course governing the human; or of [mere] good pleasure, "*on the ground that God the Word*" (as the Fourth Anathema of the Fifth Council words it), "*was pleased with the [mere] Man* [who was the whole of the mere human Nestorian Christ] *in that He* [God the Word] *thought well and good of him* [that is, of the mere Man] *as Theodore* [of Mopsuestia] *in his raving says.*" That is, according to that, there was no union of the Substance of God the Word to the substance of the Man by a real Incarnation, but merely such a union of that Man's mere will to God as exists more or less in every good man's will to God the Word; or merely such a union of mere *good pleasure* as is consequent on any man's will having become subject to God; that is, according to that, God the Word is well pleased with the Man because of the Man's having first pleased him by obedience in faith and works. All that is merely a *moral* and *spiritual*, and *external* Union, such as exists between every truly Christian, pious soul and God the Word, only a more intimate moral and spiritual Union so far as Christ's humanity is concerned, because its obedience is perfect, whereas our obedience is imperfect at the best; for Christ's humanity is a sinless creature, and ours is sinful.

P. E. Pusey, in his *Three Epistles of S. Cyril*, page 56, refers, on the above words *will* and *good pleasure* in the Epistle, to Psalm xviii., 19, of the Septuagint, "*And He brought me out into a wide place; He will deliver me because He wished me*," ῥύσεται με, ὅτι ἠθέλησέ με.

A clearer reference to Christ's *human* will as subject to the Father's divine will, occurs in Matthew xxvi., 39, where Christ as Man dreading that suffering from which His Divinity is ever exempt and which His humanity only must bear *falls on his face and prays*, "*O, my Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt*," οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σὺ. Now, as Cyril of Alexandria teaches, Christ prays as man, for as God He is prayed to. Hence the posture, prostration, and the words of the

means of their ineffable and secret coming together in unity (163).

prayer, including the reference to His will which He submits here and in verse 42 to His Father's divine will, all refer to His human will. And so that passage was a strong one against the One-Willites in the seventh century, and aided the Sixth Ecumenical Council in forming its decision against them.

On the words *good pleasure* Pusey in the same note refers to the Septuagint of Isaiah lxii., 4, where God, addressing Jerusalem or Judah, says: "*And thou shalt no more be called Forsaken; and thy land shall no more be called Desert; for thou shalt be called My Desire* (θέλημα ἐμόν), *and thy land Inhabited: FOR THE LORD HATH TAKEN PLEASURE IN THEE* (ὅτι εὐδόκησε Κύριος ἐν σοί), *and thy land shall be inhabited.*"

That text is pertinent; but the Nestorians may have had in mind as the basis of their use of the expression *good pleasure* (εὐδοκία) the words of the Father to the Son after His baptism in the Jordan, "*Thou art my beloved Son in whom I am well pleased*" ἐν ᾧ εὐδόκησα, (Mark i., 11; Matt. iii., 17; Luke iii., 22). For as their Christ was a mere man, they would hence understand those words of his mere humanity. I would add that the words, *in whom I am well pleased,*" are equivalent to, "*with whom I am well pleased,*" in our English idiom. Bloomfield, in his New Testament, on Matthew iii., 17, explains the ἐν in the expression, ἐν ᾧ εὐδόκησα, as follows: "The use of the ἐν in this phrase is a Hebraism, occurring also in the Septuagint."

(160). Or, perhaps better, "nor yet as though He adopted a human person merely." The Greek here as in P. E. Pusey's text reads, ἀλλ' οὐδὲ ὡς ἐν προσλήψει προσώπου μόνου. The Latin Version given by Pusey, he says in his Preface to his edition of the *Three Epistles of S. Cyril, Archbishop of Alexandria*, "*is believed to be Marius Mercator's, and so to be of coeval antiquity with the*" *Letter of Cyril itself*. That, as on page 7 of Pusey's edition, renders the above Greek, nec sicut in personae tantummodo susceptione. God the Word accepts the person of every man who truly turns to Him; for He says, "*Come unto Me all ye that labor and are heavy laden, and I will give you rest*" (Matt. xi., 28); and so there is, in that sense, Union between God the Word and every devout Christian. But the Union of God the Word is of a very different nature from that; for, whereas God the Word indwells every Christian, not by His Eternal Substance but by the sanctifying and saving influences of His Holy Spirit, He indwells the Man whom He put on in Mary's womb by the actual Substance of His Eternal Divinity. And this, it is all-important to remember, for if we do not, we can not see the magnificent logic of Cyril and the Wisdom of the Church in approving it in the Third World-Council. For we may and must worship God the Word's Eternal Divinity who dwells in Christ's humanity as in a temple, as by and by we shall find Athanasius teaching; but we may not and must not worship a merely spiritual and sanctifying *influence* of the Holy Ghost, or else we should be compelled to worship it in every devout Christian man, woman and child. We do indeed worship the Eternal *Substance* of God the Holy Ghost, but not his world-wide *influences* which are in every man; in the evil to rebuke him for his sins and to woo him to repentance even though the sinner may do

And so it is said that, although He had His existence before the

despite to the Spirit of Grace (Heb. x., 29), and in the good man to rebuke him for his shortcomings and falls, and to approve him for every good thought and word and deed which, by the Holy Spirit's aid, he willingly and obediently does. God the Spirit's *influence in us* is not *His Substance*, that is it is not *God*; and we must remember that Christ's fundamental and binding law on that topic is, "*Thou shalt bow to the Lord thy God, and Him only shalt thou serve*," Matt. iv., 10. If we begin by bowing as an act of religious service to any thing other than His Substance, to which that and every other act of religious service are prerogative, we rouse the just anger of the God who calls himself *Jealous* (Exod. xx., 5, 6; Deut. vi., 15; Exod. xxxiv., 14; Isaiah xlii., 8), by violating His law, and so are lost. For while we must heed and follow the blessed leadings of God's Spirit, we must avoid the many absurdities and idolatries and man-worshippings which would be the inevitable consequence of mistaking and confounding His *Divinity* and His *influences*. Let us remember that another sort of mixture, that is the confounding the Divinity of the Word and His humanity has resulted in that Monophysitism which the Universal Church in the Fourth World-Synod, the Fifth and the Sixth has anathematized. Anathema IX. of the Fifth Council is especially plain against that error. See it.

I prefer to translate the Greek as I have given it in the text or above. But P. E. Pusey here renders on page 56 of his *Three Epistles of S. Cyril*, "*Nor yet by appendage of person only*." But we must remember carefully and very clearly the fact that the Nestorians did not regard God the Word's *Substance* as indwelling the Man, but only the *influences*, not the divine *Substance*, of His Holy Spirit, and that the relation therefore of God the Word and the Man so far as the *Substance* of each is concerned, was and is wholly external to each other; so that the merely human Nestorian Christ was, according to their heresy, an appendage to God the Word in the sense that every other godly man is, that is they and Christ are appendages to God the Word in the sense that He indwells each one of them, not by His Substance but by the sanctifying influences of His Spirit, only that in the case of Christ's perfect humanity the sanctification is much more complete than it is in other creatures. We are indeed taught that Christ's humanity was sanctified by the Spirit (John iii., 34; Heb. ix., 14); but we, as Orthodox Christians, believe also that it was indwelt not merely by the sanctifying influences of the Holy Ghost but also by the actual Substance of God the Word, who put on that Man in the womb of the Virgin, and has ever since indwelt him. I would add, lest I may be understood to teach that the Nestorians admitted the perfect sinlessness of Christ's humanity from the very first, that Anathema XII. of the Fifth Ecumenical Council seems to show that one of their founders and leaders, Theodore of Mopsuestia, did not, but believed that he progressed from a morally imperfect to a perfect moral state. See it.

(161). Χριστός, literally "*Anointed One*."

(162). Greek, Χριστόν.

worlds (164), and was born out of the Father (165), He was also born according to flesh, out of a woman (166). Not that his Divine Nature took the beginning of Its existence in the holy Virgin nor indeed that it absolutely needed, on Its own account, a second birth after that which was out of the Father. For it is both a rash and at the same time an unlearned thing to assert that He Who was before every world, and was co-eternal with the Father (167), needed a second beginning in order to exist. But because "*for us*" and "*for our salvation*" (168), the Word united to Himself Substantely the humanity, and came forth out of a woman (169); in that respect

(163). Here Cyril confesses the crucial point against the error of the Apollinarians, and against the Synusiasts, that is Cosubstancers, and antecedently against the later One-Natureites; that is he teaches as to the Two Natures, the Divinity and the humanity, that the difference between them *has not* "*been done away by the Union.*" Since therefore that remains they are two Natures still; a fact which of course destroys the Monophysite heresy, whether it be in the Apollinarian form or the Eutychian. This Epistle, as we shall see, was approved by a direct vote of the Third Ecumenical Council in A. D. 431, about twenty years before the Fourth Ecumenical Council (held A. D. 451), following out the teaching of the Third, condemned Eutyches and One-Natureism. Some men who do not understand St. Cyril forget this fact when they slanderously or ignorantly accuse him of Monophysitism.

(164). John i., 1, 2, 3, 10; John xvii., 5; Colos. i., 16, 17; Heb. i., 2; Heb. xi., 3.

(165). John viii., 42, *I came out of God*, ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθον; and John xvi., 28, in Tischendorf's Greek Testament, *Editio Octava Critica Major*, ἐξηλθον ἐκ τοῦ Πατρὸς, *I came out of the Father*. Those texts mean, of course, that He came out of God the Father's Substance, and hence is of one substance with Him. Wherefore in Hebrews i., 3, He is termed "*Character of His Substance*" (Χαρακτήρ τῆς ὑποστάσεως αὐτοῦ). But alas! those strong texts for the consubstantiality of the Son with the Father are almost wholly blurred in our Common Translation. But St. Athanasius and the other champions of Orthodoxy used them, in the senses I have given, with great power and success against the Arians.

(166). Galat. iv., γενόμενον ἐκ γυναικός, "*made out of a woman*," that is His humanity was taken out of her substance; "*Mary, out of whom was born Jesus who is called Christ*," Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς, etc. Matt. i., 16.

(167). That follows necessarily from His having *come out of* the Father as he teaches in John viii., 42, and John xvi., 28; and of His being therefore what He is termed in the Greek of Hebrews i., 3, *Character of His Substance* (Χαρακτήρ τῆς ὑποστάσεως αὐτοῦ), and hence, of course, *of one substance with Him*. And hence as God's Substance is eternal, aye the Sole eternal Thing, and as the Logos has it, He is co-eternal with the Father.

(168). Cyril here quotes the Nicene Creed which he is explaining.

therefore He is said to have been born in the flesh (170). For it is not true that He was first born a common man out of the holy Virgin, and that then the Word descended upon Him (171), but being united to flesh in the womb itself (172), He is said to have undergone a birth in the flesh, because He claims as His own the birth of His own flesh (173). So we say that He both "*suffered*" and "*rose*

(169). Greek, ἐνώσας ἑαυτῷ ὁ Λόγος καθ' ὑπόστασιν τὸ ἀνθρώπινον, literally "*The Word having united to Himself Substantely the Human thing came forth out of a woman.*" The Greek says here "*out of a woman,*" προῆλθεν ἐκ γυναικός. That is a close following on Cyril's part of the literal sense of Holy Writ in such passages as Matt. i., 16, "*out of whom was born Jesus who is called Christ,*" Greek ἐξ ἧς ἐγεννήθη Ἰησοῦς, etc. The same idea is in Luke ii., 7, "*she brought forth* (ἔτεκεν) *her first brought forth Son;*" and in other passages. Cyril makes much of Mary's having actually brought forth God the Word in flesh taken out of her substance ("*made out of a woman,*" γεγόμενον ἐκ γυναικός, Galat. iv., 4), of Abraham's and of David's seed and line according to the prophecies, because it was necessary to guard the fundamental truth of the Inflesh of God the Word, and to avoid the Nestorian worship of a mere Man. See notes 156, 173. I should add that inasmuch as in Christ there is but one Person, not two, when we speak of the *Personal Union*, we mean the Union of the Person of God the Word to the Man taken by Him in Mary's womb; though since His Incarnation He and His humanity are called One Person in Two Natures. So when we use the expression *Hypostatic Union*, as ὑπόστασις has two meanings in theology; 1, *Substance*, and 2, *Person*, we mean in the first case the Union of the actual Substance of Christ's Divinity to the human substance of the Man put on by Him; and in the second case we mean the *Personal Union* as just explained above.

(170.) John i., 14; Luke xxiv., 39; Acts ii., 30, 31, 32; Rom. i., 3; Rom. viii., 3.

(171). As has been said above, Nestorius denied any real, Personal indwelling of the divine Substance of the Word in the Man put on by Him, and taught in effect that He dwelt in that Man by His Spirit only, as He did in the Prophets and other holy men. This is called *relative indwelling*, as opposed to the *Substance indwelling*. It is called *relative* also because the Holy Spirit is related to the Word as His Spirit. That doctrine of Nestorius Cyril opposes above. And, notwithstanding all efforts to clear Nestorius from the charge of maintaining that heresy, the facts show beyond all peradventure that he did maintain it, and not only it, but also the error of *relative service* to Christ's separate humanity which in his mind went with it, and is Man-Worship, as Cyril calls it, that is Creature-Worship, that is Paganism. See what I have written in notes 156, 159 and 160 above on that matter.

(172). Greek, as in P. E. Pusey's text, ἐξ αὐτῆς μήτρας ἐνωθείς, literally "*out of the womb itself;*" that is, God the Word, as has been said above, united to Himself a Man in Mary's womb, and came out of her, God and Man.

(173). Or, "*because He appropriates to Himself the birth of His own flesh;*" ὡς τῆς ἰδίας σαρκὸς τὴν γέννησιν οἰκειούμενος. This is the doctrine of Eco-

again" (174), not that the Word of God suffered in His own [Divine] Nature either the stripes or the piercings of the nails or the other wounds, for His Divinity did not suffer, and that because It was without a body (175); but because that which had been made His

conomic Appropriation (*οἰκονομικὴν οἰκείωσιν*), of the sufferings and death of the Man put on, to God the Word, to keep us, as St. Cyril explains, in Athanasius' words, in his reply to Andrew of Samosota and the Orientals, on the XII. Chapters, from the Nestorian *crime of worshipping a mere Man*, as the Definition of the Fifth Ecumenical Council also has it, following Cyril. For in its Anathema IX., it curses every one who "asserts that Christ is to be bowed to in Two Natures," and commands us to "bow with but one bow to God the Word fleshed with His own flesh." In what follows the above in Cyril's short Letter, the doctrine of the Economic Appropriation is elaborated and stated at some length. So it is in the longer Epistle of Cyril which has the XII. Anathemas. In approving them the Third Christian-World-Council of course approved that doctrine. Some, ignorant of that decision, hold to the doctrine which is its direct contradiction, and mere Nestorianism, namely, that the prerogatives of God the Word, such as omnipresence, and worship, may be given to His humanity, as they say, in the Eucharist. That error is part of the doctrine of the *Communicatio Idiomatum*, *Communication of Properties*. That is, in effect, condemned in Anathema VIII. of Cyril's XII., which were approved at Ephesus. It is also, in effect, condemned in Anathema IX. of the Fifth Ecumenical Synod, and in the part of its Definition before the Anathemas. The other part of the dogma of the *Communication of Properties* (if it be a part of it), that the sufferings and death of the Man put on may be Economically ascribed to His Divinity is, in effect, the Orthodox doctrine of *Economic Appropriation*.

St. Athanasius, as quoted with approval, and as a proof against Nestorian error by St. Cyril in his *Defence of his XII. Chapters against the Orientals*, attributes all the sufferings of Christ's humanity to God the Word, but Economically only in accordance with the doctrine of *Economic Appropriation*, and teaches in effect that this is done to avoid the idolatry of creature invocation. For after mentioning those sufferings, such as to be condemned, to be beaten, to thirst, the cross and death and the rest of the sufferings, as belonging to that body which God the Word had put on, and which was therefore His and not another's, and after Economically ascribing them to Him, inasmuch as they belonged to that body which was His, though He Himself being God did not suffer at all, he proceeds to tell the reason for this Economic Appropriation:

"For that reason therefore logically and fitly such sufferings are said not to be another's but the Lord's, in order that the grace also [of redemption] may be from Him [God the Word], and THAT WE MAY NOT BECOME IDOLATERS, but TRULY WORSHIPPERS OF GOD, BECAUSE WE INVOKE NO CREATURE, NOR ANY COMMON MAN, BUT THE REAL SON who as to His Nature has come out of God, and has been made Man, and yet is none the less Lord and God, and Saviour" (*Διὰ τοῦτο τοίνυν ἀκολούθως, καὶ πρεπόντως οὐκ ἄλλον, ἀλλὰ τοῦ Κυρίου λέγεται*

own body suffered these indignities, He Himself (176) is said furthermore, in that sense, to have suffered [those things] for us. For the unsuffering [Word] was in the suffering body. And in the same way also we understand that He died. For in His Nature, the Word of God (177) is immortal and incorruptible, and He is Life [178] and

τὰ τοιαῦτα πάθη ἵνα καὶ ἡ χάρις παρ' αὐτοῦ εἴη, καὶ μὴ εἰδωλολάτραι γινόμεθα [al. γινώμεθα], ἀλλὰ ἀληθῶς θεοσεβεῖς, ὅτι μηδένα τῶν γεννητῶν, μὴ δὲ κοινόν τινα ἀνθρώπων ἀλλὰ τὸν ἐκ Θεοῦ φύσει καὶ ἀληθινὸν Υἱὸν, τοῦτον γενόμενον ἄνθρωπον, οὐδὲν ἤπτον τὸν Κέριον αὐτὸν, καὶ Θεὸν, καὶ Σωτῆρα ἐπικαλούμεθα). Migne's *Patrologia Graeca*, tome 76, col. 384, D.

In Volume I. of Nicaea, in this series, I have quoted the above passage and several others from St. Athanasius to show his strong contending against Man-Worship and Creature-Worship, and for the Worship of God alone. See there, pages 236 to 240, and the eleven passages of Athanasius preceding, on pages 217-236, and the passages from St. Epiphanius on pages 240-247, and those from Lucifer of Cagliari and Faustin the presbyter, and Chromatius, on pages 247-253.

Cyril in accordance with his doctrine of the *Economic Appropriation* to God the Word of the sufferings of His humanity, condemns in his *Defence of his VIIth. Chapter against Theodoret*, the following sayings of Nestorius:

"Therefore the merciful High Priest who suffered is not the life-giving God of him who suffered."

"He himself was both the new-born babe and the Lord of the new-born babe."

Cyril would have the suffering and the birth of the Man put on ascribed Economically to God the Word, to avoid Nestorian Man-Worship, as he explains above in his teacher, Athanasius' words.

(174). Cyril here quotes again the Nicene Creed, which he is explaining.

(175.) Greek, ἀπαθὲς γὰρ τὸ θεῖον ὅτι καὶ ἀσώματον. The reference here, I think, may be, not to the Father's Divinity, but to the Divinity of the Logos. So I have rendered above the ἔχων τὴν ὑπαρξιν, not as it literally is "having the existence," but "having His existence," as is common in translating the article in parts of Cyril's writings when it refers separately to Christ's Divinity, or to His humanity. In other words, I prefer to understand him as asserting that God the Word has no body of Divinity since He came out, by birth, of the Father's "form" (Philippians ii., 6), that is out of His body of Spirit, that is of Divinity, the sole body of God. Cyril was a nephew of that Theophilus, Bishop of Alexandria, who, after being suspected of Origenistic heretical notions, that is of denying that God the Father has a body, came out strongly, and became, with St. Epiphanius of Constantia in Cyprus, a champion for the view that God has a body, against Chrysostom as I show elsewhere in a special Dissertation on that question of God's having a body. And I presume that Cyril would naturally hold, as did his uncle, not to coarse materialistic views, but to the doctrine that He has a body of Spirit. See Volume I. of Nicaea in this series, page 199. At

Life-Giver (179). But, because His own body "*by the grace of God,*" as Paul says (180), *tasted "death for every man,"* He Himself (181) is said to have suffered that death for us, not that it belongs to His [divine] Nature to experience death, for to say or to think that

least I do not feel sure that he opposed the doctrine of Tertullian and some others of the ancients that God the Father has a body of Spirit, that is of Divinity, which, of course, is incapable of suffering, for it is a part of God. The ancients sometimes use *Spirit* for *Divinity*, as we show elsewhere. See Cyril's work *against the Anthropomorphites*, and Tertullian *on Christ's Flesh*, Section XI., *Against Praxeas*, Section VII., and *Against Marcion*, Book 2, Section XVI.

Besides different expressions of the Nicene Creed teach that God the Father, to whom we pray, is not, as some would have it, a formless, shapeless cloud or mist or vapor floating about in endless space, but that He possesses substance, and a body of Spirit of course. For it speaks of the Logos as "*of the same substance as the Father,*" and as "*born out of the Substance of the Father, God out of God,*" * * * *Very God out of very God, born not made,*" and the Anathema at its end curses those who say that the Son of God has come "*out of another Subsistence or Substance,*" than the Father's. To avoid contradicting such expressions I should prefer to understand Cyril here as asserting, what was his main scope, that God the Word, of which Part of the Divinity He is here speaking, has no body of Divinity. For the only body of God is that of the Father in which "*form of God*" (*ἐν μορφῇ Θεοῦ*, Philippians ii., 6), the Word was till He came out of Him by birth. The Holy Ghost too was in that same *form* of the Father who, as all admit, is the sole Fountain of Divinity. When the Son would come to earth He shrouded that Divinity which *no man can see and live* (Exodus xxxiii., 20; John i., 18; I. Tim. vi., 16), in the body which He took on Him in Mary's womb; and when the Holy Ghost came down after the baptism of Christ in the Jordan He also shrouded His in the form of a dove (Matt. iii., 16; Mark i., 10; and Luke iii., 22). For what the Father says of the impossibility of man's seeing Him is true of seeing His consubstantial Word and His consubstantial Spirit, for they are God also. "*There shall no man see me, and live,*" Exod. xxxiii., 20. And so when God the Word before His birth of Mary appeared in flesh, as the ancient Christian writers understood it, He always shrouded His Divinity in a human or other form, as for instance when He appeared as a Man to Jacob. And yet Jacob knew that it was God, for we read, "*And Jacob called the name of the place Peniel [that is, 'the face of God'] for I have seen God face to face, and my life is preserved,*" (Genesis xxxii., 24-32). And yet he had not seen the Substance of God the Word's Divinity, but only the face of the human form which He had put on for that occasion; and Jacob may, perhaps, have understood that much even in that early day, when there had not been so full a revelation of God as there is now in the New Testament. So when Elijah stood at the mount and heard the voice of God, "*he wrapped his face in his mantle,*" for he feared to look upon Jehovah lest he might die (I. Kings xix., 13). And so deep-seated and general among the Israelites was the

would be madness, but that, as I have just said, His flesh tasted death. So also again, because His flesh was raised, that resurrection is attributed to Him [the Word], not that He [the Word] fell under the power of corruption (God forbid!); but because His body was raised again (182).

remembrance of God's utterance in Exodus xxxiii., 20, that *no man shall see His face, and live*, that Manoah, who seems to have mistaken the created substance of the Angel's face for the uncreated Substance of God the Father's face, tells his wife, "*We shall surely die, because we have seen God*" (Judges xiii., 22). Bishop Patrick, of Ely, on that place teaches that the Angel there was God the Word within a human form. See his *Commentary*, on Judges xiii., 18, 19. Perhaps Gideon in Judges vi., 22, meant God the Word by "*Angel of the Lord.*" Compare Hosea xii., 4, with Gen. xxxii., 24-32.

Yet he allowed Moses to see his "*back parts,*" where the splendor would not perhaps be so great and dazzling and overpowering as on His face. See Rosenmüller to that effect on Ex. xxxiii., 23. A description of the Father's body which can not be explained away, notwithstanding every effort, is found in Daniel vii., 9 to 23. There things are mentioned which refer to His body, for He *sits*, and how can a man sit without a body? "*The hair of His head*" is mentioned, and the "*garment white as snow,*" which covers His body.

But of course we must not suppose that the self-existent God has digestive organs for he needs no food nor drink; nor may we ascribe to Him generative organs for Jehovah does not generate of women as man does, nor may we think of anything else as belonging to His Body of Spirit, that is of Divinity, which belongs to finite man's imperfections, such as pain, sickness, and death.

I would add in passing that Cyril does not here mean to deny that God the Word had a human body; for he has been teaching that above as a part of the Incarnation.

(176). That is, God the Word.

(177). Or, according to another reading, *ἐκ Θεοῦ*, "*the Word who came out of God.*" This is Mansi's marginal reading. His text here has, *ὁ τοῦ Θεοῦ Λόγος*.

(178). John xiv., 6; Col. iii., 4; I. John i., 1, 2; John vi., 35, 48.

(179). John v., 21; I. Cor. xv., 22, 45.

(180). Heb. ii, 9. On this Economically ascribing the sufferings and death of the man put on by the Word to the Word Himself, see what I have written in notes 142, 156, and especially 173, in this work on the doctrine of Economic Appropriation. I hope to publish a special Dissertation on that topic. However strange it may appear at first, this language, adopted by the whole Church in the Third Ecumenical Synod, is well chosen and sound, if taken in Cyril's sense as approved by the Third Council.

(181) That is, God the Word.

So will we confess [but] one Anointed One and Lord, not that

Cyril is here explaining still and enforcing the doctrine of Economical Appropriation which the Third Synod approved of course in approving the above Epistle.

(182). Here Cyril ends on Economic Appropriation. Next he comes to denounce the Nestorian error of worshipping a mere man, their mere human Christ. That sin is called elsewhere by Cyril and the ancients *ἀνθρωπολατρεία*, Man-Worship.

(183). Greek, as in Act I. of Chalcedon in full, in Hardouin's *Concilia*, Οὕτω Χριστὸν ἓνα καὶ Κύριον ὁμολογήσομεν οὐχ ὡς ἄνθρωπον συμπροσκυνούντες τῷ Λόγῳ ἵνα μὴ τοῦτο εἰς φάντασμα παρειακρίνηται, διὰ τοῦ λέγειν τὸ Σύν· ἀλλ' ὡς ἓνα καὶ τὸν αὐτὸν προσκυνούντες, ὅτι μὴ ἀλλότριον τοῦ Λόγου τὸ σῶμα αὐτοῦ, μεθ' οὗ καὶ αὐτῷ συνεδρεῖει τῷ Πατρὶ· οὐχ ὡς δὴ πάλιν συνεδρενόντων νύων, ἀλλ' ὡς ἐνὸς καθ' ἑνωσιν μετὰ τῆς [ιδίας] σαρκός.

The term *ιδίας* is found in Migne's *Patrologia Graeca*, tome lxxvii., column 48, and in Mansi's *Concilia*, tome iv., column 889. Compare Migne's *Patrologia Graeca*, tome lxxvii., column 45.

We see above that St. Cyril denies that the Orthodox "*Co-bow to a Man with the Word, lest that thing be secretly brought in for a phantasm.*"

This is strong and plain language.

Let us then inquire here briefly:

1. *What his teaching on that point is;*
2. *How far the Third Synod of the whole Church and the Three after it have followed him, and what the doctrine of the Six World Councils on that point is; and*
3. *Let us quote some Nestorian writers on it against Cyril and the Orthodox.*

Of course, in a note we can merely summarize. We must defer a fuller treatment of the subject and other quotations till we publish a Dissertation on that subject.

And, 1. *What was Cyril's teaching as to bowing to, that is worshipping, the humanity of Christ?*

(A). An important passage is found on page 67 of the Oxford translation by P. E. Pusey of Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, Book 2, Section 8. In his rendering it reads as follows:

"Why, tell me, do you insult the Divine flesh? Albeit, you refuse not to worship it, while THE DUTY OF BEING WORSHIPPED BELONGS ONLY TO THE DIVINE AND INEFFABLE NATURE."

Here St. Cyril makes religious worship prerogative to the Divine Nature alone.

The Greek of Cyril as above translated is as follows in P. E. Pusey's edition of the Greek of Cyril of Alexandria's Works, Vol. VI., page 119:

we bow to a Man *together with* the Word, lest that thing be secretly

Εἰ μὲν γὰρ ἠνώσθαι φῆς καθ' ὑπόστασιν τῷ ἐκ Θεοῦ φύντι Λόγῳ τὸ ἀνθρώπινον, τὶ τὴν θείαν εἰπέ μοι περιβριζεις σάρκα; Καίτοι προσκυνεῖν αὐτῇ μὴ παραιτούμενος, πρέποντος μόνῃ τῇ θεῇ τε καὶ ἀπορρήτῳ φύσει τοῦ προσκυνεῖσθαι δεῖν.

But to go into more detail; in the context just before, Nestorius, evidently supposing that St. Cyril held the Apollinarian heresy that Christ's flesh had undergone *deification* (ἀποθέωσιν) by its Union with God the Word, contends on the contrary that the Union between the Two Natures has been made *relatively* only (σχετικῶς), which would be such a Union as would leave the Two Natures external to each other, and the Nestorian Christ a mere man. To that Cyril replies in effect that that notion amounts in substance to a denial of the actual indwelling of the Human Nature of Christ by the Substance of His Divinity, and so to an actual denial of the Incarnation. And then he continues, addressing Nestorius, as follows:

"And what then forsooth is the mode of what is called by *thee Conjunction*" [of the Two Natures] "conceived to be? For if indeed thou sayest that the Humanity has been united to the Substance of the Word who was born out of God, why, tell me, dost thou exceedingly insult the flesh of God, even indeed [by] not refusing to bow to it? Whereas TO BE BOWED TO BEFITS AND IS DUE [that is, is prerogative] TO THE DIVINE AND INEFFABLE NATURE ALONE." I have translated προσκυνεῖν literally, as it means, *bow*, for Cyril, as all admit, refers here to *religious bowing*, that is to bowing as the most common act of religious service, which, with every other act of religious service, is prerogative to God's Substance alone, according to Christ's law, "*Thou shalt bow to the Lord thy God, and Him only shalt thou serve*," Matt. iv., 10. In other words Cyril uses *bowing* here for every act of religious worship, for in prayer we bow when we kneel, when we prostrate ourselves, and when we stand. Hence in the New Testament and in the Christian Fathers it is so often used:

1. For *acceptable religious service*, that is to the true God. It is used also,
2. For *forbidden worship*, as to idols, for instance; and
3. For *mere non-religious bowing*, done as an act of mere human love or respect to the good and bad alike.

(B.) Cyril, in view of the infinite superiority of the Creator Word, God the Son, to His created humanity, just before speaks of the Two Natures as follows:

"They are parted from each other by incomparable differences." Compare Pusey's translation on page 66 of his *S. Cyril of Alexandria on the Incarnation Against Nestorius*.

(C.) So in Section 2 of his *Scholia*, page 187 in Pusey, id., he writes:

"*Incomparable is the difference between Godhead and Manhood, and exceeding great the difference between the Natures*" (τῶν φύσεων).

That is a thought that he dwells on again and again. See under "*Nature of God the Son Incarnate*" in Pusey's *Index*.

brought in for a phantasm, on account of our saying *together with*

And indeed every sound man can at once see the infinite difference between the divine Nature of the Word and the created humanity which He put on in Mary's womb. And he makes it a chief duty reverently to preserve to the divine Nature every act of religious Worship, be it bowing, prayer, kneeling, prostration, incense, or any other, for none of them can be shared by any creature, no not even by the Nestorian separated humanity of Christ, much less by any other creature, lower down in the scale than that separated humanity, be it the Virgin Mary, archangel, angel, martyr or saint, or any other creature whosoever.

The Nestorians agreed with Cyril that all acts of worship belong to God, but like the heathen and the present Greek Church, and the Roman communion, and the Nestorian, and the Monophysite, they held that they can be given to Christ's humanity, and the Eucharist, *relatively* (σχετικῶς) to God the Word, that is for His sake.

(D.) Nestorius had taken Cyril for an Apollinarian. Indeed, on page 69, id., of Pusey, he addresses him, or one of his Orthodox belief, as "*Apollinarianis.*" And so he accuses him of "*the deification of the holy flesh* (ἀποθέωσιν * * * τῆς ἁγίας σαρκός), of Christ. Cyril justly denies that charge and shows in effect that Nestorius was guilty of that sin in making the Magi bow to, that is worship Christ's mere separated humanity (id., pages 68, 69). For such bowing was, of course, an act of worship.

(E.) So, just below, Nestorius, speaking of Christ's humanity alone as having suffered, writes:

"That Man endured the three days' death; and *I bow to that Man together with the Divinity inasmuch as he is a co-speaker of the divine authority;*" προσκυνῶ δὲ σὺν τῇ θεότητι τοῦτον, ὡς τῆς θείας συνήγορον αὐθεντίας. He seems to mean that the Man, the mere creature, is co-speaker (and as he says below) co-worker also with God Himself. So that God the Word's peculiar utterances are as much a creature's as God's.

(F.) In Section 5, Book 2, of his *Five Book Contradiction of the Blasphemies of Nestorius* (pages 58, 59, of Pusey's translation, Cyril quotes Nestorius' own words which show that the heresiarch gave a creature the rank of the Creator. I quote the place, correcting the translation:

"Now therefore thou wilt be proven to have blasphemed even against the very Nature of the Word, for thou saidst again:

"Say of Him [God the Word] who took [a Man] that He is God; add of him who was taken that he is *the form of a servant* [Philip ii., 7]; bring in after those things the dignity of the *Conjunction* (τῆς συναφείας), that the sway of the Two may be common, that the dignity of the Two may be the same; and the [Two] Natures remaining, acknowledge the unity of their rank.'"

In response Cyril blames Nestorius' separation of the Two Natures, and then adds:

but that we bow as to One and the Same; for the body of the Word is

(G.) "Why therefore dost thou deem it a worthy thing to gather into one sway, as thou thyself sayest, and to crown with equal honors the [Two] Things [that is Christ's Divinity and His humanity] which are so far apart by their two different Substances from participation with each other, and, moreover, from equality also? For where a nature is wholly inferior [like, the Man's], and the other Nature [God the Word's Divinity] is above it how can there accrue to it [the Man's] an equality of honors, and a sharing of [the same], dignity, and the manner of its glory be not different from the other's. The Greek of the above is in P. E. Pusey's edition of the original of Cyril's Works, Vol. VI., page iii. Compare his translation of *S. Cyril on the Incarnation*, page 58.

(H.) Yet so illogical was the mind of Nestorius that after giving the divine honors of God the Word to a mere creature, he could not see that by worshipping that Man he in effect was making him a god, for he speaks of that creature as being "*brought into exact Conjunction, not deification.*" Compare Pusey's translation, page 64. Cyril shows in the context that the heresiarch practically deified that creature. See Pusey, *id.*, pages 68, 69.

(I.) Again in Section X., Book 2, of his *Five Book Contradiction of the Blasphemies of Nestorius*, St. Cyril blames him for opposing the doctrine of Economic Appropriation in that he referred Christ's sufferings to His humanity only, whereas Cyril would have him refer them *Economically* to God the Word; and then proceeds to censure him for worshipping Christ's separate humanity, thus:

"But he [Nestorius] confesses that he bows to that Man *together with the Divinity* [of God the Word] (*προσκυνεῖν δὲ ὁμολογεῖ σὺν τῇ θεότητι τοῦτον*), and what is still more impious, as though He were not, it seems, really God and Son, but had been made [merely] an advocate [or "co-speaker"] of the authority [or "of the sway"] of the Word. For that he clearly severs [the Two Natures] he furthermore makes plain by his confession that *he* [Christ's humanity] *ought to be co-bowed to, together with the Divinity* (*σὺν τῇ θεότητι προσκυνεῖσθαι*). For that which is co-bowed to with another thing (*τὸ γὰρ ἐτέρῳ συμπροσκυνούμενον*), is other than that with which (*μεθ' οὗ*) it is said to be bowed to. But we have been wont to honor the Emmanuel [that is as Emmanuel means, the *God with us*] with but one bow (*μὴ προσκυνήσει*), not separating from the Word the body which has been united to Him Substantely."

(J.) In the same Section, further on, Cyril referring again to Nestorius' use above of the term *συνήγορος*, that is *advocate* or *co-speaker of the divine authority* or *sway*, again accuses him of making Christ's humanity a God by bowing to it. I quote:

"And when thou sayest *advocacy* that is *co-speaking*, thou, moreover confessest, even though thou art not willing to, that it is nothing else than to speak with another [or "for another"], thou who mentionest to us *Conjunction* (*συνάφειαν*), and cuttest the one Christ (*Χριστόν*) and Lord into two, and then worshippest (*προσκυνεῖς*) them, or rather co-worshippest (*συμπροσκυνεῖς*) them; and thou

not [a thing] foreign to Himself; [for] within [or "with"] it He Him-

thinkest to free the Church from the accusation of making a god, *when thou thyself makest a Man to be God*; and thou wilt not say that the Son is but One; though He should not be thought of as without His own flesh; for then wilt thou bow (*προσκυνήσεις*) to Him and be irreproachable; and thou wilt know where thou wast, as it is written, departing from the dogmas of the truth."

(K.) After all that, Nestorius, as quoted at the end of Section X. of this Book 2 of St. Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, falls back on the old heathen plea of *Relative Worship* to defend his bowing to his mere human Christ, and mis-alleges for that error, as his party did after him, Philippians ii., 5-12; whereas, as Cyril elsewhere shows, the worship there given is to Him who was "*in the form of God*" before He took on flesh in Mary's womb, as is clear from verse 6 there. So the *exaltation* and the *name above every name* in that passage belong, as he shows, to God the Word. I quote: Nestorius writes, of Christ's mere humanity, the Man, to use his terminology, *conjoined* to the Word:

"I worship him as an image of Absolute Divinity (*Σέβω αὐτὸν, ὡς τῆς παντοκράτορος εἰκόνα Θεότητος*), for He [God the Father] *'hath highly exalted him and given him a name which is above every name, that at (or 'in') the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth and that every tongue should confess that Jesus Christ is Lord.'*"

(L.) To this St. Cyril replies:

"And who, again, will he be conceived to be, whom he confesses that he at least thinks to worship and pretends to honor for his likeness to God, but that Man surely whom he but just now mentioned to us, and calls, I know not why, *a co-speaker or a co-worker of the divine sway?* Whom he senselessly kept saying ought to be co-bowed to with the Divinity [of the Word] (*ὅν τῇ θεότητι συμ-προσκυνεῖσθαι δεῖν ἀνοήτως ἔφασκεν*) as being another and peculiar son aside from the Word of God. And he says that *he* [the Man] *has been exalted by the God and Father; and moreover that he has also received the name which is above every name, in order that every knee may bow to him of things in heaven, and things on earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord* (Philip. ii., 9, 10, 11). Since indeed therefore the Father hath placed on high Him [the Word] who was God by Nature even before the here mentioned exaltation, on investigating the mode of the intervening abasement we shall find a certain wise Economy, according to which He [the Word] having been dishonored for that intervening period, returned again into [the possession of] those things which were always His and which are inherent in His very Substance, and into His own exaltations. But if that be not so, as he [Nestorius] therefore thinks and asserts, and has made another besides the Word of God [that is] **THE MAN CONJOINED TO HIM, TO BE BOWED TO** (*προσκυνητὸν*) **BY HEAVEN AND EARTH AND BY THE THINGS STILL LOWER, HE HAS, THEREFORE, MADE A GOD OUT OF A MAN,** and, as no other cavil in the world was left to him,

self co-sits with the Father, not however that two Sons are sitting to

he will accuse us of wishing to deify one who is not God, although it was [logically] necessary for him [in that case] to fasten on the God and Father Himself the accusations of the sin in that very matter. [Cyril means that Nestorius charged God with the sin of teaching in Philippians ii., 9, 10, 11, the worship of a mere Man, whereas Cyril asserts again and again elsewhere that the exaltation and worship there mentioned by kneeling, etc., belonged to God the Word]. See now, therefore, O, thou learner of the doctrine of Christ, where his [Nestorius'] reasonings have at last burst forth; and in what sort of a sequence the contrivances of that very sheer miscounsel of his have resulted. Whereas we [on the contrary] assert that the Son who is God by Nature, that is the Word who came out of God the Father, came down in a voluntary emptying [Philippians ii., 7, literally, "*He emptied himself, taking the form of a servant,*" etc.]; and went up again, and that too with flesh into the God-befitting dignity of the pre-eminence which is inherent in Him, FOR HE [the Word] IS WORSHIPPED EVEN WITHIN [or "with"] FLESH, AS HE WAS TO BE WORSHIPPED ALSO before it [flesh, existed] (προσκυνείται γὰρ καὶ μετὰ σαρκὸς, ὡς καὶ πρὸ αὐτῆς ὑπάρχων προσκυνητὸς, ἣν γὰρ καὶ ἐτι κατὰ φύσιν Θεὸς, καὶ πρὸ τῆς κενώσεως, etc.), for He was and still remains God by Nature, both before the emptying, and when He is said to have endured the emptying and to have been made a Man like us. But he [Nestorius] despising those dogmas, so deserving of respect and unadulterated, conjoins (συνάπτει) a man to God according to his [Nestorius'] merely *external relation* (κατὰ γε τὴν ἔξωθεν σχέσιν), and IS NOT ASHAMED TO CO-WORSHIP (συμπροσκυνεῖν) HIM [that mere Man] IN AN EQUALITY OF RANK AND AS ONE [Person] WITH ANOTHER. And he maintains and asserts that he [Nestorius' merely human Christ] received as something unwonted and strange and as a matter of favor, that *to him every knee shall bow, and, moreover, that every tongue shall confess that Jesus Christ is Lord*. And since he [Nestorius] says that he was not God by Nature, he has plainly blasphemed by saying that the Nature of the Divinity is a creature! And if he [Nestorius' mere human Christ] received his dignity [of being worshipped] not at all by [his] nature, but as a gift and from without, and so to speak by an utterance only [of God in Philip. ii., 9, 10, 11], IS THAT NOT TO SAY PLAINLY THAT WE HAVE SERVED (λελατρεύκαμεν) THAT WHICH BY NATURE IS NOT GOD? And with us, as it seems, the sober carefulness of the spirits above has been also led astray, and the Father Himself is both source and pretext of those things to us! Why then should He still blame those who have chosento bow to the creature besides Him? (τοῖς παρ' αὐτὸν τῇ κτίσει προσκυνεῖν ἡρημέτους). And why is it written [in Holy Writ] that He punishes those who have gone astray, if the going astray has been in accordance with His own commands, He Himself having declared to us [in Philip. ii., 9, 10, 11] that he who is not by Nature God is to be bowed to (προσκυνητὸν) by us? But since he [Nestorius] has adduced that passage on those matters, I mean that which is in our hands, namely, *that every knee shall bow to Him and every tongue shall confess that Jesus Christ is Lord*, but, (with what design I know not), has passed by the last part of it, which has been added by the blessed Paul as a necessary part of the

gether, but that He sits as one; in union with His flesh (183). But

whole connection, come let us add that and say, *For every tongue shall confess that Jesus Christ is Lord to the glory of God the Father* [Philip. ii., 11]. Therefore IF HE IS NOT GOD BY NATURE, AND HE [the Father] SAYS THAT BECAUSE OF HIS [that Man's] HAVING A *relative conjunction* [διὰ συνάφειαν δὲ σχετικήν], I mean to the Word who has come out of God, HE [that Man] IS TO BE BOWED TO (προσκυνεῖσθαι) BOTH BY OURSELVES AND BY THE HOLY ANGELS, WHAT SORT OF GLORY HAS BEEN INVENTED THEN BY THE FATHER THAT THE CREATURE [Nestorius' mere human Christ] SHOULD BE MADE A GOD ALONG WITH HIMSELF (τῷ θεοποιεῖσθαι σὺν αὐτῷ τὴν κτίσιν)? And [it will follow that] HE [the Father] HAS BEEN AGGRIEVED WITHOUT ANY CAUSE AT SOME FOR DOING THAT THING [of worshipping a creature]. AND IF THAT THING [of worshipping a creature] WERE TO HIS [the Father's] GLORY, WHY SHOULD WE NOT DEEM THOSE WHO HAVE CHOSEN TO DO THAT THING WORTHY OF RECOMPENSE AND PRAISE AND GLORY?

(M.) "But perhaps they may say, In what way will it be to the Father's glory that *every knee shall bow* to the Emmanuel? [that is, as *Emmanuel* means, to the God with us. Matt. i., 23].

(N.) "[I reply], Because the Word being God by Nature and having come out of Him, that is, out of His Substance, *was made flesh* [John i., 14], and is bowed to (προσκυνεῖται) as I have been saying, as one and sole and real Son, with [or "within"] His own flesh (μετὰ τῆς ἰδίας αὐτοῦ σαρκός). And moreover the Father is glorified as God by having the true Son who was born out of His Substance. And He gave Him, made flesh, for us in order that by His suffering in flesh He may save all under heaven, *in order that he that believeth in Him may not perish but have eternal life* [John iii., 16], *that every one that seeth Him may see the Father* [John xiv., 9]. And the Son Himself has shown that that thing is really life-giving to us, for He has said, *This is the eternal life, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent* [John xvii., 3]. And this and no other is the path to the straight and most unerring line of thought; but he [Nestorius] mixing up all things above and below, says:

(O.) "For the sake of Him [God the Word] who wears, I worship him [the Man] who is worn; because of Him [God the Word] who is hidden, I bow to him [the Man] who is seen.' [Διὰ τὸν φοροῦντα, φησὶ, τὸν φορούμενον σέβω· διὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαινόμενον]. Notice again, I pray, how he [Nestorius] everywhere flees from the Union, and fears the truth, and avoids the correctness of the dogmas of God. He who wears is not another besides him who is worn, but, on the contrary, the Same One conceived of as in a meeting of Divinity and humanity, and as really One and Sole Son of the God and Father. Therefore WORSHIP GOD THE WORD, WHO CAME OUT OF THE FATHER, AS ONE WITH [or "within"] HIS OWN FLESH [ἓνα προσκύνει μετὰ τῆς ἰδίας αὐτοῦ σαρκός τὸν ἐκ Θεοῦ Λόγον]. For tell me if I do not seem to thee to think those things which are seemly, when I thrust aside thy dry talk on those matters as feeble? For

if we reject the *Substance Union* (184) either as incomprehensible or

suppose some one should choose to say of any one whosoever of men like us, or of any one of the Kings on earth, *For the sake of the King's Soul I reverence his body; because of him who is hidden I bow to him who is seen* [Διὰ τὴν τοῦ Βασιλέως ψυχὴν σέβω τὸ σῶμα αὐτοῦ διὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαινόμενον] would not some one straightway chide him; O thou there, what art thou doing? One man surely is the Ruler even though he be evidently made up of two things; I mean of a soul and a body.

Why, therefore, art thou babbling in a random way to us by naming a *Wearer* and a *worn*, a *Hidden One*, and a *seen one*, and by PROFESSING TO CO-BOW [TO THEM] AS ONE PERSON WITH ANOTHER [καὶ ὡς ἕτερον ἐτέρῳ συμπροσκυνεῖν ὁμολογῶν], and [so] dishonoring the mode of the Union? Whereas the God-inspired Scripture reveals to us [but] one Christ and Lord, the Word Who came out of God the Father, with [or "within"] His own body [τὸν ἐκ Θεοῦ Πατρὸς Λόγον, μετὰ τοῦ ἰδίου σώματος]. Knowest thou not that He healed in Jerusalem the man who had been blind from his birth, and that afterwards finding him on the holy place, He put into him a firm and settled faith in Himself? For He came to him and asked. *Dost thou believe on the Son of God?* And when to that he cried out *Who is He, Lord, that I may believe on Him*, He Himself again said, *Thou hast both seen Him and He it is that talketh with thee* [John ix., 35, 36 and 37]. Thou seest how He showed him not the *Wearer*, not the *Hidden within*, but rather Himself, as One with [or "within"] His flesh [ἀλλ' ὡς ἓνα μᾶλλον ἑαυτὸν μετὰ τῆς σαρκὸς]. And so indeed the wise John says: *What was from the beginning, what we have heard, what we have seen with our eyes, what we have gazed upon, and our hands have handled about the Word of Life* [I. John i., 1]. And yet the Divinity is not touchable; but it has become touchable, so to speak, through its own flesh. It is invisible by Nature, but it was manifest through the body.

But thou on the other hand separatest [the Natures] in every way, and deal'st craftily with the truth, by separating the Natures, and UNITING, as thou sayest, THE WORSHIP [τὴν προσκύνησιν, the bowing]. But if thou partest the Natures, the peculiar things which belong naturally to the Nature of each will also separate and go with its own Nature; and the count of the difference [between the Two] will drive through everything. In that case there will be confessedly Two [Persons]. [Cyril means that if Nestorius denies the Inflesh he must make Two Persons of Christ, and separate the Natures, and so to be logical he must separate their attributes, and so agree with the Orthodox in worshipping in Christ God the Word, not a Man. See the passage A above.]

But tell me, for I ask it, what is it that separates the Natures from each other, and what is the mode of their difference. But thou wilt, I suppose, surely answer that one thing by nature is man, that is humanity, and another God, that is Divinity, and that the One [God the Word] is incomparably exalted above the other, and, moreover, that the other [the Man] is as much inferior to It as Man is to God. HOW THEN, TELL ME, DOST THOU DEEM IT A WORTHY THING

as unbefitting, we fall into the error of saying that there are two

TO HONOR WITH [but] ONE BOW [*μὴ προσκυνῇσαι*] THOSE THINGS SO UNLIKE EACH OTHER IN NATURE, and parted as regards their mode of being by incomparable differences? FOR IF THOU PUT ABOUT A HORSE THE GLORY OF A MAN, WILT THOU DO ANYTHING PRAISEWORTHY? WILT THOU NOT RATHER OUT AND OUT INSULT THE SUPERIOR BEING BY DRAGGING DOWN HIS BETTER NATURE INTO DISHONOR? [Cyril means that if a man gives any act of religious service to Christ's separate humanity after the Nestorian fashion, he thereby *out and out insults the superior Nature*, that is the Divinity of God the Word, by *dragging It down into dishonor* by giving what is prerogative to Divinity alone to the mere created nature of the Man put on, which he writes above is *as inferior to the Word as a man is to God*. If this principle of its being an insult to God the Word to bow to Christ's humanity as an act of religious service, because as Cyril teaches in A, all religious service is prerogative to God, how much more is it an insult to God if we give bowing or any other act of religious service to any creature less than Christ's humanity, be it the Virgin Mary, any angel or saint or martyr! And how much greater an insult to God is it to give worship to inanimate things, such as pictures, graven images, crosses, relics or altars, or any other mere thing.

Cyril without any break proceeds]. But he [Nestorius] has invented something wise in his own defence, for he subjoins,

(P.) "*Not by itself God is that which was formed in the womb; not by itself God is that which was formed by the Spirit; not by itself God is that which was buried in the tomb; for if we had thought so, we would have been manifestly worshippers of a Man and worshippers of a corpse* [*οὕτω γὰρ ἂν ἤμεν ἀνθρωπολάτραι καὶ νεκρολάτραι σαφεῖς*]. But since God is in the Man who was taken, from Him [the Word] who took, he who was taken [the Man] as being conjoined to Him [the Word] who took him, is co-called God with Him."

[This is plain Man-Worship and Relic Worship on the heathen plea of *Relative Worship*.

St. Cyril at once replies]:

(Q.) "Lo, again he [Nestorius] who everywhere uses the expression '*the Conjunction*' [*τὴν συνάφειαν*] and fears ACCUSATIONS OF WORSHIPPING A MAN IS CAUGHT AND PROVEN TO BE A WORSHIPPER OF A MAN [*καὶ τὰ τῆς ἀνθρωπολατρίας ἐγκλήματα δεδιώς, ἢ ἤλω γεγονώς ἀνθρωπολάτρης*], and is held fast in the meshes of his own ill-counsel, and detected as having fallen into a reprobate mind. For, says he, *that which was brought forth for thee out of the womb, is not by itself God*. How I wonder at thy shrewdness and thy so subtle mind! For who has dared to say that at all? Or who does not know that *what is born out of the flesh is flesh* [John iii., 6]. But it was the own flesh of the Word, and He is deemed [but] One with [or "within"] it (*μετ' αὐτῆς*), just as we have just plainly said that the soul of a man also is one with [or "within"] his own body [*μετὰ τοῦ ἰδίου σώματος*]. If therefore any one should say of us too, *The body by itself is not a Man*, would he not, in all fairness, be named superfluous in words and a talker at random?

Sons. For [in that case] there is every necessity that we separate

For no one will deny that the body by itself is not a man, but on the contrary will admit that it should be called a body of a man. Nevertheless no one would cut apart and place separate from each other the soul and the body, and say that the body is co-called a soul with the soul in order to exhibit one Man; for such a statement would not be a seemly one, but on the contrary would be full of ignorance; but bringing both together into a natural Union in order to make up [but] one man, will then name them a man; and so he will not seem to say what is both low and unseemly. If, therefore, any one be wholly wise and possessed of understanding, he must say that that which has come out of a woman [Mary the Virgin] is a body, and must confess besides that it, having been brought together with the Word in the Substance Union [*τῇ καθ' ὑπόστασιν ἐνώσει*], has made up the one Christ (*Χριστόν*) and Son and Lord, the Same One being God and man. But now abandoning that and FALLING AWAY FROM THE ROAD TO WHAT IS RIGHT HE HASTENS ALONG HIS PERVERSE WAY, AND OUT AND OUT PROCLAIMS TWO GODS, ONE WHO IS SUCH IN NATURE AND IN REALITY, THAT IS THE WORD WHO HAS COME OUT OF GOD THE FATHER, AND ANOTHER BESIDES HIM WHO IS CO-NAMED GOD WITH HIM. And yet, as to that way of speaking, no one would say of any man like us that he co-lived with himself alone, but on the contrary that he co-lived with another. And if any one should say of some one of the Kings on earth that he co-reigns with himself, he would, in all fairness, deserve to be laughed at, and would be babbling by ascribing what was said of one Person only to two, and by asserting it of them as though it belonged to two. So it would be utterly senseless to suppose that the expression *co-named* can be used of but one, Sole Person. For, if it could properly be used, they would by all means be two; and one would be God by Nature, and the other would be co-named God with Him, only in an external sense, and in the sense that his Godship had been acquired from outside of himself, and He would be exhibited to us as a *new God*. Does then He who is by Nature and in very truth God of all things lie when he says, *If thou wilt hearken to me, there shall be no new god in thee, nor shalt thou bow to a foreign god* [*οὐκ ἔσται ἐν σοὶ Θεὸς πρόσφατος, οὐδὲ προσκυνήσεις Θεῷ ἄλλοτρίῳ*, Psalm lxxx., 9, Sept.] Besides why have we bowed to the Christ, and why *shall every knee bend to Him* [Philip ii., 10], and why dost thou profess to worship him, although THOUGH FEAREST AS THOU HAST BEEN SAYING, TO SEEM TO BE A WORSHIPPER OF A MAN [*εἰτα πῶς προσκεκνήκαμεν τῷ Χριστῷ, καὶ αὐτῷ κάμψει πᾶν γόνυ; πῶς δὲ καὶ σέβειν αὐτὸν ὁμολογεῖς; καίτοι δεδιώς, ὡς ἔφη, τὸ ἀνθρωπολάτρης εἶναι δοκεῖν*].

(R.) But he has, as he supposes, a sort of wise answer, besides to all those questions, namely, *that he [the mere Man] is co-named God [with the Word] because he has been conjoined to Him [the Word] who took him [the Man]*.

(S.) How, tell me, was he [the Man] *taken*, or in what way was he *conjoined* [to the Word]? If it was by a real Union, I mean the Substance Union [*τὴν καθ' ὑπόστασιν*] cease to part that which has been united. And I deem it a seasonable thing to say to thee who cuttest apart that which can not be cut apart, *What God*

[the Two Natures] and that we say that one who is properly a [mere]

hath joined together, let no man put asunder [Matt. xix., 6]. But if thou say that the *taking*, that is the *Conjunction* was *external and relative* (σχετικήν), how comes it that thou knowest not that God is in us also and that we are conjoined to God *relatively*, and have been made *partakers of the divine Nature* [II. Peter i., 4]. Indeed the God-inspired David sings, *My soul is joined fast behind thee* [Psalm lxii., 8, Sept]. Shall we also therefore, according to him [Nestorius], be co-called gods with Him who is God by Nature, and *shall every knee bend to us also*? What the God and Father hath enjoined on the Spirits above let the God-inspired Paul come forward and teach. For he saith, *When He bringeth in the First Brought Forth into the inhabited world* (τὴν οἰκουμένην), *He saith, And let all God's angels bow to Him* [Heb. i., 6]. Since therefore thy wise notion [of the relative co-worship of Christ's humanity with God the Word] has not been added in those words [of God the Father], but as He [the Father] hath, on the contrary, commanded that He [God the Son] be worshipped (προσκυνεῖσθαι) surely as one only, and not as one Person [the Nestorian mere Man] together with Another (σὺν ἐτέρῳ) [God the Word]; who then is He who is bowed to by the angels, though the Scriptures of God call Him *the First Brought Forth* [τὸν Πρωτότοκον Heb. i., 6, etc.]? But *we* say that the Word who hath come out of God the Father hath been named *First Brought Forth* because He hath been *made Man*, and *First Brought Forth* (Πρωτότοκον) *among many Brethren* [Rom. viii., 29]; though He is God by Nature and Son and Sole-Born, and is not to be deemed of the same order as the creature as respects His Divinity. One therefore is He who is bowed to by the spirits above [Heb. i., 6, that is] the Word who came out of God the Father, within [or "with"] His own flesh (Εἰς οὖν ἅρα πρὸς τῶν ἄνω πνευμάτων ὁ προσκυνούμενος, ὁ ἐκ Θεοῦ Πατρός Λόγος μετὰ τῆς ἰδίας σαρκός); for then did He [the Father] bring Him [the Logos] forth [or "*cause Him to be brought forth*"] and He [the Word] is deemed *First Brought Forth* as being *the First in all things* (τότε γὰρ τέτοκε, καὶ ὡς πρωτεύων ἐν πᾶσι, νοεῖται πρωτότοκος, Col. i., 18).

(T.) But whereas the God-inspired Scriptures proclaim that there is [but] One Anointed (Χριστὸν) and Son and Lord, this here superfluous fellow [Nestorius] on the contrary, proclaims that there are two, and ADDS A WORSHIPPED MAN TO THE HOLY AND CONSUBSTANTIAL TRINITY, AND IS NOT ASHAMED (καὶ προσκυνούμενον ἄνθρωπον τῇ ἀγίᾳ καὶ ὁμοουσίῳ Τριάδι προστιθεῖς, οὐκ αἰσχύνεται), for he says:

'But this kinsman, according to the flesh, of Israel, he who as to his appearance is [only] a Man, he who as Paul expresses it, was born of the seed of David [Rom. i., 3], *is, by reason of the conjunction, Almighty God.'* Then to those words he [Nestorius] adds:

'Hear Paul proclaiming both. He confesses first the Man; and then he calls that which is seen God, by reason of his conjunction to God, that no man may suspect the Christian of being a worshipper of a Man (καὶ τότε τῇ τοῦ Θεοῦ συναφείᾳ Θεολογεῖ τὸ φαινόμενον ἵνα μηδεὶς ἀνθρωπολάτρην τὸν Χριστιανὸν ὑποπτεύῃ). *Let us guard therefore the conjunction of the Natures without mixing them.*

man is [nevertheless] honored with the appellation of 'the Son', and,

Let us acknowledge the One God. Let us worship the Man who is co-bowed to with Almighty God [the Word] because of the divine conjunction' [of the Two] (σέβωμεν τὸν τῇ Θεῷ συναφείᾳ τῷ παντοκράτορι Θεῷ συμπροσκυνούμενον ἄνθρωπον).

(U.) [To conclude], If then indeed when thou namest a Man, thou acknowledgest that with him also is He who is God Himself by Nature, all will be well, and I will cease. But if thou partest the Natures, not only in respect of knowing, which is the human nature, and which, on the other hand, is the divine, but also on the contrary in such a way as to separate them from their concurrence in unity, thou art confessedly A WORSHIPPER OF A MAN, and we will say to thee, *Thou shalt eat the fruits of thy labors* [Isaiah iii., 10]. And being hard and spurning admonition go alone on the perverted way. But we seeking out the pious and blameless path of the holy Fathers, and being very well instructed in both the Apostolic and Gospel writings, [the Epistles and Gospels?] will honor together with the God and Father and the Holy Ghost, the one Lord Jesus Christ with [but] one bow (μὴ προσκυνήσῃς), though Whom and with Whom to the God and Father, together with the Holy Ghost (σὺν τῷ Ἀγίῳ Πνεύματι) be glory for ever; Amen."

And so ends the *Second Book of St. Cyril's Five Book Contradiction of the Blasphemies of Nestorius*. I have followed P. E. Pusey's Greek in Vol. VI. of his edition of Cyril.

As we see in the long quotation from Cyril last above, he contends that the Nestorian worship of Christ's humanity results in a worshipped Tetrad, that is a Quaternity, that is a Four, instead of a Trinity; that is in the worship of

1. The Father;
2. His consubstantial Word;
3. His consubstantial Spirit; and
4. The merely human Nestorian Christ.

The outcome would be (A), so far as the Three divine Persons are concerned, *the Worship of God* (Θεολατρεία); and, (B), so far as the mere Man is concerned it would be *the worship of a Man* (ἀνθρωπολατρεία), that is *the worship of a creature* (κτισματολατρεία), in direct opposition to Christ's fundamental law of religious service, *Thou shalt bow to the Lord thy God, and Him only shalt thou serve* (Matt. iv., 10).

Whereas the doctrine of Cyril, approved by the Third Council, A. D. 431, is *the Worship of God alone*, that is:

1. The Father;
2. His consubstantial Word; and
3. His consubstantial Spirit, in strict conformity to Christ's command in Matt. iv., 10, as above quoted.

To show St. Cyril's condemnation of *Tetradism*, that is of *Fourism* I quote

again, that we say on the other hand that He Who is properly the three passages only, and refer to others on Man-Worship, for the limits of an already long note forbid me to do more :

(V.) *Passage I., from Section VI., of Book IV., of St. Cyril's Five-Book Contradiction of the Blasphemies of Nestorius.*

Cyril is here contending against the Nestorian heresy that Christ's humanity is to be worshipped in heaven, and is answering their perversion of Matt. xxiv., 30, "*They shall see the Son of Man coming on the clouds of heaven, with great glory;*" and Zech. xii., 10, "*They shall look on Him whom they pierced,*" and their questions anent those texts, namely,

"*Who then is he who was pierced? The side. But does a side belong to a body, or does it belong to Divinity?*" Nestorius evidently believed here, as elsewhere, that St. Cyril was an Apollinarian and denied that Christ has a human body; and he makes Christ out, after the Nestorian wont, to be a mere Man, and hence it necessarily follows, that all worship of Him must be mere Man-Worship. Cyril replies to such blasphemy at some length, and then concludes on that matter as follows:

"He [God the Word] therefore will come, who suffered the death in a human way, but has been raised in a divine way, and has ascended into the heavens; and He sitteth in all state on the thrones of the ineffable Divinity, and co-sitteth with the Father, the Seraphim standing around, in a circle, that is, and the highest powers, not ignorant of the measure of the service due by them [to Him], every authority and power and lordship worshipping Him (προσκυνούσης τε αὐτῷ καὶ ἐξουσίας ἀπάσης δυνάμεώς τε καὶ κυριότητος), for every knee shall bow to Him, and every tongue shall confess that Jesus is Lord to the glory of God the Father [Philip ii., 10, 11]. But He will come, as I have been saying, and will appear not in that state which befits littleness, like ours; but, on the contrary, in the most God-befitting glory, heaven and the spirits above encompassing Him, like a spear-bearing body guard, as their God and King, and standing [in attendance] by the Lord of all. But if, on the contrary, the Word of God the Father is not in flesh, that is, if He has not been made Man, but Christ was a mere God-inspired Man, who had a side of a body, and endured the piercing, how comes it that he is seen in the thrones of the highest Divinity, and exhibited to us as a *new God* [πρόσφατος Θεός, Psalm lxxx., 9, Sept.], as a sort of Fourth God [or "a sort of Fourth Person"] after the Holy Trinity? HAST THOU NOT SHUDDERED [at the thought of worshipping] A COMMON MAN, WHEN THOU CONTRIVEDST THE WORSHIP TO THAT CREATURE? ARE WE THEN HELD FAST IN THE ANCIENT SNARES [of creature-worship]? HAS THE HOLY MULTITUDE OF THE SPIRITS ABOVE BEEN DECEIVED WITH US, AND HAS IT GIVEN DRUNKARDS' INSULTS TO GOD? [The reference is to Heb. i., 6, where we read, "*And again when He [the Father] bringeth in the First Brought Forth into the inhabited world He saith, And let all the angels of God bow to Him,*" which the Nestorians so outrageously perverted as to insult God by making Him command the sin of worshipping a creature, their mere human

Word come out of God has both the name and the reality of Sonship

Christ; whereas Cyril and the Orthodox held that the worship there done was to God the Word alone, in strict accordance with Christ's command in Matt. iv., 10. The reference is also to the worship commanded in Philip. ii., 9, 10, 11, to be done to the Son, and the name above every name, that is God's name there given Him, which is a part of worship, and to give it to a creature is to worship him. The Nestorians held that both referred to Christ's humanity and therefore authorized creature-worship; whereas Cyril in consonance with Matt. iv., 10, limits the worship there to God the Word.] SINCE WE HAVE BEEN RANSOMED FROM THE ANCIENT DECEIT [the sin of worshipping creatures, the sin of the heathen], AND HAVE REFUSED AS A BLASPHEMOUS THING TO WORSHIP THE CREATURE, WHY DOST THOU WHELM US AGAIN IN THE ANCIENT SINS AND MAKE US WORSHIPPERS OF A MAN? [that is of a mere human Christ]. For we know and have believed that the Word who came out of God the Father came in a taking of flesh and blood. But forasmuch as He has remained God, He has kept through all the dignity of the pre-eminence over all which is inherent in Him, albeit He is in flesh as we are. But being God even now no less than of old, although He has been made Man, He has heaven as His worshipper and the earth as His adorer [λάτρην ἔχει τὸν οὐρανὸν καὶ προσκυνοῦσαν τὴν γῆν], for it is written "*The earth is full of Thy praise; Thy excellency, O Lord, has covered the heavens.*"

I here append the Greek for the above translation from "But if on the contrary" to "worshippers of a Man" inclusive. It is found on page 204, volume vi., of P. E. Pusey's edition of the Greek of Cyril's works:

Εἴπερ οὖν ἐστὶν οὐκ ἐν σαρκὶ μᾶλλον ἢ γον ἀνθρώπος γεγωνὸς ὁ τοῦ Θεοῦ Πατὴρ Λόγος, ἀνθρώπος δὲ θεοφόρος πλεονὰν ἔχων σώματος καὶ ὑπομείνας τὴν διακέντησιν, πῶς ἐν θρόνοις ὁρᾶται, τῆς ἀνωτάτω θεότητος τέταρτος ὡσπερ τις ἡμῖν μετὰ τὴν ἁγίαν Τριάδα πρόσφατος Θεὸς ἀναδειγμένος; οὐ καταπέφρικας κοινὸν ἀνθρώπων, τῇ κτίσει τὸ σέβας ἐπινοῶν; ἄρα τοῖς ἀρχαίοις ἐνισχήμεθα βρόχοις; ἄρα πεπαρῶνκεν εἰς Θεὸν, καὶ πεπλάνηται μεθ' ἡμῶν ἡ ἁγία τῶν ἀνω πνευμάτων πληθύς; εἰ τῆς ἀρχαίας ἀπάτης ἐκλελυτρώμεθα, τὸ τῇ κτίσει λατρεῖν ὡς δυσσεβεῖς παραιτούμενοι, τί πάλιν ἡμᾶς τοῖς ἀρχαίοις ἐγκλήμασιν ἐνείεις ἀποφαίνεις ἀνθρωπολάτρης.

(W.) Passage 2, against Tetradism. It is "*from the First Book of Cyril of holy Memory entitled Christ is One, against Theodore*" [of Mopsuestia], as the Latin of the title has it on page 523, of Vol. III. of P. E. Pusey's edition of *Cyrrilli in D. Joannis Evangelium*. It is given there in a Latin translation; I translate that Latin:

"For there are, there are [persons] who deny their Redeemer and Lord, and assert that He who in the last times of the world endured for our sakes birth in flesh out of a woman, is not indeed the real Son of God the Father, but, on the contrary, that A RECENT AND LATE GOD HAS APPEARED TO THE WORLD, and that he has the glory of a Sonship which has been acquired from without as ours also has, and that he glories in certain adulterous quasi honors, so that it is now the worship of a Man and nothing else, and a certain Man is adored with the

by His very Nature (185). The One Lord Jesus Anointed must not

Holy Trinity, as well by us as by the holy angels [the reference in *angels* being to Heb. i., 6, *And when He [the Father] bringeth the First Brought Forth into the inhabited world He saith, And let all God's angels bow to Him*; which Nestorins and his partisans perverted into a command to worship Christ's humanity, whereas, as St. Cyril rightly teaches, in accordance with Matt. iv., 10, it is a command to worship God the Word, not a creature]. Some persons who are very proud and wise in their great knowledge of the Scriptures of God, have inserted those heresies into their writings, and so, as the Lord of all says by one of the holy prophets, *They have set a trap to corrupt men* [Jerem. v., 26]. For what else than a snare and a stumbling block is a tongue which utters things which are perverse and abhorrent to the Holy Scriptures, and which shamelessly oppose the tradition of the Holy Apostles and Evangelists? We must therefore repudiate those men who are guilty of such wicked crimes, whether they are among the living or not; for it is necessary to withdraw from that which is injurious, and not to have regard to any one's person, but to what pleases God."

The Latin for the above is in P. E. Pusey as above. The reference to those who are "*among the living*" is to Nestorius and his partisans then living; the reference to those *not* living is to Diodore of Tarsus and Theodore of Mopsuestia, who had taught in their writings Nestorius and his the errors which wrecked them. But the Nestorians then as now greatly esteemed those founders of Nestorianism and would not part from 'hem, notwithstanding the wise and needed warnings of Cyril. For they had died in the outer pale of the Church and had by Cyril's time acquired much authority in Syria.

I quote a part of the Latin of the above: "*Ex primo Libro sanctæ memorie Cyrilli de eo quod Unus est Christus, contra Theodorum*:"

Sunt enim, sunt qui Redemptorem et Dominum suum negant, et Filium quidem verum Dei Patris non dicunt eum esse, qui in ultimis seculi temporibus ex muliere secundum carnem nativitatem propter nos sustinuit; apparuisse autem magis orbi terrarum Deum recentem et posterum, filiationis gloriam extrinsecus acquisitam habentem sicut et nos, et quasi habentem adulterinis gloriantem honoribus, ut jam anthropolatria et nihil aliud esset, et adoretur homo aliquis cum sancta Trinitate tam a nobis, quam a sanctis angelis. Haec quidam valde superbi, et magna sapientes in divinarum Scripturarum scientia, suis scriptis inseruerunt, et sicut dicit omnium Dominus per unum sanctorum Prophetarum, '*Laqueum statuit ad corrumpehdos homines.*' Quid enim aliud sit, quam *laqueus* et scandalum, lingua loquens distorta et sacris literis abhorrentia, et traditioni sanctorum Apostolorum et Evangelistarum impudenter resistentia. Recusandum igitur eos, qui tam malis culpis obnoxii sunt, sive in vivis sunt, sive non. Ab illo enim quod nocet, recedere, necessarium est, et non ad personam respicere, sed ad quod Dei placet.

(X.) *Passage III. on Tetradism.* It is from *Cyril Against Diodore of Tarsus*, a Founder of Nestorianism. It is found in a Latin translation on page

therefore be divided into two Sons. Moreover, if it were so done, it

309 of Volume III. of P. E. Pusey's edition of the Greek of *Cyril on the Gospel according to John*. Its end is mistranslated by Pusey, on page 335 of his translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*. I therefore translate it here. It is as follows :

"Thou darest also to clothe in the Master's forms him, whom thou sayest to be a Man from Mary, and who at first was not at all different from us nor superior to us, but afterwards by much effort merited the name and the divine glory of the Son, that is after he had come out of the womb. Therefore, ACCORDING TO THY OPINION, there are two Sons, AND CHRIST IS A NEW GOD who was endowed with supernatural honor from God somewhat more than the rest of the creatures; so that He [God the Word] is co-adored with a mere Man; even that Man who in the course of time, and only towards the end [of his earthly career] got possession of glory and WAS MADE A COMPLEMENT OF THE TRINITY AND IN NATURE EQUAL TO IT."

Against the Nestorian worship of Christ's humanity, Cyril's utterances are many. His holy soul, zealous for the truth that God alone is to be worshipped Matt. iv., 10], and jealous for Jehovah, like Elijah and Athanasius before him, could not but speak out against the Nestorian heresy of Man-Worship (*ἀνθρωπολατρεία*). I can refer here only to some of his utterances in P. E. Pusey's English translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*. They are as follows, pages 39, 46, 47, 48, 54, 55, 57, 58, 59, 60, 61, 64, 65, 67, 68, 69, 70 to 80 inclusive; most of pages 70 to 80 is given in my translation above; 82, 83, 84, 85, 86, 90, 97, 119, 120, 162, 168, 169, 175, 176, 197, 199, 208, 212, 213, 229, 230, 231, 232, 255, 256-257, 259, 260, 273, 310, 264, 266-320, 326, 332, 335, 345, 353, 354, 355, 358, 362.

These utterances are in that volume. But there are others in other works of St. Cyril. See the indexes to them under proper terms.

St. Cyril of Alexandria, in Section 35 of his *Scholia on the Incarnation*, makes the fact that worship is done to Christ a proof of His Divinity, (pages 224, 229 of P. E. Pusey's translation). In other words, he shows that he held that every act of religious service is prerogative to Almighty God. In that respect he follows the doctrine of Christ in Matt. iv., 10, (which he quotes in place after place as forbidding the Nestorian worship of Christ's humanity) and of Christ's champion against Arianism, St. Athanasius, Cyril's predecessor in the see of Alexandria and his teacher, and the doctrine of Epiphanius and the Decisions of the VI. Councils: see Volume I. of *Nicaea* in this series, pages 217-256.

We have seen under (A) above, that St. Cyril teaches that "*To be bowed to befits and is due to the Divine and ineffable Nature alone.*"

That is his uniform and noble teaching as against the Nestorian worship of Christ's humanity.

(X.) Three texts are urged especially by him again and again as the basis for that doctrine. I mention them here with a quotation from him under each:

would in no respect serve as an aid to the right doctrine of the faith,

(I.) Psalm lxxx., 9, Septuagint; (Psalm lxxxi., 9, of our Common English Version:) "*There shall be no new God in thee, and thou shalt not bow to a foreign god.*"

We have an instance of the use of that text against the Nestorian worship of Christ's humanity in this note under Q above, on page 88. See it there in full. See others on pages 259 and 273.

(Y.) (2.) Isaiah xlii., 8, "*I am the Lord; that is my name; I will not give my glory to another, nor my praises to graven images.*"

In Section 1, Book 2 of his *Five Book Contradiction of the Blasphemies of Nestorius*, Cyril refers to Nestorius' Man Worship as opposing that Law of God. For he writes as follows in refutation of the Nestorian error that Christ's humanity has been elevated to the rank and name of God with the Word:

"And tell me this too, for I will ask it as a matter of necessity, what good did the rank [of equality with God the Word] do to the [mere] Man who, as thou thyself hast been saying, was born out of a woman and conjoined to God the Word? Did it make him equal in glory and pre-eminence [to God the Word] and did it make him to be as great as He himself [the Word] should be believed to be? How then will He [God] not speak falsely when He says, *My glory will I not give to another* [Isaiah xlii., 8]? And the inspired Psalmist also [if that be true] has spoken nonsensically and falsely to us when he says somewhere as follows: '*Who among the clouds shall be made equal unto the Lord? Or Who among the sons of God shall be made like to the Lord?*' [Psalm lxxxix., 6]."

Then St. Cyril goes on to show that no creature can share the honor and glory and worship of God even relatively (*σχεσει*) according to the Nestorian error of Christ's humanity being relatively honored and worshipped by what they called its conjunction to God the Word. See the context on pages 46 and 47 of P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*.

Cyril again uses Isaiah xlii., 8, against the Nestorian Worship of Christ's humanity, in his work entitled *Christ is One*. The place is on pages 262, 263 of P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*.

(Z.) (3.) St. Cyril argues that Christ's own words in Matt. iv., 10, "*Thou shalt bow to the Lord thy God, and him only shalt thou serve,*" forbid the Nestorian worship of Christ's humanity. For in his *Scholia on the Inman of the Sole-Born*, Section 25, he writes: "If Christ is the end of the Law and the prophets, but is a [mere] God-inspired Man, would it not be permitted us to say that the end of the prophetic preachings has brought THE CRIME OF WORSHIPING A MAN UPON US?"

"Moreover the Law was indeed proclaiming, *Thou shalt bow to the Lord thy God, and Him only shalt thou serve* [Matt. iv., 10]. By which teaching it led

even though some may evilly allege a Union of [Two] Persons (186).

us unto Christ as to a knowledge more excellent than they had who were in the shadow. Shall we therefore spurning the worship of God [alone], worship a Man who has God indwelling Him [by the *influences* merely of His Spirit]? For where were it more preferable that God should be understood to be? in heaven, or in a man? in the Seraphim, or in an earthly body."

In another passage in his *Christ is One*, St. Cyril shows that the Orthodox doctrine that in Christ we worship God the Word and not a mere human Nestorian Christ, results as follows :

"For I hold that so thinking and so believing we shall rid heaven and earth from the accusation of worshipping a Man. For it is written, *Thou shalt bow to the Lord thy God, and Him only shalt thou serve.*"

See the Greek on page 413 of Vol. VII., Part I., of St. Cyril's Works by P. E. Pusey. See the English of the context on page 310 of his translation of *S. Cyril on the Incarnation Against Nestorius*.

Indeed the whole drift of Cyril in his entire works on the Nestorian controversy is to show that all Scripture is against the Nestorian worship of Christ's humanity, and, of course, *a fortiori*, against all worship of any lesser creature than it.

(A A.) As Nestorius made Christ to be a mere Man, and as he admitted that to worship a creature *for its own sake* is wrong, he therefore worshipped Christ's humanity, as is shown by St. Cyril above, *relatively* to God the Word. *Relative Worship* is utter and plain paganism, its most common argument for the defence of its image worship and its worship of relics, altars, etc. Alas! some of those forms of Nestorian idolatry or creature-service exist among a few ill-read and heretical Anglicans, who, alas! are not deposed for it, but suffered to remain in that Communion to corrupt and ruin simple souls. What can their unfaithful Bishops look for but eternal damnation? How unlike Athanasius and Cyril is their traitorism to their bounden and vowed duty! As to the relative indwelling mentioned in (S) above, page 89, I would add that :

St. Cyril teaches that the Trinity dwells in us relatively by the Spirit (*Oxford translation of Cyril of Alexandria on the Incarnation Against Nestorius*, page 282). Compare pages 79, 160, 215. Cyril denounces the Nestorian relative worship of Christ's humanity in *id.*, pages 255, 258, 259, 260, 74, 79, 276, and 305 to 310.

Any one who desires proof that Nestorius denies the real indwelling of God the Word's Substance in the Man born of Mary, and makes Him to indwell him *relatively* only, that is by the *influences*, not the *Eternal Substance* of His Holy Spirit, can find it on pages 39, 155, 229, 230, 231, 234, 235, 236, 255 of P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*. See also in the *Index of Greek Words* in Pusey's translation under *σχέσει* and *σχετικῇν*, for example, pages 14, 35, 41, 67, 105, and 305; and under proper words in the indexes to St. Cyril. Pusey should in all those places have rendered *σχέσις* by *relation*, *σχετική* by *relative*, and *σχετικῶς* by *relatively*.

For the Scripture hath said, not that the Word united a man's per-

Nestorius makes Christ a mere inspired Man, pages 128 and 140 (see the Greek); 153, 157 (Greek).

(BB.) We shall find Cyril further on in the above Epistle, and in his long Epistle which has the XII. Chapters, condemning the worship of Christ's humanity *together with* (σύν) His Divinity, and teaching us to worship God the Word *with* (μετά) His humanity, that is as *within* His humanity, but not to worship His humanity together with the Word, as the Nestorians did.

These are vastly important documents because they have been approved by the Third Ecumenical Council and the Three after it.

(CC.) Besides we shall find the Fifth Ecumenical Council in its Anathema IX., cursing those who bow to both Natures of Christ and limiting worship of Him to His Divinity μετά, that is *with* or *within* His flesh. Similarly they speak in another part of their Definition. And the Ecumenical Synods from the Third to the Sixth inclusive followed Cyril on such themes; for he was the greatest teacher, under God, on them. As Cyril of Alexandria again and again in all his writings on our topic teaches that we must worship God the Word "*with*" His flesh (μετά σαρκός), but forbids to worship His flesh "*together with*" (σύν) His Divinity, we hence find the Orientals who sympathized with Nestorius objecting by their spokesman, Andrew of Samosata, to his condemnation in his Anathema VIII. of their Man-Worship, and saying in reply:

"We do not assert the expresssion '*co-bow*' and '*co-glorify*' (τὸ συμπροσκυνεῖσθαι καὶ συνδοξάζεσθαι) as of two Persons or Hypostases or Sons, as though one [sort of] bowing [that is, "*one sort of worship*"] were to be done in one way to His flesh, and another [sort of] bowing [that is, of "*worship*"] in another way to God the Word; but, on the contrary, we offer but one [sort of] bowing [that is, of "*worship*"] and the rest of the acts of worship as to One Son, and we use the expression "*together with*" (σύν) * * *

Then, after quoting Cyril in a wrong sense as though he contradicted himself, his opponent adds;

"In addition to the foregoing we say that he has very unlearnedly and very unskilfully censured those who wish to bow to the one and the same Son together with his flesh ἐπέσκηψε τοῖς σὺν τῇ σαρκὶ προσκυνεῖν τῷ ἐνὶ καὶ τῷ αὐτῷ Υἱῷ βουλομένοις), as though the [preposition] μετά [*with*] were some thing other than the [preposition] σύν [*together with*]; which very assertion he himself has made, as has been said before, by his saying that He [God the Word] must be bowed to *with* flesh and by forbidding His flesh to be co-bowed to with His Divinity (λεγων αὐτὸν μετὰ σαρκὸς δεῖν προσκυνεῖσθαι, ἀπαγορεύων δὲ συμπροσκυνεῖσθαι τῇ Θεότητι τῇν σάρκα.)." The Greek of Pusey's text has what means "*scientifically*" instead of "*unlearnedly and unskilfully*" which is the reading of the old fifth century Latin translation, which some will think the context proves to be the only right sense here. Yet commonly or often in Greek σύν with the dative means the same as μετά with the genitive. But it is clear that Cyril in the above passage, and commonly, uses them in different senses, and that he rejects the σύν with

son to Himself, but that He "*was made flesh*" (187). But "*The*

the dative as favoring the Nestorian worship of Christ's humanity, and approves the use of *μετά* with the genitive in the sense of worshipping not the humanity of Christ *together with* the Word, but God the Word *with* it, in the sense of *within* it as in a temple, as his teacher Athanasius sets forth in a passage below.

In some quotations below on worship to Christ's humanity we shall find a prominent Nestorian understanding Cyril of Alexandria to teach that Christ's humanity is not worshipable at all, and opposing him for so teaching.

Before dismissing the matter of Cyril's testimony as to the worship of Christ's humanity, I should add that he always professed to follow St. Athanasius as his teacher.

It will be apposite here then to quote on the worship of Christ's humanity Athanasius' Epistle to Adelphius, which we may be well assured Cyril followed. St. Athanasius wrote it against a new sect of Arian heretics who denied the Incarnation and so would not worship their created God the Word as *within* his humanity but outside of it, and who charged the Orthodox with worshipping it with the Word.

Athanasius replies in Section 3 and after of that document as follows:

"WE DO NOT WORSHIP A CREATURE. GOD FORBID! FOR SUCH AN ERROR as that belongs to THE HEATHEN AND TO THE ARIANS. BUT WE BOW TO THE LORD OF THE CREATION WHO HAS PUT ON FLESH, THAT IS TO THE WORD OF GOD. [Οὐ κτίσμα προσκυνούμεν· μὴ γένοιτο. Ἐθνικὸν γὰρ καὶ Ἀρειανῶν ἡ τοιαύτη πλάνη· ἀλλὰ τὸν Κύριον τῆς κτίσεως σαρκωθέντα τὸν τοῦ Θεοῦ Λόγον προσκυνούμεν, Migne's *Patrologia Graeca*, tome 26, col. 1073, Athanasius' *Epistle to Bishop Adelphius*]. And even that flesh in itself is a part of the creatures [that is, is one created thing among other created things, and so is not to be worshipped], though it has been made a body of God. And [so] we neither separate that body [from the Word] and put it by itself and bow to it on account of the Word; nor [on the other hand] do we when we wish to bow to the Word remove Him from His flesh; but knowing, as we have said before, the expression, '*The Word was made flesh*' [John i., 14], we acknowledge that same Word, even while He is in flesh, to be God. For who is so senseless as to say to the Lord, *Depart from the body in order that I may bow to thee?* Or who is so impious as, on account of His body, to say with the senseless Jews, to Him [that is to God the Word], *Why dost thou, being a Man, make thyself God* [John x., 33]?"

"But not such was the case with the leper. For he was bowing to the God who was in a body, and kept acknowledging that He was God by saying, '*Lord, if thou wilt, thou canst make me clean*' [Matt. viii., 2; Mark i., 40; Luke v., 12; προσεκύνει γὰρ τὸν Θεὸν ἐν σώματι ὄντα, καὶ ἐγίνωσκεν ὅτι Θεὸς ἦν, λέγων, Κύριε, etc.] And he neither deemed the Word of God a creature because of the flesh [which He had put on]; nor, because the Word is the Maker of all the creation was he despising the flesh with which He [that is the Word] was clothed; but *he was bowing to the Creator of the Universe as in a created temple*, and he was made clean." [Then after citing other texts to prove that God the Word was in a human

Word was made flesh " (188) means nothing other than that, like us,

body and operated in it, Athanasius adds]: "And these things occurred, and no one doubted, as the Arians dare to do now, whether the Word Who has put on flesh is to be believed in and obeyed, but even when they saw the Man, they recognized Him [that is God the Word] as being their Maker; and when they heard His human voice, they were not on that account saying that the Word is a creature; but on the contrary they were even trembling and were knowing nothing less than that He [God the Word] was uttering His voice out of a holy temple [that is out of the temple of his body. Compare John ii., 19, 21]. Why therefore do not the impious men fear, forasmuch as *they have not liked to retain God in their knowledge, that they may be delivered over to a reprobate mind, to do those things which are not becoming* [Rom. i., 28]. FOR THE CREATURE DOES NOT WORSHIP A CREATURE, NOR on the other hand, WAS THE CREATURE DECLINING TO WORSHIP ITS LORD because of the flesh [which He wore], but it saw its own Maker in the body; and *in the name* [or "*at the name*"] of *Jesus Anointed every knee was bending, and will bend of things in heaven, and things on earth, and things under the earth, and every tongue shall confess*; though it may not seem well to the Arians, *that Jesus Anointed is Lord to the glory of God the Father* [Philip ii., 10, 11]. For His flesh did not bring dishonor on the Word. God forbid! but on the contrary it has received honor from Him [that is from God the Word]; nor because the Son who existed *in the form of God took upon Him the form of a servant* [Philip ii., 7], *did He* [the Word] *therefore suffer any loss of His Divinity*, but on the contrary He Himself [God the Word] became the Liberator of all flesh and of every creature."

Then after showing that the heretics against whom he is writing denied the Incarnation of God the Word, Athanasius shows that they must also deny the salvation brought by His Inman, and adds:

"Do not those therefore who despise that flesh which was taken on by the Word for the purpose of liberating all men, and of raising all from the dead, and of redeeming them from sin, or those who because of that flesh bring an accusation against the Son of God of being a thing made or a creature, seem to be destitute of gratitude? For they all but cry out to God saying, *Do not send in flesh thy Sole Born Son. Do not let him take flesh out of a Virgin lest He redeem us from death and sin.* * * * These expressions of theirs are uttered with devilish audacity, through which audacity they contrive evil for themselves. *For those who are not willing to bow to the Word made flesh are ungrateful*; and those who separate the Word from the flesh do not hold that one redemption has been made for sin, nor that one freeing from death has been accomplished.

But where at all will the impious men find any reason for daring to say, also in regard to the flesh itself which the Saviour took, WE DO NOT BOW TO THE LORD WITHIN THE FLESH, BUT WE SEPARATE THE BODY AND SERVE HIM [God the Word] *ALONE* [Ποῦ δὲ ὁὕτως οἱ ἀσεβεῖς καὶ καθ' ἑαυτὴν ἐνρήσουσι τὴν σάρκα, ἣν ἔλαβεν

He took part of flesh and blood (189), and made a body like ours,

ὁ Σωτῆρ, ἵνα καὶ τολμῶσι λέγειν. Οὐ προσκυνοῦμεν ἡμεῖς τὸν Κόριον μετὰ τῆς σαρκός· ἀλλὰ διατροῦμεν τὸ σῶμα, καὶ μόνῳ τούτῳ λατρεύομεν]. * * * And finally since the flesh is indivisible from the Word, why is it not a necessity that they lay aside the error [of asserting that it is] and then worship the Father in the name of our Lord Jesus Anointed; or if they will not bow to nor serve the Word who is in flesh, that they be cast out from every side, and no longer be numbered with Christians, but either with pagans or with the Jews."

Then after condemning their heretical renunciation of the doctrine of the Inflesh of the Word as a renunciation of Christianity, he comes to rebuke them again for making out Christians to be worshippers of a Man, for he writes:

"And let them know that though we bow to the Lord in flesh, nevertheless WE DO NOT BOW TO A CREATED THING, BUT TO THE CREATOR WHO PUT ON THE CREATED BODY, AS WE HAVE SAID BEFORE.

"*Section 7.* And we were wishing that thy Piety had asked them this [question, namely], When Israel were commanded to go up to Jerusalem to worship in the temple of the Lord, where was the ark, and above it the Cherubim of glory overshadowing the mercy seat, were they doing well or to the contrary? If they were doing wrongly why were the neglecters of that law [to go up to Jerusalem to worship in the temple] subjected to punishment? For it is written, *Whosoever despiseth [that law] and goeth not up shall be utterly destroyed from among the people* [Deut. xvi., 16]. But if they were doing well [in going up to Jerusalem to worship in the temple], and were in that thing well pleasing to God, why do not the foul Arians, the most abominable even of all heretics, deserve to have been destroyed many times, because while they approve the former people [of God] for the honor [manifested by them] for the temple, *they are nevertheless unwilling to bow to the Lord [who is] in flesh as in a temple.* And yet the old temple was constructed of [mere] stones and gold, as a shadow [Heb. viii., 5 and x., 1]; but since the Truth [John xiv., 6] has come, the type [Heb. viii., 5] as a consequence [of that coming] has ceased, and in accordance with the Lord's utterance, *not one stone in it has remained on a stone, which has not been thrown down* [Matt. xxiv., 2]. And when they saw the temple of stones they neither thought that the Lord who spoke in that temple was a creature, nor [on the other hand] did they despise the temple and go away afar off and worship; but entered into it and worshipped, according to the Law, the God who gave oracles from the temple. And since that was so done, why is not the body of the Lord truly all-holy and all-sacred, forasmuch as the glad tidings in regard to it were proclaimed by the archangel Gabriel, and forasmuch as it was formed by the Holy Spirit [Luke i., 26, 34, 35], and was made a garment of the Word; [though] IT IS NOT TO BE WORSHIPPED [οὐ προσκυνητόν]?"

I have followed here the reading of the manuscripts, which, as we learn from a note in Migne's edition here, is not, on one or two all-important points, that of the editors. I hope to publish a version of this Epistle to Adelphius, now done, which gives the Greek readings of this place. It has, I think, like

His own (190), and came forth a man out of a woman, not having

so many other passages which did not please Monophysite or other creature-serving copyists or editors, been lacerated by them in different ways.

I would only add that the internal evidence makes for the lection that Christ's human body "*is not to be worshipped*," because as above in Section 3, of this document, Athanasius says, "*We do not worship a creature. God forbid!* [Οὐ κτίσμα προσκυνούμεν. Μὴ γένοιτο]. *For such an error belongs to the pagans and the Arians; but we worship the Lord of the creation [that is] the Word of God who has put on flesh.*" See the passage in full above. Indeed the whole drift of the above Epistle is against every form of creature-worship, without any exception. And therefore to make Athanasius deny worship to the Arian God the Word, as he really does, because He was a creature; and nevertheless to teach the Arians, whom he is addressing, to worship a lesser creature, on their hypothesis, that is His mere created humanity, would be a self-evident absurdity on its very face, and one which would have brought a crushing retort from them for its manifest inconsistency.

In this Letter, below, St. Athanasius adds:

"Wherefore let them not lie against the Scriptures of God, nor cause the simple ones among the brethren to stumble; but, if indeed they are willing, let them even change their minds, and NO LONGER SERVE THE CREATURE CONTRARY TO THE GOD WHO CREATED ALL THINGS. But if they wish to persist in THEIR IMPIETIES, let them alone be filled with those impieties and let them gnash their teeth like their father the Devil, because the faith of the Universal Church acknowledges the Word of God [to be the] Creator and Maker of all things, and we know that '*In the beginning indeed was the Word, and the Word was with God* [John i., 1]; and WE BOW TO HIM *Who has also become man for our salvation, not as to an Equal in an equal* [now that He is] *in the body* [that is, Athanasius does not assert that the Word's body is equal to his Divinity], *but as to a Master who took on Him the form of the servant and was the Maker and Creator in a Creature, in order that in it* [that is, in the creature, that is, in the humanity put on by THE WORD], *having liberated all things, He might lead the world to the Father, and might bring all things to peace, those in the heavens and those on the earth* [Coloss. i., 20]. *For we thus acknowledge His Paternal* [or "*His Father's*"] *Divinity* [that is, in Him, the Word of the Father], *and we bow to His* [that is the Word's] *Presence in flesh* [or "to His," that is, the Word's "incarnate Presence"] *even though the Arian maniacs split themselves.*"

If at this point some one object to us that however much St. Cyril of Alexandria may oppose the Nestorian relative worship of Christ's humanity, he is inconsistent, for his *X. Books Against Julian the Apostate* show that he himself was guilty of the sin of *relatively* worshipping mere things much lower than Christ's perfect humanity, I reply that as I show in a special Dissertation on that work which I hope to publish if means be given me, it is not his at all, but what is left of the tedious and voluminous work of Philip of Sida, of which

cast away his being as God, and His [former] birth out of God the

Photius of the ninth century speaks in so condemnatory a tone in his *Bibliotheca*. Inasmuch as Philip was but little known, and St. Cyril was, and was famous, some unscrupulous dealer in manuscripts, in order to enhance its monetary value, and so to line his own pockets with money, probably erased Philip's name and put St. Cyril's in its place. That, alas! was done so often in the case of hundreds of writings which were in a similar manner falsely fathered on different Orthodox men, that men often quote to this very hour such spurious productions as really theirs. The Benedictine editors and some others have done somewhat to separate the wheat from the chaff by putting some works attributed to a Father in the class of *Genuine* writings, others in the class of *Doubtful*, and others in the class of *Spurious*, but many productions are still classed as *Genuine*, which are really *Spurious*. Oh! for a good, critical edition of Cyril, and of Athanasius, and of every other old Christian writer! During the middle ages and even in our own day thousands and millions have died in deplorable and soul-damning idolatry or other sins because they relied upon some bastard work or works or quotations as genuine. Indeed, the systems of theology put forth by the Schoolmen which governed the minds of hundreds of millions were admixtures of spurious passages with those which were genuine. And the spurious so modified the genuine that often the force of the truth was blurred and weakened, and the force of the lie was made all powerful.

Another remark should be here made, and that is that Cyril was perfectly sound on the Two Natures to which he refers above as still existing, and therefore to charge him with Monophysitism is outrageously unjust. Indeed, he wrote against the *Synusiasts*, that is, *Co-Substancers*, who were the precursors of the Monophysites. Indeed they were Monophysites, that is, One Natureites. And he received the expression *Two Natures* used by John of Antioch and embodied it in his Epistle to him which was approved by the Fourth Ecumenical Council. And in other documents Cyril accepted the expression. See *J. H. Newman's Tracts Theological and Ecclesiastical*, pages 311, 322. On page 311 he writes :

"Nor must it be forgotten that Cyril himself accepted the Two φύσεις [that is, the Two Natures. Chrystal]; *vid.* some instances at the end of Theod. *Eran.* ii. *Vid.* also C. *Nest.* iii., p. 70, *d. e.*, and his Answers to the Orientals and Theodoret."

One thing more: What did St. Cyril of Alexandria mean by his profession of worshipping God the Word, "*within* [or '*with*'] His *flesh*," (μετὰ τῆς σαρκὸς αὐτοῦ)? Did he mean that he worshipped the flesh *together with* the Word, thus worshipping both Natures at the same time; or did he mean that he worshipped God the Word *with* His own body, in the sense of worshipping God the Word *within* it as in a temple as Athanasius as above does in his *Epistle to Adelphius*? See pages 98, 99, 100

In answer to those questions I would state that my limits in a note are too confined to permit the full discussion of the *dogmas* involved. I must therefore

Father, but He has remained, even since His taking of flesh, exactly

confine myself to the mere matter of the *historical fact*. I reply then that there are two views which I will here give, as 1 and 2:

I. One holding the *First* view would say as follows:

From all that I have seen of his genuine writings I judge that in Christ St. Cyril worshipped God the Word alone; and that his position against the opposite heresies of the Co-Substancers and the Nestorians was as follows:

(I.) He held to the worship of God the Word alone in Christ; and refused to worship His humanity or any part thereof, either relatively or absolutely, on the ground that it is *Man-Worship*, that is, *the Worship of a Man* (ἀνθρωπολατρεία, to use his own word for it) that is, *Creature-Worship*, that is, *the Worship of a Creature*; contrary as he so often affirms to his favorite three texts:

(A.) The Septuagint Greek Version of Psalm lxxx., 9, the common Version of the Old Testament in use among the Greeks of his day and now; it reads:

"*There shall be no new god in thee; neither shalt thou worship* (προσκυνήσεις) *a strange god.*"

(B.) Isaiah xlii., 8. "*I am the Lord God: that is my name: my glory will I not give to another, neither my praises to graven images.*"

And (C.) Christ's own unalterable law in Matt. iv., 10, "*Thou shalt bow to the Lord thy God, and Him only shalt thou serve.*"

He opposes in the strongest terms in the quotations from him above and in the references to him there the Nestorian worship of Christ's humanity as Man-Worship, as a crime, and as a return to creature-worship, that is, to paganism. He nowhere in any of his genuine writings professes to worship His humanity; and his whole drift is to denounce so doing by the Co-Substancers and by the Nestorians as an error and a most perilous sin. And, as we shall see, they represented the only two possible ways in which Christ's humanity can be worshipped, that is, *absolutely* as transubstantiated into God as the Co-substancers held; or *relatively* to God the Word, as the Nestorians held.

Let us examine those two heresies as to the way in which they worshipped Christ's humanity:

(2.) We begin with the Apollinarians who developed their heresy in the last half of the fourth century. On certain details in regard to them there has been some doubt, and some different statements. Blunt in his *Dictionary of Saints* has an article on them which contains some truth and some thing inexact.

John Henry Newman has an essay on "*The Heresy of Apollinaris, from Notes dated August 22, 1835,*" and therefore years before he left the English Church for Rome. It is in his *Essays, Theological and Ecclesiastical*, page 255 and after. The Notes are brief but valuable, because of the citations of old writers in them. I will make some use of them here. To begin:

what He was before (191). This, the doctrine of the exact faith,

The Apollinarian heretics were divided into two parties, the Valentinians, the more moderate sect; and the Timotheans, the more radical. Newman, on page 277, of his *Traſts Theological and Ecclesiastical*, says of them:

"(4.) Both parties taught that our Lord's body was originally consubstantial with ours, and that it was made divine. But it was debated between them, whether by being made divine, it was changed merely in properties, or was changed into the divine substance.

"Valentinus says: 'He [the Son] is consubstantial with us as regards His flesh. The union honored the [human] nature; it did not make the body consubstantial with God' [Leontius], page 703, C. (Nobis consubstantialis est secundum carnem; unio honoravit naturam, non fecit corpus consubstantiale Deo).

"Timothy says: 'The Nature of the Son was consubstantial with us as regards flesh indeed, but by the union it is divine [Leontius], page 704, B,' [Natura quidem consubstantialem nobis esse carnem, unione vero esse divinam.

"(5.) Valentinus, of the moderate party, maintained that its properties alone were affected by the presence of the Divine Word, not its substance.

"He writes his *Apologia 'Against Those who say that we say that the body is consubstantial with God,'* Leontius, page 701, B. [Contra eos qui dicunt dicere nos esse corpus consubstantiale Deo.]. 'The flesh is worshipped together with the Word of God,' page 702, C. D., [Cum Verbo Dei simul adoratur caro]. 'By the Union He is held to be God, not by nature,' *ibid.*, [Unione Deus habetur, non natura]. 'It [that is, flesh] continues to exist in the Union,' *ibid.*, [In unione esse perseverat]. His formula was 'Union is not Consubstantiality,' page 703, A. [Unionon est homoïsion]."

The Apollinarians, therefore, of the moderate or Valentinian School, worshipped Christ's flesh *relatively*. For Valentinus himself in his *Apology* writes on Christ's flesh what proves him to have been a Man-Worshipper, that is, a creature-worshipper of that kind, namely:

"The flesh is adored together with the Word of God." See Sections 4 and 5 of J. H. Newman's *Traſts Theological and Ecclesiastical*, page 277, as above.

Newman, on page 278 of his work, adds, (Section 8): "Now to turn to those, as Timotheus, who adopted the extreme views to which the [Apollinarian] heresy led. They maintained [that] our Lord's body became, on its union, consubstantial with the divine nature; else it was idolatry to worship Him as incarnate. Hence they were called *συνουσιασται* [that is, *Co-Substancers*, that is, they were *Monophysites*, that is, *One-Natureites*].

Newman there makes the following quotations regarding them:

Leontius, page 703, E, page 704, and page 707, A, describes them as holding that:

"The body of a Man which was born out of Mary is of the same substance as the Divinity of the Word (*ὁμοούσιον τὸ ἐκ Μαρίας σῶμα τῇ τοῦ Λόγου Θεότητι*)."

everywhere sets forth and maintains. So we shall find the holy

Newman next quotes St. Athanasius to Epictetus, 2, as describing them as believing in "*flesh which was before the world and consubstantial*" [with God the Word] [σάρκα προαιώνιον τινα καὶ συνουσιωμένην]. So he quotes Nazianzus, Theodoret, and Facundus as testifying. See Newman there. Newman adds:

"That our Lord was not in his human Nature consubstantial with us, was one of the two points of Eutychianism, though he wavered about it. Vid. *Concilia*. [Whose? Newman does not say], t[ome] 2, p[age] 164, 5." He quotes in proof Flavian, as in Leo's Epistles 26 and 30.

In Section II of the same *Essay*, pages 279, 280, Newman quotes certain passages from old writers which show that Apollinaris at last came to deny that Christ's body was originally human, and to assert that it was not taken out of the substance of the Virgin, and so was not of Adam's race, but passed through her as water passes in a brook or channel. These facts show how different men in the fourth century and the fifth wrestled with the question of the right or wrong of worshipping Christ's humanity. Of course if it was a part of the substance of God the Word it was no creature, and so, by the verdict of all, could be worshipped *absolutely*, that is, as God.

Newman, id., page 280, quotes Athanasius on the Apollinarians, Book 2, Section 12, as describing Apollinaris or an Apollinarian as asserting that "*The Word remodeled flesh out of Himself*" [ἐξ ἑαυτοῦ μεταποίησας σάρκα ὁ Λόγος]; and so Athanasius in his Epistle to Epictetus, 2, represents an Apollinarian as asserting that Christ's flesh was taken "*not from Mary, but out of His own Substance*" [οὐκ ἐξ Μαρίας, ἀλλ' ἐκ τῆς ἑαυτοῦ οὐσίας]. Gregory of Nazianzus represents an Apollinarian as asserting that:

"*That flesh-like nature was in the Son from the beginning*" [ἐξ ἀρχῆς ἐν τῷ Υἱῷ τὴν σρκώδη ἐκείνην φύσιν εἶναι].

Valentinus, the Gnostic, of the second century, asserted that, "*The Word was made flesh out of Himself*" [Verbum ex se caro factum est, Tertullian on *Christ's Flesh*, 19-21].

Eutyches said, "*He remodeled Himself*" [Seipsum replasmavit, Vigilius of Thapsus *Contr. Eut.*]

Hence Athanasius writes in his work *Against the Apollinarians*, 1, 2, that "*They said that the flesh of Christ is uncreated and heavenly*" [ἄκτιστον καὶ ἐπουράνιον λέγοντες τὴν τοῦ Χριστοῦ σάρκα].

In Section 7 of the same book Athanasius represents them as saying that, "*The body [of Christ] came out of heaven*" [ἐξ οὐρανοῦ τὸ σῶμα].

Another writer speaks of them as maintaining that "*Christ is not earthly, but heavenly*" [Χριστὸς οὐ χοϊκός, ἀλλ' ἐπουράνιος, Incert. *Dial.* V. 4].

Leontius writes to them, "*His flesh is neither from heaven, nor eternal, as you assert*," [Neque caro e coelo nec aeterna, ut vos dicitis [Leont. p. 703. Vid. Naz., Ep. 202, p. 168: Nyssen, *Antirr.* 13: Epiph. *Haer.* 77, 2].

Fathers thought. So they became bold to say that the holy Virgin

These quotations I take from Newman there. They show how widely the heretics differed from each other and from the Orthodox in their vagaries as to Christ's humanity, which, of course, would affect their worship of it, and make it *absolute* or *relative*, according as they regarded it as God's actual substance, or human, or something different from either.

(3). We come now to the Nestorian heresy. Its worship of Christ's humanity was *relative*. This is abundantly clear from Nestorius' own words in this note on page 85 above, under "O," which St. Cyril there so strongly condemns; and which were read in this Act I. of the Third Council, and made one ground for Nestorius' condemnation and deposition by it.

II. We come now to the *Second view* as to what Cyril's opinions were as to worshipping Christ's humanity.

One who holds this view would say:

I hold that μετὰ τῆς σαρκός, means *together with the flesh*, and therefore I understand Cyril to worship one creature, at least, that is, the created humanity of Christ, *together with* God the Word with but *one worship* (μὴ προσκυνήσεται), that is, with but one sort of worship, and that divine and absolute; that is, I worship both Natures with the worship due to God alone. A representative of another class of worshippers of Christ's humanity would say, I worship both Natures; the Divinity of the Word with *absolute* worship, because it is God; and the Humanity *relatively* to God the Word.

The difference as to worshipping Christ's humanity would, of course, powerfully affect men's views as to worshipping Christ's humanity in the Eucharist, where they hold that it is really present on the holy table together with the actual Substance of the Divinity of God the Word.

Those who hold that the humanity is not worshipable at all anywhere would, of course, refuse to worship it there and would brand the act as one of Man-Service, that is, of creature-service; that is, of paganism forbidden in Matt. iv., 10; Isaiah xlii., 8, etc., and anathematized by the Third Council of the whole Church in Anathema VIII. of St. Cyril approved by it, and in Anathema IX. of the Fifth Ecumenical Synod.

Whereas those who hold that Christ's humanity is worshipable either absolutely or relatively, and that it is present on the Lord's table with the Divine Substance of the Word, would worship both Natures there. This class embraces all or at least the bulk of all who hold to the heresies of transubstantiation and consubstantiation; that is, the unreformed Greeks, Latins, etc.; though the Greeks and Latins differ from each other by mutually destructive theories as to *when* and *how* and *by what words* the transubstantiation takes place; the Latins holding that it is effected by the Words of Institution, *This is my body*; and the Greeks utterly denying it, and holding that it is effected by the prayer for the descent of the Holy Ghost on the elements.

Of course those who deny any actual presence of the body of Christ in the Eucharist on the holy table would not worship it there.

was *Bringer Forth of God* (192). Not that the Nature of the Word,

Cyril's teaching on the Thanksgiving, that is, the Eucharist, as we shall see when we come to treat of that subject and to quote him is plain and distinct to this effect, namely, that God the Word's Divinity is not on the Holy Table in the Rite and is not eaten there; consequently, according to his teaching, there is nothing to worship there either absolutely or relatively; for all admit that he teaches that Christ's Humanity can not be worshipped separate from His Divinity. What he teaches as to any presence of His Humanity there will be treated of in its proper place, and his own language will be quoted.

Even Nestorius' language shows that he did not believe in the manducation of Christ's Divinity in the Eucharist, though he held to a theory of eating Christ's flesh which St. Cyril in Section 5, Book IV., of his *Five Book Contradiction of the Blasphemies of Nestorius* (pages 141, 142, of P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*), brands as *ἀνθρωποφαγία*; that is, *eating a man*, that is, *cannibalism*. The Greek of the place is found on page 194 of Vol. VI. of P. E. Pusey's edition of the Greek of St. Cyril's Works.

What Nestorius held as to worshipping the Eucharist I know not, for I have not seen any clear statement from him on that point; but we do know that his chief champion, Theodoret, Bishop of Cyrus, held to the *relative worship* of the symbols there as we see by his *Dialogue 2, Inconfusus*, page 125, edit. Sch., where he writes, as follows [see Rev. G. S. Faber's *Difficulties of Romanism*, page 273 of the Third Edition, London, 1853, where the Greek is found]:

"For the mystic Symbols do not pass out of their own nature after their consecration. For they remain in their former substance and shape and appearance, and they are visible and touchable, such as they were before. But they are thought of as what they have become. And they are believed on and are worshipped [προσκυνεῖται, literally "bowed to"] as being those things which they are believed to be."

Faber, though one of the ablest, and, in nearly every thing, most loyal and most Orthodox Anglicans of his time, seems from his remarks there not to have perceived the utterly pagan character of the passage which he there quotes, nor to have realized the Nestorianism of it and of its perverse author.

And, alas! what is vastly worse, the heresiarchs Keble and Pusey, contrary to the thoroughly Cyrillian and Orthodox and Catholic rubric at the end of their own Eucharistic Office, started in that Communion that Nestorian heresy which was condemned by St. Cyril and by the Third Ecumenical Council. They are anathematized with their heresy in the Ecumenical utterances quoted below.

On page 79, at the commencement of this note, after first treating of St. Cyril's words in the above Epistle, "Not that we bow to a Man *together with the Word*, lest that thing be secretly brought in for a phantasm," etc., and giving some of his utterances anent that expression, and on the Nestorian worship of Christ's humanity, I promised:

that is His Divinity, took the beginning of Its existence out of the

II. *To inquire how far the Third Synod of the whole Church and the Three after it have followed that statement and doctrine of Cyril, as to the worship of Christ's humanity, and to state what the doctrine of the Six World Councils on that point is.*

I come now to redeem my promise.

At the beginning I would say that we find Cyril in the above Epistle, and in his long Epistle, which has the XII. Chapters, condemning the worship of Christ's humanity, *together with* (σύν) His Divinity, and teaching us to worship God the Word *with* (μετὰ) His humanity, that is as *within* His humanity. These are vastly important documents because they have been approved by the Third Ecumenical Council and the Three after it. Besides we shall find the Fifth Ecumenical Council in its Anathema IX., cursing those "*who bow to the Christ in Two Natures,*" and limiting worship of Him to His Divinity *within* His flesh. Similarly they speak in another part of their Definition. And the Ecumenical Synods from the Third to the Sixth inclusive followed Cyril on such themes; for he was the greatest teacher under God on them. But to go more fully into this matter:

I. We have seen above on pages 103-106 that the Apollinarians were divided into two parties: (1.) The Valentinians, who held that the flesh of Christ has not been transubstituted into the Divinity of the Word, and hence worshipped it *relatively* only to God the Word, and so were the precursors of the Nestorians so far as that point is concerned; and, (2.) The Timotheans, or Polemians, who held that the flesh of God the Word has been transubstantiated into the Divinity of the Word, and hence worshipped it *absolutely* as God. On the *Polemians* see in Blunt's *Dictionary of Sects*, under *Polemians* and *Synusiastæ*.

Both sects were *Apollinarians*, as I have said.

Now the Second Ecumenical Council in its Canon I. mentions "*the heresy of the Apollinarians,*" without making any exception, as "*to be specially anathematized.*"

That condemnation smites all its parties.

Both wings of it denied to Christ a rational mind and admitted only the animal soul; and so were *Dinoerites*, that is, *Two Partites*, for they admitted in Christ only two parts out of the three which make up an entire Man.

And both sects were, as I have just said, *Man-Worshippers*, that is, *Creature-Worshippers*, that is, *pagans*.

The same Ecumenical Council in its Seventh Canon, while branding them as heretics, nevertheless admits their baptism as valid, (for they are never accused of having forsaken at all the trine immersion, then universal, or the proper form of words in its administration), and receives them with the Chrism, that is, Confirmation. That means, of course, that their orders conferred after their excommunication would not be received.

holy Virgin, but that His holy body was produced out of her, and

Heretics, like the Eunomians, who had altered the ancient trine immersion into the single, and the form of words, were to be received as unbaptized. See the same Canon, and Theodoret on *Heretical Fables*, Book IV., Chapter 3. Theodoret is found, Greek and English translation, in Chrystal's *History of the Modes of Christian Baptism*, page 78. See also Bingham's *Antiquities of the Christian Church*, Book XI., Chapter 3, Sections 10 and 11; and id., Book XI., Chapter 11, Sections 4, 5, 6 and 7.

Here then in the fourth century, before Nestorius broached his Man-Worshipping heresy, we find two different Man-Worshipping Apollinarian sects condemned and anathematized by the Universal Church.

I quote other Ecumenically approved utterances against the Nestorian Worship of Christ's humanity.

2. *Anathema VIII. of Cyril of Alexandria, approved by the Third Council*, A. D. 431:

"If any one dares to say that the Man taken on [by God the Word] ought to be co-worshipped with God the Word and to be co-glorified and co-called God [with Him] as one with another (for the expression *co* always added, will force us to think that), and does not, on the contrary, honor the Emmanuel [that is, as Emmanuel means, *the God with us*] with but one worship, and send up but one glorifying to Him on the ground that the Word has been made flesh let him be anathema."

In other words, St. Cyril here means that we must worship the *Emmanuel*, that is, as Emmanuel means, the *God with us*, on the ground that He has come in flesh, not on the ground nor on account of his mere *created* humanity, which being a *creature*, he teaches, is therefore not capable of being worshipped by itself or for its own sake or relatively. The "*one worship*" here meant is *divine worship* and *absolute*, that is to God the Word alone as in a temple as Athanasius as above shows, and as Christ commands in Matthew iv., 10.

3. Nestorius' profession of the *Relative Worship of Christ's Humanity* was read in Act I. of the Third Council, as we shall see, and made one of the grounds for his condemnation and deposition. It is found under O, page 85, above, and begins, "*For the sake of Him [God the Word] who wears I worship him [the Man] who is worn,*" etc., as there. See it.

4. In Act VI. of the Third Ecumenical Synod the Creed attributed to Theodore of Mopsuestia which teaches the Nestorian Relative Worship of Christ's humanity was condemned by the whole Catholic Church. See it in this note on pages 68 and 69 above.

5. *The Definition of the Fifth Ecumenical Council, held at Constantinople*, A. D. 553, part before its XIV. Anathemas.

That part of the Definition after stating that the Third Ecumenical Council in condemning Nestorius for his errors, had by necessary implication condemned every one like Theodore of Mopsuestia, whether living or dead, who held the same errors, then proceeds:

gifted with a rational soul (193); to which body also the Word having

"For it was a consequence of once condemning even one person for his so profane vain sayings, that we should advance not only against that one, but, as I may say, against *every heresy or calumny of theirs, which they have made AGAINST THE PIOUS DOGMAS OF THE CHURCH, BY WORSHIPPING TWO SONS,* and by dividing the undivided [Person of Christ], and by introducing *THE CRIME OF MAN-WORSHIP* into heaven and on earth. For the whole multitude of the spirits above, with us, adore [but] one Lord Jesus Christ." Those who held view I on pages 103 to 106 above would explain the above as follows:

By "*worshipping two Sons*," is meant the worship of what is forbidden in Anathema IX., put forth by this Council below, that is the Nestorian worship of Christ "*in two natures*;" that is, the worship of his created humanity as well as of his uncreated Divinity, the latter being demanded, as Cyril in effect shows again and again, by Matt. iv., 10; whereas the former as being *Man-Worship* is forbidden by Christ himself in that text.

By "*dividing the Undivided One*" is meant the denial of the Incarnation, and of the true Union, that is, the indwelling of the Man born of Mary by the actual divine Substance of God the Word, who put on that Man in her womb, and was born after the flesh in him out of her.

By "*introducing the crime of Man-Worship into heaven and on earth*" is meant the introducing the worship of Christ's Humanity, a mere creature as all admit, into heaven and on earth. That, of course, would be plain Man-Worship; that is, Creature-Worship, that is, the *worship of a creature* contrary to Christ's law in Matt. iv., 10, "*Thou shalt bow to the Lord thy God, and HIM ONLY SHALT THOU SERVE.*" The Nestorians alleged for their separate worship of the humanity of Christ, and for their co-worship of it with God the Word, such passages, for instance, as Philippians ii., 10, 11, where all are to bow "*in the name*" (ἐν τῷ ὀνόματι) of Jesus, or according to our translation "*at*" His name. For *every knee is to bow, and every tongue is to confess that He is Lord*. While they adduced such places for the worship of His humanity, St. Cyril, on the contrary, made them refer to the worship of His Divinity as demanded by the context; for instance, in Philippians ii., 5, 6, and 7, where God the Word, the subject of the whole passage, including verses 9, 10 and 11, is meant as the one who was "*in the form of God*" before His Inflesh, and who in that form *thought it not robbery to be equal with God*," language which all may see can not be asserted of His mere created humanity. And Cyril adduces against such Nestorian Man-Worship, such texts as Matt. iv., 10, and Isaiah xlii., 8, and the Septuagint of Psalm lxxx., 9, (in our Version lxxxi., 9), which reads, "*There shall be no new God in thee: neither shalt thou worship a strange god.*" We see in our quotations from St. Cyril above, in this note, how he condemns and refutes the Nestorian perversion of Philippians ii., 9, 10 and 11. Compare his language in note 156, pages 67, 68 and 69, and note 171, page 74, and St. Athanasius as quoted in note 173, pages 75 and 76.

6. *Anathema IX. towards the end of the Definition of the Fifth Ecumenical Council, A. D. 553.*

been substantively (194) united, is said to have been born according to the flesh (195).

"If any one says that the Anointed One (τὸν Χριστόν), is to be worshipped in two Natures, by which assertion *two worships* are brought in, one peculiar to God the Word, and the other peculiar to the Man; or if any one to the doing away of the flesh or to the mingling of the Divinity and of the humanity, asserts the monstrosity of but one Nature, that is, of One Substance of the Things which have come together, and so worships the Anointed One [τὸν Χριστόν]; but does not [on the contrary] worship with [but] one worship [that is with divine and absolute worship] God the Word infleshed within His own flesh, as the Church of God has received from the beginning, let such a man be anathema."

Those who held to view 1 on pages 103 to 106 above would say as follows: The *one worship* here means what is divine; that is, what belongs to God. The *two worships* mean that kind, for one, and the Nestorian *relative-worship* of Christ's Humanity for the other; for this part of this Anathema is directed against those heretics. In other words the Church in this Anathema forbids us to worship in Christ anything but God the Word infleshed within His own flesh as in a temple. See Athanasius as on pages 98-101 above. For if we worship the Man it is not God-Worship, that is it is not the worship of God, but Man-Worship, that is, creature-worship; and both sorts of worship can not rationally be united in one act of worship, like bowing for instance, the act here specified by the Greek, but used, as is common, as a generic term for every act of worship.

7. The Fifth Ecumenical Council in its Anathema XII. anathematizes Theodore of Mopsuestia for his *relative-worship* of Christ's Humanity, and all who defend him in that error. Theodore, as we see by that Anathema, taught that his mere human Christ who, according to him, had progressed from what is worse to what is better is "*to be bowed to for the sake of God the Word's Person in the same way as the Emperor's image is bowed to for the sake of the Emperor*" (καὶ κατ' ἰσότητα βασιλικῆς εἰκόνης, εἰς πρόσωπον τοῦ Θεοῦ Λόγου προσκυνεῖσθαι).

Here he lands in the relative service argument by which the heathen strives to maintain the sinlessness of his image-worship.

I quote some parts of this place which are most apposite to our theme.

Anathema XII. of the Fifth Ecumenical Council:

"If any one defends Theodore the Impious, of Mopsuestia, who said that God the Word is One, and that the Christ (τὸν Χριστόν) is another who was troubled by the passions of the soul and the desires of the flesh, and that little by little he separated himself from the more evil things, and so was rendered better by progress in works and was made spotless in conduct, and as a mere Man was baptized in the name of the Father and of the Son and of the Holy Ghost, and that through the baptism [literally "*through the dipping*"] He received the grace of the Holy Spirit and was deemed worthy of adoption, and IS TO BE BOWED TO [προσκυνεῖσθαι, that is, "IS TO BE WORSHIPPED"] FOR THE SAKE OF GOD THE WORD'S PERSON IN THE SAME WAY THAT AN EMPEROR'S IMAGE IS FOR THE SAKE OF THE EMPEROR'S PERSON, and that after his resurrection, he was made blameless in his thoughts and entirely sinless. * * * * *

[SECTION III.—*Cyril's final exhortation to Nestorius beseeching him*

"If any one therefore defends the aforesaid most impious Theodore, and his impious writings, in which he poured forth the above mentioned and numberless other blasphemies against our great God and Saviour Jesus Christ, and does not anathematize him and his impious writings, and all who accept or defend him or who say that he was an Orthodox expounder, and those who have written in his favor and in favor of his impious writings, and those who hold like sentiments, or who at any time have held such sentiments and continued in such heresy till the last, let such a one be anathema."

One thing should be remarked here, that is, if the Universal Church in this utterance anathematizes those who give *relative-worship* to the highest of all mere creatures, Christ's sinless and perfect humanity, much more does it by necessary implication anathematize all who give *relative-worship* to any lesser creature, be it the Virgin Mary, any archangel, angel, or saint, or martyr, or to any relics, or to any image, painted, or graven, or to any cross, or to any other symbol, or to any altar, holy table, or any thing else. In fact, by this canon all *relative worship* is anathematized, and only the other kind of worship, is allowed and approved and required, that is, *the absolute*, all of which is prerogative to God alone, and so may not be given to any animate creature or to any mere inanimate thing.

III. *We come now, according to the promise on page 79, to quote some Nestorian writers on the Worship of Christ's Humanity against St. Cyril and the Orthodox.*

But here I must be brief, for this note is already very long. I will therefore limit myself to quoting or referring to some passages out of many from the following Nestorian writers, including under that name the founders of the Nestorian heresy who were before Nestorius, namely:

1. Diodore of Tarsus.
2. Theodore of Mopsuestia.
3. Nestorius.
4. Theodoret, Bishop of Cyrus.
5. Andrew, Bishop of Samosata; and
6. Euthenius, Bishop of Tyana.

I must limit myself here mainly to their opinions in favor of the *Relative Worship of Christ's Humanity*.

As to the Nestorian heresies on the Union, their denial of the Substance Union and the Incarnation, and the doctrine of Economic Appropriation, their error of mere Relative Indwelling, etc., see in this note 183 above, and in notes 152, 154 and 156, on page 61 and after; notes 157 and 158, page 69 and after; note 159, page 70; note 160, page 71; note 163, page 73; notes 169, 171 and 173, on page 74 and after.

I. We come, then, first, to THE UTTERANCES OF DIODORE OF TARSUS on worshipping Christ's Humanity.

to hold to and to teach the sound doctrines that the peace and unity of the Church may be preserved. The salutation].

St. Cyril's witness on pages 93 and 94 above shows that he held to worshipping Christ's Humanity, and so was what St. Cyril there makes him, not a Trinitarian, but a Tetradite; that is, a Fourite, that is, a Quaternarian. See there.

St. Cyril wrote a Treatise against him, some few quotations from which alone remain. They are translated into English in P. E. Pusey's *St. Cyril of Alexandria on the Incarnation Against Nestorius*, pages 320-337. They should be read, as well as the quotation on Diodore in the note on page 321 from St. Cyril. I quote in Pusey's translation, on page 330, *Passage 20 of DIODORE*: "For while the Lord was in the bowels of the Virgin and of her essence, he had not the honor of Sonship; but when he was fashioned and become a temple for God the Word, in that he received the Only Begotten, he took the honour of the name and was participant with Him in the honour."

Passage 22 of Diodore, on page 332 of Pusey's *S. Cyril of Alexandria on the Incarnation Against Nestorius*, and Cyril's answer to it in Passage 23 I presume to be translations from the Syriac, the Syriac translator being a Monophysite. From that I suspect both and do not rely on them, for it is admitted on all hands that One-Natureites have corrupted St. Cyril's writings, and that from ancient times.

It will suffice to say then that Diodore of Tarsus denies in effect the Inflesh of the Word in the Virgin's womb, and ascribes to Him a share of the honor, that is of the Worship of God the Word, pages 330, 331, 332-336, P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*. See Cyril's answer on those pages. Diodore evidently held the Man-Worship afterwards anathematized in Anathema IX. of the Fifth World Council.

2. We come now to THEODORE OF MOPSUESTIA on our theme.

See pages 68, 69, 70, 72, and 92 of this note, where there is clear proof that he worshipped Christ's humanity *relatively* to God the Word.

In *S. Cyril of Alexandria on the Incarnation Against Nestorius*, pages 337-363, are found extracts from lost writings of St. Cyril *Against Theodore*. Passage 9, page 340, shows that he was a Man-Worshipper; so Cyril shows again in a passage on page 345, and in another on page 349. I have given it on page 92 of this note. So Cyril shows on pages 353, 354, 355, 358, 359, 360, 362.

St. Cyril speaks of "*the ungodly Nestorius*" as following Theodore; page 361.

Theodore of Mopsuestia, Nestorius' teacher, denies the reality of the Incarnation, pages 344, 345. Compare page 347.

3. NESTORIUS comes next. The proof of his denial of the Incarnation is clear. The proof of his Man-Worship is abundant; but we can give only a small portion of it here.

(A.) His heresies of mere *Relative Indwelling* and *Relative Conjunction*, and his other heresies on the Union of the Two Natures are mentioned in this

And these things now I write, from the love which is in Christ,

note on pages, 67, 70, 71, 72, 74, 82, 83, 88, 89, 96, and the pages of P. E. Pusey's translation of *S. Cyril on the Incarnation Against Nestorius*, which are mentioned on page 96 of this note.

On the closeness of the connection between the Nestorian heresies of mere Relative-Indwelling and Relative-Worship, see note 156, pages 61-69 above.

Nestorius denies the birth of God the Word in flesh, that is the Incarnation; see in proof page 26 of P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*. The passage is found at the end of Section 5, of Book I., of *St. Cyril's Five-Book Contradiction of the Blasphemies of Nestorius*. There we read that Eusebius, then a layman, but afterwards Bishop of Dorylaeum, was present in the Church when Nestorius was profanely babbling on the Incarnation; which Eusebius understood him to deny, and therefore cried out that:

"The Word Himself who was before the Worlds has undergone a second birth also, that is that birth which was in flesh and out of a woman."

The question is, Did Nestorius admit that, and confess the birth of God the Word in flesh? Not a bit of it. He promptly denies it and abuses the excellent man who had uttered it, for he says to the people who had heard Eusebius and sympathized with him:

"I rejoice on beholding your zeal; but from the very thing itself is a clear refutation of the foulness of what has been said by this wretched man; for where there are two births there are two Sons, but the Church knows [but] One Son, Christ the Lord."

The Definition and Canons of the Third Council, the Definition of the Fourth, and that of the Fifth with its XIV. Anathemas, tell us with absolute certainty what Nestorius' heresies were and how the Church has condemned them. See them all.

(B.) His Relative Worship of Christ's Humanity is set forth on pages 67, 68, 69, 74, 75, 76, 79, 80, and especially and fully on page 81; page 82 (contains Cyril's reply); page 82 (Nestorius fails to see that by bowing to Christ's Humanity he makes it a god); 82 and 83 (Cyril rebukes him for so doing, and for his doctrine of a mere Conjunction instead of a real Union of the Two Natures); page 83 especially, where Nestorius again proclaims his Relative-Worship of Christ's Humanity; 83-87 (Cyril rebukes him again for his Creature-Worship, and for his attempted evasion, on page 86, of "*uniting the worship*" of the Two Natures, that is, for worshipping the creature, the Humanity, with the Creator; that is, God the Word); page 87 (Nestorius' confession of Man-Worship again); pages 87 and 88 (St. Cyril's rebuke of that error as resulting in making a *new god* of Christ's Humanity, and so in effect of adding that God to the Trinity which alone Christians worship, and making It a Tetrads, that is, a *Four* to be worshipped); page 88 (another confession of Nestorius that He was a Man-Worshipper, that is, a Creature-Worshipper; and another pagan argument for it); 88 and 89 (St. Cyril's refutation of that error and that argument); page 89 (Nesto-

exhorting thee as a brother [to us] and beseeching thee before the-
 rius again confesses his error of relatively worshipping Christ's Humanity and advances the error of a mere Conjunction of the Two Natures, as opposed to their real Union, to support it); 89, 90 (St. Cyril brands his error again as Man-Worship and refutes the evasion of Nestorius); page 91 (Nestorius adds a new argument for his denial of the Incarnation and for his *Relative-Worship* of Christ's Humanity); 91, 92 (St. Cyril refutes his argument and brands his worship of Christ's Humanity as a return to Creature-Worship and Paganism, and as Tetradism); 94, 95, 96 (St. Cyril's strong texts against the Nestorian Worship of Christ's Humanity); 95 (St. Cyril again rebukes Nestorius for his worship of the humanity of Christ); 98-101 (St. Athanasius, Cyril's teacher, whom he professes to follow, proclaims that Christ's body is not to be worshipped).

For many utterances of St. Cyril against the Nestorian Worship of Christ's Humanity, see the pages of P. E. Pusey's translation of his works *on the Incarnation against Nestorius*, which are mentioned on pages 94, 95 and 96 of this note.

Nestorius makes the worship of Christ's Humanity to be *relative* only, to God the Word, page 255, 257, 258, 259, 260, 261-284, 290, 292, etc.; (compare Cyril's answer in those pages and the context); pages 255-320.

St. Cyril of Alexandria in his *Explanation of the XII. Chapters delivered at Ephesus*, under Anathema V., opposes the Nestorian worship of Christ's Humanity; it is in Migne's *Patrologia Graeca*, tome 76, col. 304, C.; and in P. E. Pusey's Greek of Cyril's Works, Vol. VI., page 250.

So he does in Chapter VIII., id., col. 308, B. C., in the same tome; and in P. E. Pusey's Greek of Cyril's Works, Vol. VI., pages 253, 254.

(C.) His denial of the doctrine of the *Economic Appropriation* of the sufferings of the mere Man to God the Word to avoid worshipping a creature, that is, that mere Man, is seen from the notes on pages 74, 75, 76, 78, 79 of this volume. Cyril, under his Anathema XII., in his *Defence of his XII. Chapters Against the Orientals*, column 384, C. D., tome 76 of Migne's *Patrologia Graeca*, quotes St. Athanasius as, in effect, teaching that we must Economically ascribe to God the Word the Sufferings of His Humanity to avoid worshipping a Man. I have quoted it on page 75 of this note. It is given in Greek in Vol. VI. of P. E. Pusey's edition of the original of Cyril's works, page 378.

4. THEODORET, BISHOP OF CYRUS.

(A.) Theodoret denies the reality of the Incarnation, on pages 63 to 68 of this work, in the note there, and instead brings in the heresy of a mere Relative indwelling, makes Christ a mere inspired Man, and gives him worship with God the Word; for all which errors St. Cyril there rebukes him. See them especially where the master mind of Cyril speaks. And we must well remember that Anathema XIII. of the Fifth Council anathematizes Theodoret's writings against Ephesus and St. Cyril's XII. Chapters, and all who do not anathematize those writings of Theodoret. Those things are of chief moment and importance and are perfectly clear in their decisions.

Anointed One (196), and his chosen (197) angels, to hold and to

Yet I add two passages which may be useful.

(B.) Theodoret, contrary to the doctrine of St. Cyril of Alexandria's Anathema VIII., which was approved by Ephesus, and to Anathema IX. of the Fifth Ecumenical Council, worshipped a Man with God the Word, that is, he worshipped both Natures in Christ, that is, the Divine in which he is approved, and also the human in which he is condemned in those enunciations and pronouncements and decisions of the whole Church. For in his Censure of St. Cyril's Anathema V., he writes:

"We worship as one Son Him who took [that is God the Word] and that which was taken," [that is, His Humanity]. See the Greek in P. E. Pusey's edition of the Greek of the Works of St. Cyril, Vol. VI., page 436, foot. The Greek there is, *ὡς ἓνα μὲν υἱὸν προσκυνοῦμεν τὸν λαβόντα καὶ τὸ ληφθέν.*

(C.) So in his Censure of Cyril's Anathemas VII., and VIII., he argues that Christ's Humanity may be glorified and worshipped, whereas Cyril contends that all worship and glorifying to Christ must be done to God the Word alone *within* His own flesh.

Theodoret in response to Cyril's Anathema VIII. which condemns the co-worshipping and co-glorifying of Christ's Humanity with His Divinity, writes what shows that he did that very thing; for he replies:

"We offer but one glorifying as I have often said to the Lord Christ, and we confess the Same One to be God and Man at the same time." This well confesses the Two Natures, but judging from the last and other passages of Theodoret it means that he co-worshipped them both.

Like others of his party Theodoret professed to unite the worship of the Two Natures of Christ in one act of bowing (*προσκύνησιν*), and to make that act convey *absolute* worship to God the Word, and *relative* worship to the Man *conjoined* to him externally as the Nestorians said. That is the doctrine of *Two Worships* (*δύο προσκυνήσεις*) which was anathematized in Anathema IX. of the Fifth Ecumenical Synod. See it above.

We shall have to refer to his favoritism for Man-Worship again.

We shall find further on a Document emanating from John of Antioch, Theodoret, and others, forming the committee sent to Constantinople by the Apostatic Convicticle of the Nestorians at Ephesus, which is evidently aimed at St. Cyril of Alexandria's Anathema VIII., and its denial of co-worship to Christ's Humanity with the Word.

We must not forget that the Fifth Ecumenical Council in its Definition and XIV. Anathemas has condemned the errors of the four Nestorian heresiarchs above.

5. ANDREW, BISHOP OF SAMOSATA.

This prelate was put forward by the Nestorian party as one of their champions against St. Cyril of Alexandria's XII. Chapters, and against the Third Ecumenical Council which he strongly opposed for some time after its close. We know him from his own utterances and from Cyril. I have referred, on page 75 of this note, to St. Cyril's reply to him in which he shows from St. Athanasius

teach with us these doctrines (198), in order that the peace of the

the profit of the doctrine of Economic Appropriation to guard against the Nestorian error of worshipping Christ's mere humanity. We have found Andrew of Samosata, on page 97, witnessing that St. Cyril forbade men to co-worship Christ's flesh with His Divinity. Let us go into this latter passage somewhat more fully.

As Cyril of Alexandria again and again in all his writing on our topic teaches that we must worship God the Word "*within*" [or "*with*"] His flesh (μετὰ σαρκός), but forbids to worship His flesh "*together with*" (σύν) His Divinity; we hence find the Orientals who sympathized with Nestorius objecting by their spokesman, Andrew, Bishop of Samosata, to his condemnation in his Anathema VIII. of their Man-Worship, and saying in reply:

"We do not assert the expression '*co-bow*' and '*co-glorify*' (τὸ συμπροσκυνεῖσθαι καὶ συνδοξάζεσθαι) as of two Persons or Hypostases or Sons, as though the bowing [that is, "*the worship*"] were to be done in one way to His flesh, and in another way to God the Word; but, on the contrary, we offer [but] one bowing [that is, but one kind of worship], and the rest [of the acts of worship] as to One Son, and we use the expression "*together with*" (σύν), as even he himself [Cyril] says in his first tome [as follows]:

'And indeed as He [God the Word] always co-sits (συνεδρεύων) as the Word with His own Father, and has come out of Him and is in Him as regards His [Divine] Nature, hear Him [the Father] saying [to the Word] even with flesh (μετὰ σαρκός), *Sit thou at my right hand, until I make thine enemies thy footstool* (Psalm cx., 1).' So we also say that He is bowed to both by ourselves and by the holy angels. In addition to the foregoing we say that he has very unlearnedly and very unskilfully censured those who wish to bow to the One and the same Son *together with His flesh* (σύν τῇ σαρκί) as though the [preposition] μετὰ [that is, "*with*"] were something other than the [preposition] σύν [that is, "*together with*"], which very assertion he himself [Cyril] has made, as has been said before, by his saying that He [God the Word] must be bowed to '*with* flesh,' and by forbidding His flesh to be *co-bowed to with* His Divinity."

The Greek of P. E. Pusey's text has what means "very scientifically," instead of "unlearnedly and unskilfully," which is the reading of the old fifth century Latin translation, which the context seems to favor.

Andrew of Samosata evidently takes μετὰ with the genitive in a very common sense of it, that is *with*; yet it has also the meaning *within* in which sense Athanasius and Cyril seem to use it when they profess to worship God the Word μετὰ τῆς σαρκός, that is, *within His flesh*.

The Greek of the above as in P. E. Pusey's edition of Cyril of Alexandria's works, Vol. VI., page 316, is as follows: Φαμέν ὡς πάνν ἐπιστημονικῶς ἐπέσκηψε [Cyril] τοῖς σὺν τῇ σαρκὶ προσκυνεῖν τῷ ἐνὶ καὶ τῷ αὐτῷ Υἱῷ βουλομένους, ὡς ἑτέρον τινὸς ὄντος παρὰ τὸ Σὺν τοῦ Μετά· ὅπερ αὐτὸς ἔθηκεν, ὡς προείρηται, λέγων αὐτὸν μετὰ σαρκὸς δεῖν προσκυνεῖσθαι, ἀπαγορεύων δὲ συμπροσκυνεῖσθαι τῇ Θεότητι τὴν σάρκα.

churches may be preserved, and that the bond of concord and love

Cyril's Answer to the above passage has undoubtedly been interpolated, for it contains towards the very beginning the Spurious Monophysite *Confession on the Inflesh of God the Word*, which has been so often falsely ascribed to St. Athanasius, but which, according to Hahn, Hypatius denied to be his, and which the Emperor Justinian, Leontius of Byzantium, and Anastasius the Presbyter, ascribed to the heretic Apollinaris (Hahn's *Bibliothek der Symbole*, second edition, Breslau, A. D. 1877, pages 191-195, and especially note 962, pages 191, 192). Hence I do not feel sure that other parts of Cyril's reply here may not be interpolated also. Hence I will not treat of it here at length but confine myself to what in it is of special interest as to our inquiry.

Cyril in his reply to the above passage of Andrew shows that he had misunderstood and misrepresented him (Cyril) to teach that a Man is to be co-bowed to with God the Word. For he begins by condemning Nestorius as "*choosing to war against Christ's glory, and [as] having let loose against Him an unbridled tongue*" by saying:

"Let us [or "*We may*"] *worship the Man co-bowed to in the divine Conjunction with God the Word*" (τὸν τῇ θεῇ συναφείᾳ τῷ Θεῷ Λόγῳ συμπροσκυνούμενον ἀνθρώπου). That utterance, he asserts, ends in making Christ "*a*" mere "*inspired Man*," and "*the divine Conjunction*" mentioned by Nestorius will be only, therefore, such a union between God the Word and the Man born of Mary as Paul refers to when he writes, that "*He that is joined unto the Lord is One spirit*" (I. Cor. vi., 17). That Cyril calls a *Relative Conjunction* (σχετικὴν συνάφειαν), as distinguished from the actual dwelling of the Substance of God the Word in the Man whom He took in Mary's womb. For the *Relative Conjunction* is not an Incarnation of God the Word at all but is such an indwelling, not by God the Word's Substance, but by His Spirit only, of the Man born of Mary, as occurred in His dwelling in the prophets by His Spirit.

Then Cyril, as here, goes on as follows:

"But I think that thou shouldst say, without peril and without liability to be blamed, that the Word of God having put on flesh, as being [but] one Son, is to be bowed to [προσκυνητός] not apart from His own flesh, but on the contrary within it [μετ' αὐτῆς]; just as, certainly, the Soul of a man is honored within His own body [μετὰ τοῦ ἰδίου σώματος], and that which is from both is indicated as [but] one living being by one appellation [by the Word *Man*, for instance]. When therefore thou art ready to discourse concerning Christ, the Saviour of us all, and thou partest the One into two and showest forth a Man conceived of as by himself and separate; [and] then DAREST TO SAY THAT THAT MAN OUGHT TO BE CO-BOWED TO AND CO-CALLED GOD as though Christ, the Son, who as to His Nature has come out of God, were another besides that Man, who can patiently endure and pass swiftly by in silence such very clear tongue-paining stuff against Him? For it was behooving [thee] on the contrary to say, *WE worship the WORD OF GOD made Man and called God and bowed to in humanity, and that because He is God by Nature and has come out of God the Father and made His appearance* [εἶδε γὰρ μάλλον εἰπεῖν, Σεβώμεν τὸν τοῦ Θεοῦ Λόγον γενόμενον ἄνθρωπον καὶ

between the Hervs (199), [priests] of God, may continue unbroken.

χρηματίζοντα Θεὸν καὶ ἐν ἀνθρωπότητι προσκυνούμενον, ὅτι καὶ φύσει Θεός ἐστι καὶ ἐκ Θεοῦ πέφηνε Πατὴρς].

Yes, say those of the opposing party, but thou thyself also I think art caught, for thou hast written in an Epistle that the Son co-sits with His Father with His own flesh (συνήδρευσεν ὁ Υἱὸς τῷ Πατρὶ μετὰ τῆς ἰδίας σαρκός); then how canst thou blame the one who says that the Man ought to be co-bowed to [that is, "to be co-worshipped"] with God the Word, and to be co-called God with Him? For the Σύν [that is, "the together with"] and the Μετά mean the same" (εἶτα πῶς ἐπιλαμβάνη τοῦ λέγοντος ὅτι χρὴ συμπροσκυνεῖσθαι τὸν ἀνθρώπον τῷ Θεῷ Λόγῳ καὶ συχρηματίζειν Θεῷ; ταῦτόν γάρ ἐστιν εἰπεῖν καὶ τό Σύν καὶ τὸ Μετά.

[Cyril replies]: "Now in answer let us prove that ye are ignorant of the sense of the said terms and do not see into the nature of the things." Then, according to P. E. Pusey's text, Cyril goes on to dilate on the different uses of the two prepositions, Σύν and Μετά, in a way neither clear, nor consequential, nor very coherent, nor relevant, which is so unlike Cyril that I suspect that part also to be interpolated or tampered with in some way. But I hope to examine the manuscripts some day and see more definitely. His words there, as in Pusey's text, do not bear to any considerable extent on the question of worshipping Christ's Humanity. I suspect also the genuineness of the words above, "just as," to "one appellation" inclusive, but reserve my judgment on it, till I have examined further.

Just below Cyril charges Andrew in his quotation above from him with corrupting the sense of his words and making him to believe that two Sons are co-sitting with the Father, whereas the truth is he believes in but one as so co-sitting, and that One God the Word within His flesh. He denies also the conclusion that he ever taught that the Man is to be co-bowed to with God the Word and to be co-called God with Him.

Venables in his article *Andreas Samosatensis*, in Smith and Wace's *Dictionary of Christian Biography*, is in some things too favorable to this Andrew. But yet he calls him Nestorius "zealous defender," and [states that he] "remained firm to him when his cause had been deserted by almost all. For his zeal in the defence of an heresiarch he is styled by Anastasius Sinaita, ὁ δράκων, [that is, "the Dragon"]. The reputation of Andreas for learning and controversial skill caused John of Antioch to select him, together with his attached friend Theodoret, to answer Cyril's Anathemas against Nestorius (Labbe III., 1150; Liberatus, C. IV., p. 16). Cyril replied and wrote in defence of his Anathemas, which called forth a second treatise from Andreas (Labbe III., 827). When Rabulas, Bishop of Edessa, had gone over to the ranks of Cyril's supporters, and published an anathematization of Nestorian writings, he included Andreas by name." Further on in the same article Venables tells us that when Acacius and John amicably received "Cyril's letter written in answer to the rescript of" the Council of Antioch in A. D. 433, which had been held to unite the Orientals to the Church, Andrew "fully sympathized with his aged metropolitan Alexander's distress and indignation," at their approach towards an

[Salute the brotherhood by thee. The brotherhood with us salutes thee in the Lord]" (200).

Orthodox reunion, and how Andrew, in his letters to that bitter Nestorian, "laments the gradual weakening of the opposition (Ib. 764, 765, 796)" to the doctrines of Cyril and the Third Ecumenical Council. "These feelings were much heightened when peace was reestablished between Cyril and the East. Andreas deplored the recognition of Cyril's Orthodoxy by so many Bishops, and desired to bury himself in some solitude where he might weep (Ib. 784, 785, 796, 797)." He finally, however, came over to the side of the Orthodox, but not till it became evident that he would lose his see if he did not. After that he did not render himself so odious to them as Theodoret did, for the latter's trimming and ambiguous course made him suspected by the Bishops in the Fourth Synod in A. D. 451. By that time Andrew seems to have passed away.

In St. Cyril of Alexandria's *Defence of the XII. Chapters Against the Orientals*, Chapter 2, Col. 324, B., tome 76 of Migne's *Patrologia Graeca*, he opposes the error of worshipping the Nestorian separated humanity of Christ.

And he points out the logical result of that heresy by asking them, or rather this Andrew, their spokesman:

"Is our faith then in one of those like us, even a common Man, and do we no longer worship the Word who has appeared in human form for us? [οὐκέτι δὲ τὸν ἐν ἀνθρωπείᾳ μορφῇ πεφηνότα δι' ἡμᾶς προσκυνούμεν Λόγον; the Greek is here given from page 272, Vol. VI. of P. E. Pusey's edition of the Greek of St. Cyril's Works].

Below on this same Anathema, St. Cyril quotes St. Athanasius as condemning those who denied that the Christ who suffered and was crucified in flesh is Lord and Saviour and God and Son of the Father, and as refusing the name of Christians to those who asserted that the Word came down on a holy Man, a mere human Christ, as He did on one of the Prophets, and who do not admit His Incarnation.

In that work, under Chapter III., Cyril condemns the Nestorian relative worship of Christ's Humanity; his words on that are in the same tome, col. 328, C. D., and column 329, A.

I quote: Cyril writes:

"Again in another Explanation he [Nestorius] says:

'That at the name of Jesus every knee may bow, of things in heaven, and things on earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord [Philippians ii., 10, 11]. ON ACCOUNT OF HIM [God the Word] WHO WEARS, I worship him [the Man] who is worn. ON ACCOUNT OF HIM [God the Word] WHO IS HIDDEN, I worship him [the Man] who is seen. God is not to be separated from him [the Man] who is seen. For that reason I do not separate the honor of Him who is not separated. I separate the Natures, but I UNITE THE WORSHIP [Χωρίζω τὰς φύσεις, ἀλλ' ἐνῶ τὴν προσκύνησιν, page 282, Vol. VI. of P. E. Pusey's edition of the Greek of Cyril's Works].

[REMARK.—P. F. Pusey, in his *Three Epistles of S. Cyril, Archbishop of Alexandria*, here states in a note, "Editor's add, [I translate the Greek—Chrystal] '*Salute the Brotherhood who are with*

Here then we have plain Nestorian Man-Worship, because, as a Nestorian would word it, of the *relative conjunction* of that Man to God the Word, that is, it is the worship of a creature *relatively* to God the Word.

6. EUTHERIUS, BISHOP OF TYANA.

Eutherius, an unworthy Bishop of the city of Tyana in the Second Cappadocia, who was a bitter and irreconcilable Nestorian heretic and leader, and died in his errors, wrote a letter after the Third Ecumenical Council to John, Bishop of Antioch, to dissuade him from the union with St. Cyril of Alexandria which he saw was then likely to ensue, and in it he complains much of St. Cyril's XII. Chapters as heretical, and shows as against his Chapter, that is, Anathema VIII. that he (Eutherius) held to the worship of Christ's separate humanity and teaches that Cyril rejected it. The passage is found in that Epistle, which is Chapter LXXIII. in the *Synodicon Casinense*, which is a Latin translation from the work called the *Tragedy* of his fellow-heretic, Count Irenaeus, column 682, tome 84 of Migne's *Patrologia Graeca*, and is as follows:

"*But who cuts away the flesh from the Word, and takes away due adoration [from it] as he [Cyril of Alexandria] has commanded [us to do], for he says:*

"*If any one presume to say that the Man taken [by God the Word] ought to be co-adored with God the Word and to be co-glorified with Him, let him be anathema.*" (Quis vero incidit a Verbo carnem, et sic fert adorationem debitam, sicut jussit iste qui ait:

"Si quis praesumat dicere assumptum hominem coadorari oportere Deo Verbo, et conglorificari, anathema sit."

Just before in the same column 682, this Eutherius shows that he did not believe that the Virgin had brought forth God; for after insisting that St. Cyril of Alexandria must "*utterly reject by his own voice and subscription those things which they, especially [Cyril's XII. Chapters], contain, which are blasphemy (blasphemiam),*" and after further denouncing them vilely, he adds:

"But the incongruity also of the Chapters will be apparent to any one who is endowed with sense. *Who admits that the holy Virgin was Bringer Forth of God in flesh? Quis carnaliter Dei partem Sanctam Virginem suscipiat?*" The expression, *Dei partem* is late Latin for Θεοτόκος. This language plainly implies that this Nestorian leader who, as Davids shows in his article on him in Smith and Wace's *Dictionary of Christian Biography*, had been one of the foremost men of the Nestorian party and who knew them well, believed that not one of them held that the Virgin brought forth God the Word in flesh. His reference here is to Cyril's Anathema I.

Next, in column 683, he attacks other Anathemas of St. Cyril, as for instance his Anathema X., where Cyril proclaims that it is God the Word, and not a mere creature who is our Mediator; for Eutherius writes:

thee. The Brotherhood who are with us greet thee in the Lord.'" But he does not give it in his text, nor is it found in this Epistle as in Act I. of Chalcedon in Hardouin or in Labbé and Cossart, which we

"Who indeed dares to pronounce in accordance with his abominable and novel expression that *God the Word has been made our Apostle and High Priest*, so that by that assertion he proclaims that He is a creature also, for the thrice blessed Paul cries, '*Consider the Apostle and High Priest of our profession, Jesus Christ who is faithful to Him that made Him*'" [Heb. iii., 1, 2]. ("Quis vero pronuntiare audeat, circa hujus ineffabilem vocum novitatem, Deum Verbum apostolum factum, ac principem sacerdotum, ut per hoc eum facturam quoque pronuntiet, ter beato Paulo clamante, *Considerare apostolum et pontificem confessionis nostrae Jesum Christum, qui fidelis est ei, qui fecit eum?*"

"*Circa*" in the text reading here seems to be a rendering for the Greek κατά with the accusative, and so is to be rendered, "*in accordance with.*"

Eutherius' conclusion that the Scripture which he quotes proves that Cyril made God the Word to be a creature is, of course, slanderous, as he could easily have learned if he had been willing to study his writings, for he would have found that Cyril would take *made* to refer to the humanity which he put on, though, in accordance with the doctrine of the Economic Appropriation he refers the sufferings, etc., of that Man to God the Word.

Next Eutherius attacks St. Cyril's Anathema XI., which may be called his Eucharistic Anathema, where Cyril asserts that the flesh of Christ (which he elsewhere teaches we eat in the Eucharist) is not life giving as a man's, but is as the flesh of God the Word. For Eutherius writes:

"Or who is there that chooses to say or to hear that the flesh of the Lord was not taken from our nature, but is the own flesh of the Word Himself, as though it had derived its existence from somewhere else?" (Aut quis est qui Domini carnem non ex nostra natura sumptam, sed ipsius Verbi propriam, tanquam si aliunde substitit, dicere eligat vel audire?)

At the end of tome 84 of Migne's *Patrologia Graeca*, col. 1284, we find mention of *Eutherius of Tyana's Sermons* as also extant among spurious works falsely ascribed to St. Athanasius. We are there told that they are in column 1357, tome 28, of Migne's *Patrologia Graeca*, where they are not mentioned however as sermons, but with the following heading:

"*An Epistle of the same, having the force of a Preface and a Tragedy of the trouble of the Churches.*"

For after the fashion of the Nestorian Count Irenaeus' *Tragedy*, in which he tries to make out the righteous expulsion of Nestorian deniers of the Incarnation and Man-Worshippers from their sees to be wrong and tragical, the author of this Epistle, evidently referring to the same depositions for heresy and the strong and yet perfectly justifiable because necessary measures taken to keep the flock from creature-service, brands them unjustly as a tragedy. Any modern man who talks that way should not forget the persecutions and slaughters of the Orthodox in Persia where the Nestorians had the government on

follow in our translation above. It is, however, found in this Epistle as in the *Forematter* to the Third Ecumenical Council, in column 1277, tome 1, of Hardouin's *Concilia*, and in it in the same *Forematter*

their side, nor their usurpation of their sees, and their inducing the unbelieving Persian monarch Pherozes to expel them all from his Empire; nor should he forget the duty of the Orthodox civil ruler, on the other hand as God's minister in mere secular things for good (Rom. xiii., 4,) to enforce the mandates of the Holy Ghost by an Ecumenical Council. The civil magistrate has no higher obligation than so to enforce with the secular arm the saving and elevating decisions of the spiritual power in the VI. Councils, and to suppress all that is opposed to them, as Christ will when He sets up His perfect form and administration of government on earth as we read in Revelations xi., 15, when "*great voices in heaven*" shall say, "*The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and he shall reign forever and ever.*" See also Revelations xx., 1-7. Then the secular ministry of civil magistracy, always secondary and subsidiary to the spiritual, shall wholly give place to it, and instead of earthly monarchies and republics we shall have a Theocracy again, for Christ shall then reign in His Church and with His Church over all the wicked. God speed that blessed day.—Amen.

The said Epistle is followed by 17 Propositions or Arguments against the Orthodox or those who sided with them or submitted to them. They are manifestly heretical, and Nestorian. Photius ascribes them to Theodoret, and Marius Mercator to Euthérius of Tyana.

Photius, in his *Bibliotheca*, Cod. XLVI., mentions the fact that he had read twenty-seven *Δόγματα*, that is, *Sermons* of Theodoret, Bishop of Cyrus, *Against Different Assertions*. Now the seventeen in the spurious work above mentioned as among the documents wrongly ascribed to Athanasius, correspond in sense though not always in words to the titles in Photius of Sermons VIII. to XXIV. inclusive; and the Seventh is the *Epistle* which precedes the seventeen *Assertions* in the spurious work.

Now as to the rest of the 27 Sermons of Theodoret not found in the spurious work. They are Sermons I. to VI. inclusive, and XXV. to XXVII. inclusive, and, from the headings to each of them preserved by Photius, they are plainly part and parcel of the same work. The 17 and the Epistle before them are evidently then only a part of the entire work. Perhaps, as sometimes occurs in the case of such manuscripts, the first leaves and the last had been worn away by time and handling, or else torn off and lost, and some dishonest book dealer, it may have been a Jew or a heretic, wishing to turn a penny, put Athanasius' or some other Orthodox man's name on them, which, of course, would greatly increase their value. Indeed, if they had been known as the productions of the dead Nestorian, Euthérius of Tyana, their circulation would have been forbidden by the imperial laws, which commanded the destruction of all heretical literature. See Venables' witness on that in this work, page 15. If they were known to be Theodoret's the case might be a little better for them, because, though as

in column 322, tome 3, of Labbé and Cossart's *Concilia* (Lutet. Paris, A. D. 1671). But both those editions have "will greet," in the future tense, instead of Pusey's lection, "greet" in the present; that difference, however, is slight.

vile a Man-Server as Euthérius of Tyana, he at last made his peace with the Church, at least outwardly; and when it was not known whether the work was heretical or not (and Photius does not seem to have known that their Man-Serving utterances are Nestorian, for he was a Man-Server, aye worse, an image-worshipper himself), their circulation might be permitted as some of his sounder works were, such for instance as his *Ecclesiastical History*.

Yet it should be said that though they follow Spurious works ascribed to Athanasius, in column 1337, tome 28, of Migne's *Patrologia Graeca*, they have no other heading even there in Migne's edition than the one above given, "*An Epistle of the same*," etc., but who "*the same*" was, is not specified. Consequently if stuck in any where in the writings of any author, Athanasius, or any body else, they would naturally be deemed his by those who did not understand the wide difference between Athanasius' Orthodoxy and the Nestorian heresy of Theodoret and of Euthérius.

On the other hand Marius Mercator is deemed to have ascribed those Sermons of Theodoret to the obstinate Nestorian, Euthérius of Tyana. For that view we have in column 1087, 1088, tome 48 of Migne's *Patrologia Latina*, the heading of a Fragment of one of his discourses, which reads "*A Fragment of a Sermon of Euthérius the Nestorian against St. Cyril, in the [Latin] translation of Marius Mercator*," which, with certain omissions, is much like a part of the VIIth Sermon of the XVII., attributed to him by the editor of tome 28 of Migne's *Patrologia Graeca*. The corresponding place of all of it is found in column 1307-1360 of that tome 28, in Greek and Latin, though in a different Latin rendering from that given us by Marius Mercator.

Garnier, the Jesuit, in his *Preface to the Second Part of Marius Mercator's Works*, gives his opinion that the Sermons ascribed by Photius, in Codex XLVI. of his *Bibliotheca*, are Euthérius'; but he errs in making them only XX., whereas Photius makes them XXVII. there. See that Preface, columns 739, 740, tome 48 of Migne's *Patrologia Latina*. Compare also columns 1287, 1288, in tome 28, of Migne's *Patrologia Graeca*, where we find a *Monitum* or *Warning* on those Sermons. Its author seems to incline somewhat to Garnier's opinion that Euthérius was the author of the XVII. Sermons, in tome 28 of the *Patrologia Graeca*, which are wrongly ascribed to St. Athanasius; but states, nevertheless, that the proof is not conclusive because Photius, in Codex XLVI. of his *Bibliotheca*, mentions them as Theodoret's.

Whatever by the decision as to whether Euthérius of Tyana was the author, or Theodoret, they are certainly the productions of a bitter Nestorian, for both those men were such, only that Euthérius died in his heresy; whereas Theodoret to save himself from Anathema, with his lips at least professed at last to submit to the Third Ecumenical Council, though it may well be doubted whether he really did in his heart. Possibly they may be Euthérius', but if they were such

It can hardly be said that the absence of the salutations at the end in the form of the above Epistle, in Act I. of Chalcedon, is at all

they would bring but little money, and they could not be circulated, but must be burnt, see page 15 above; whereas as Theodoret's they could, and would bring more. Those facts may have led to the change of *Euthérius* in the title to *Theodoret* between the time when Marius Mercator is alleged to have written in the fifth century and the ninth century when Photius wrote.

I quote a part of the XVth of those Sermons of Euthérius, or of Theodoret, among the XVII., which brings in the doctrine of Nestorius of a mere external conjunction of God the Word and His Humanity, instead of the actual indwelling of that humanity by God the Word's Substance; and directly contrary to Cyril's Eighth Anathema, the paganism of co-glorifying that mere creature with God the Word. The blasphemy of some part of this creature-worshipping passage is so horrible, in that it ascribes in effect the utterances of St. Cyril as approved by the Third Ecumenical Council to the devil, that at first I thought of omitting it; yet afterwards concluded to translate it, that men might see the misrepresentations, and the vileness, and the plain Man-Worship of this justly deposed and bitter creature-worshipper; justly deposed I mean for co-glorifying Christ's Humanity with the Word and for co-worshipping it with Him, contrary to the VIIIth Anathema of Cyril. I quote it:

"Sermon XV. of Euthérius, Bishop of Tyana, column 1385 of tome 28, of Migne's Patrologia Graeca, whence we translate it; Sermon XXII. of Theodoret, Bishop of Cyrus, as mentioned in columns 80 and 81, of tome 103 of the same Patrologia Graeca."

Euthérius, or Theodoret, whichever of the two was the author, evidently supposing St. Cyril and the Bishops of the Third Council and all the Orthodox, to be Apollinarians, and to hold to only One Nature, and that the Divine, first falsely represents them all as denying that He had humanity, a thing which was inexcusable considering how before the Council in his *Five-Book Contradiction of the Blasphemies of Nestorius*, in the Synod itself, and in the two Epistles approved by it, and afterwards, he had uniformly repudiated any such inference from his writings. Then he goes on to prove, what no one denied, that Christ's Humanity suffered, and that we have hope because of His death and all blessings, though he denies impliedly St. Cyril's teaching and St. Athanasius' that we must economically ascribe those sufferings of the Man to God the Word to prevent men from falling into the sin of creature-service by worshipping a mere Man. He then proceeds, as follows, to excite hatred against the Orthodox, and to set forth the doctrine of the Nestorian mere external conjunction as opposed to St. Cyril's of the real Incarnation of God the Word, and the Nestorian Man-Worship against Christ's prohibition of religious service to any creature in Matthew iv., 10, as maintained by St. Cyril and the Third Synod of the whole Church East and West.

"Of how much hatred therefore are they deserving who, for the sake of their own evil belief [or "*through their own evil belief*," διὰ τῆς οὐκ εὐθείας κακοδοξίας],

conclusive against their having been in the original; for the address at the beginning is also omitted there. I mean the words, "*To the most religious and most dear to God, our fellow-minister Nestorius,*

strive to envy us on account of so many and so great benefits [of Christ], and forbid the [human] race to be honored (a) [in Christ's Humanity], and separate the flesh which the Word in a marvellous manner co-joined (*συνέζευξεν*) to Himself, and withstand Paul when he cries, *What God hath joined together, let no man put asunder* (b), and who let out their tongues to the devil for pay to hide the things which they have done against Him! (c). For there is nothing so heavy and unbearable to him as to see the nature [of man] which had been led astray by him, lifted up in the First Fruits (d) by the King of the heavens, and living nobly and above praise (e), and made superior to death, and having destroyed his tyranny (f) and been taken up into heaven and deemed worthy of the glorious seat, and recognized by all the creation as one in the supreme conjunction with Him who took him up, and as ONE WITH HIM IN THE INDIVISIBLE SHARING OF THE GLORY [and] OF THE DIGNITY WHICH IS ABOVE ALL EXPRESSION." The Greek of the latter part of this, as in column 1385, tome 28 of Migne's *Patrologia Graeca*, is as follows: ἀναληφθεῖσαν δὲ εἰς οὐρανὸν, καὶ τῆς ἐνδόξου καθέδρας ἀξιοθεῖσαν, ἐν [ἐν seems to me a better reading than ἐν.—Chrystal.] τε πρὸς τὸν ἀναλαβόντα πάσῃ τῇ κτίσει γινωσκομένην τῇ ἁκρᾷ συναφείᾳ, τῇ τῆς δόξης κοινωνίᾳ τῷ ἀμερίστῳ, τῆς ὑπὲρ πάντα λόγον ἁξίας.

Here we have the Nestorian creature-worship, "*in the indivisible sharing*" of the prerogative "*glory*" and "*dignity*" of God the Word by a mere creature, the Man not indwelt by the Substance of God the Word in a real Incarnation, but joined to Him according to the Nestorian *Conjunction* as the prophets were joined to Him and as every good Christian man is joined to Him in the sense that He indwells them by the sanctifying and leading influences of His Holy Spirit, not by Its Eternal Substance, only that it was a higher kind of such an indwelling of the Spirit than occurs in other men; for it is denominated a *supreme conjunction*, in that the spirit indwells Christ's Humanity more fully

(a). Greek, καὶ κωλύοντες μὲν τὸ γένος σεμνύνεσθαι.

(b). Matt. xix., 6. Christ, not Paul, said that.

(c). Literally, "*to hide the things done against Him.*"

(d). Christ's Humanity, he means, with reference to I. Cor. xv., 20, 23.

(e). It is not clear from this whether Euthérius held to the notion of one of the real founders of Nestorianism, Theodore of Mopsuestia (Anathema VI. of the Fifth Ecumenical Council), of an imperfect Christ being "*gradually drawn off from evil, and so rendered better by the progress of works, and made spotless in his conversation,*" etc. (Anathema XII. of the Fifth Ecumenical Synod, Hammond's translation). Yet, as a strong Nestorian, it may be presumed that he held that blasphemy.

(f). St. Cyril well held that the conquest of death was wrought by the only Nature of Christ which was capable of it, that is, by His Divinity. No mere creature can overcome death. But Cyril ascribes all the human things mentioned by Euthérius and all the divine things to God the Word to avoid our worshipping a Man, the former Economically, the latter because they could be wrought by Divinity only.

Cyril wisheth joy in the Lord." It is also omitted in Hardouin's *Concilia* in Act I. of Ephesus, though it is found in the *Forematter* to it, and may have been read in Act I. of it; but it is found in Act

than it does other men, and, so, more intimately joins him to God the Word, and therefore more intimately to the Father and the Holy Ghost also.

And here we have, as a consequence of this Nestorian making a mere creature, a mere inspired man, share the glory and the dignity of God Himself, the basis of what St. Cyril of Alexandria so accurately brands as *ἀνθρωπολατρεία*, that is, *the worship of a Man*; for such *κτισματολατρεία*, that is, *creature-worship*, is the natural and logical outcome of giving the glory and dignity of God to a creature; an error condemned by the whole of the Old Testament in such passages as Isaiah xlii., 8, "*I am the Lord; that is my name; and my glory will I not give to another*;" Isaiah xlviii., 11, etc.; and by Christ Himself in the New, for He says, in Matthew iv., 10, "*Thou shalt bow to the Lord thy God, and Him only shalt thou serve*." Hence such co-glorifying of a man, that is, a creature, with God the Word, is anathematized by St. Cyril in his noble Anathema VIII., and by the Universal Church which in its Third Synod received that Anathema with the Synodal Letter in which it stands, and in its Fourth Synod received it again with the Synodal Epistles of Cyril, of one of which it is part, for all of them are approved by its Definition; and in the Definition and Anathemas of the Fifth Council it condemned the writings which had attacked Cyril's XII. Chapters: of which it is one. Such writings condemned in the Anathemas of the Fifth are those of Theodoret and Ibas. See Anathemas XIII. and XIV.

Further on in Sermon XVII., column 1393, B, this Euthérius or Theodoret, whichever of the two was its author, opposes the teaching of Anathema X. of St. Cyril of Alexandria that God the Word is our High Priest and Apostle before the Father, and argues that He can not pray for us as God but as Man; for he writes:

"How does the Master, Christ, intercede for us? As the Word only? And where [then] are the proofs of His equality in honor and dignity with the Father, if He intercedes as one inferior [to Him], and does not act with authority as having the same omnipotence [as the Father]? Or, will you assert plainly that it belongs to the First Fruit to intercede for His own lump [that is for the mass of his brethren] in order that He may show how closely He is related to the nature of flesh? [Euthérius may mean this as a sarcasm, as though St. Cyril held to but one Nature, and that mixed of Divinity and flesh]." Then in reply, Euthérius tries to prove what no one denied, that in Acts xvii., 30, 31, and in John xix., 37, Christ is spoken of as being a Man; only he goes wrong and makes His Christ a mere Man, after the Nestorian heretics' wont.

Cyril teaches that Christ prays as Man (see his *Epistle on the Right Faith to Pulcheria and Eudocia*, page 309, Vol. VII., Part I, of Pusey's *Cyril*). He is prayed to as God. Cyril teaches also that Christ worships as Man, but is worshipped as God; for instance, in Section 1 of Book III. of his *Five Book Contradiction of the Blasphemies of Nestorius*, and in Section 36 of his *Scholia*.

II. of Chalcedon, and in Conference VI. of the Fifth Council of the Christian world. In that Conference it is quoted from the Acts of the Third Ecumenical Synod. In Act II. of Chalcedon it is not so given, but is quoted merely as an Epistle of Cyril, without special mention of Ephesus.

We can readily see why those parts may have been omitted in one or two places. It may have been in consonance with a common custom in reading documents to read only such parts as are pertinent to the matters under investigation and to omit the rest; or it may

But Christ could not be a fit Mediator and High Priest for us if he were not God as well as Man. For how could a mere man hear millions of prayers at the same moment and intercede for each one's particular needs unless he knew the needs of each one of those millions, and knew whether he prayed wisely or unwisely? And how could He know all this and what it was best to ask for in each one's case unless He had the exclusively divine prerogatives of omnipresence and omnipotence. And to God the Word therefore as Mediator and Intercessor may justly be attributed, according to the Ecumenically approved doctrine of Economic Appropriation, to keep us from worshipping a mere Man, all the things of His Humanity, as well as those which belong *per se* to His Divinity. So that Cyril's Anathema X. is correct.

(184), page 86. Greek, τὴν καθ' ὑπόστασιν ἑνώσιν.

(185), page 93. That is because He is God by Nature.

(186), page 96. The Nestorians did so.

(187), page 98. John i., 14.

(188), page 99. John i., 14.

(189), page 100. Heb. ii., 14.

(190), page 101. Greek, ἰδίόν τε σῶμα τὸ ἡμῶν ἐποιήσατο.

(191), page 104. That is, God the Word.

(192), page 107. Greek, Θεοτόκον.

(193), page 110. Here Cyril again condemns the Apollinarian heresy that Christ's humanity was destitute of a rational soul.

(194), page 111. Greek, καθ' ὑπόστασιν.

(195), page 111. Greek, κατὰ σάρκα.

(196), page 116. Greek, τοῦ Χριστοῦ.

(197), page 116. Or, "elect," as it is translated in the New Testament.

(198), page 117. Greek, ταῦτα, literally, "these things."

(199), page 119. τοῖς ἱερεῦσι, that is, "the sacerds of God." Our "*priest*" being a contraction from *prestre*, presbyter, that is, *elder*, did not originally mean *hierev*, that is (shortened) *herv*.

(200), page 120. Pusey omits in his text (3 Epist.) the bracketed words.

have been that those two parts were considered inappropriate now that Nestorius had refused to be corrected and persisted in his heresies, even when called before an Ecumenical Council, and because he had practically spurned its authority by refusing to appear before it in response to its three summonses.

I have said before that the address of St. Cyril's shorter Epistle to Nestorius, approved in the Third Synod, may have been read there. The language on it there is so indefinite as not to forbid it. See it above.]

And after the reading of the Epistle, *Cyril, Bishop of Alexandria, said:* This Holy and Great Synod have heard that which in advocating the right faith I have written to the most religious Nestorius. And I think that I am not convicted of straying in any respect from the right doctrine of the Faith, that is, of transgressing the Symbol (201) put forth by the Holy and Great Synod aforetime collected in the city of the Nicaeans. And I implore your Holiness to say whether I have written such matters correctly and blamelessly and in harmony with that holy Synod, or not.

Juvenal, Bishop of Jerusalem, said: The holy Faith put forth by the Synod in Nicaea being read; the Epistle of the most holy Archbishop Cyril and those things which were put forth by the Holy Synod are found to agree, and therefore I assent to these pious dogmas and approve them.

Firmus, Bishop of Caesarea in Cappadocia, said: Those things which were proclaimed in an Epitome and Summary by the Holy Synod in Nicaea, thy God-Worshippingness having explained subtly and plainly, has made more clear and forcible to us the sense of the Faith there put forth; so that in the doctrines expressed there is nothing ambiguous; all are in harmony, and the faith is made firm. These explanations therefore being accurate and certain, and introducing no novelty, I also assent, for I received the same doctrine (202) from the holy Bishops, my Fathers.

Memnon, Bishop of the City (203) of the Ephesians, said: The

(201). Greek, τὸ ἐκτεθὲν παρὰ τῆς ἁγίας καὶ μεγάλης συνόδου, τῆς κατὰ καιροὺς ἐν τῇ Νικαίων συνειλεγμένης σύμβολον: Act I. of Ephesus, in Mansi's *Concilia*, tome iv., col. 1140.

(202). Or, "opinion," or, "sentiments," δόξαν.

(203). The Latin translation in Coleti *Conc.*, tom. III., col. 1008, has "metropoleos," *metropolis*.

Epistle just read of the most holy and most God-fearing Father, the Bishop Cyril, contains what agrees with the Faith put forth by the 318 holy Fathers who met at Nicaea, to which we assent and which we approve, finding in them nothing defective nor discrepant.

Theodotus, Bishop of Ancyra, said: The admirable and most pious and correct Exposition of the holy Faith composed by the 318 holy Fathers collected at Nicaea, is made more clear and more plain by the Epistle of our most dear-to-God and most God-worshipping Father and Bishop Cyril (which in no respect differs from the Exposition (204) of that Faith) for what in the Exposition was proclaimed in an epitome, it has treated more fully. Wherefore, knowing the agreement between the Epistle, and the mind and the Faith of the 318 holy Fathers, we assent and give our approval, as to them, so also to our Father Cyril who has made their meaning plain. And we believe those things which they set forth and which the Epistle of the before mentioned most holy Bishop has clearly explained.

Flavian, Bishop of Philippi, said: The Faith which was put forth at Nicaea by the 318 holy Fathers assembled in that city being read to us, and the Epistle of the most holy Father and Bishop Cyril which was written to the most religious Nestorius concerning the Faith being afterwards read, we find it clearly and expressly concordant with the Faith put forth at Nicaea and shedding much light for understanding the sense of the doctrines proclaimed in it. Wherefore I myself also assent to the Epistle written by Cyril, our most devout and most dear-to-God, Father and Fellow Minister, which, in no respect, differs from the right faith, but is in harmony with the apostolic preaching and with the Orthodox Faith put forth by the holy Fathers in Nicaea.

Moreover I affirm that our most holy Father, Rufus, Bishop of the Metropolis of the Thessalonians, approves of those [two documents]. For when I was starting to come to this Great and Holy Synod he gave me these commands, and begged on account of sickness to be excused from coming hither. And I am persuaded that all the Bishops of Illyricum hold the same sentiments as I do, and that they have no doubt regarding the matters which have been read.

(204). Greek, τὴν ἐκθεσιν τῆς πίστεως ἐκείνης.

Acacius, Bishop of Melitine, said: Seeing the Epistle of the most holy and most God-worshipping Bishop Cyril, to be full of piety, and of harmony with the faith put forth by the 318 Fathers in Nicaea, I receive gladly its sense. And I acknowledge that the Church from aforetime and from the beginning thought the same; and from the works of the holy Fathers, and from the Holy Scriptures, and from the traditions of the faith, I know that it has held the same doctrines.

Iconius, Bishop of the City of Gortyna, the Metropolis of Crete, said: The Faith and the Exposition of the most holy Fathers who came together in Nicaea being read, and the Epistle of the most holy Father and Bishop Cyril, being also read, I perceive that this Exposition of Cyril is accordant with them, and I therefore assent and approve, glorying in like manner in them in the name of the Father and of the Son and of the Holy Ghost. And those who do not so think I know the Holy Synod will cast out

Hellanicus, Bishop of the Metropolis of Rhodes, said: I follow the Exposition of the Orthodox faith of Nicaea, and because the Epistle of the most holy and most dear-to-God Bishop Cyril is accordant with it, I keep to this Epistle also [as] containing the true and Orthodox faith. And God Himself also opposes Himself to those whose opinions are hostile to this faith. And let him be anathema who does not believe the holy Virgin Mary to be Bringer Forth of God, (θεοτόκον).

Palladius, Bishop of Amasea, said: The Epistle just read of our most holy and most dear-to-God Father Cyril turns out to agree in all respects with the Faith put forth by the holy Fathers who were collected in the city of the Nicaeans. Because therefore it is correct, and, as I have said, it agrees with the Faith put forth by the holy Fathers, I both admire it and assent to it. In like manner also I glory both in it and in the holy Fathers who, as I said, were collected in the city of the Nicaeans.

Cyrus, Bishop of the city Aphrodisias, in the province of Caria, said: I also seeing the Epistle of the most holy and most dear-to-God Cyril which he wrote to the most religious Nestorius, to be in harmony with and of the same force as the Faith put forth by the most holy Fathers who were collected in the city of the Nicaeans do assent to the same things as the Fathers who have spoken before me.

Perigenes, Bishop of Corinth, said: I also hold and think con-

cerning the Faith now well put forth by our most holy and most devoted Bishop Cyril, that it is the same as the Faith put forth by the most holy and most devout Fathers in the holy Synod at Nicaea. I desire therefore to preserve without hesitating the established doctrines handed down from the beginning and until now preserved among us.

Amphilochius, Bishop of Sida, said: Because the Epistle of the Archbishop Cyril, who is in all respects most dear to God and most devoted, *exactly preserves the apostolic tradition* (205), and accords with the Exposition of the Faith of the holy Fathers who were collected in the city of the Nicaeans, I admire its right Faith, and I agree with and approve the piety of its doctrines.

Prothymius, Bishop of Comana, said: Having found that the exposition of the faith last read to us through the whole extent of the Epistle of our holy Father and Bishop Cyril is in no respect less or more, except in bare words alone, than the Faith which was put forth by the 318 Fathers, I confess that in it was I baptized, and that in it I grew up, and was ordained and was accounted worthy of the priesthood. And in this faith I pray that my life may end and that I may keep it at the resurrection for the Lord Christ (206).

John, Bishop of Proconesus, said: I also assent to the same views as the most pious Bishop Prothymius, and so do I believe.

Constantine, a Bishop of Phrygia Pacatiana, said: I also assent to the same views, and so do I believe.

Valerian, Bishop of Iconium, said: In the different words we find one and the same Rule of the Faith, *since both have been dictated by the same Holy Spirit*. Perceiving therefore, that the Epistle of our most holy, and most dear-to-God Father and Bishop Cyril, is in harmony, and is concordant with the doctrines which have been orthodoxically and with precision pronounced and set forth by the Holy Synod in Nicaea, we also approve these and assent to them, for

(205). Greek, τὴν ἀποστολικὴν παράδοσιν ἀκριβῶς σωζούσης. Amphilochius by this, of course, implies that the Personal Union and the Personal Indwelling of the Word's divine Substance in the Man put on by the Word, and the refusal to worship that mere Man, and the doctrine that the Word is to be worshipped within His flesh are parts of that Apostolic Tradition of Christian doctrine which had been held by the Church from the beginning.

(206). Or, "for the Anointed Master."

we find that the Epistle, like the scented oil, renews the fragrance of their faith.

Theodulus, Bishop of Elusa, said: In conformity with custom (207) I follow the right faith of this Holy and Great Synod, and the Epistle of the most holy and most dear-to-God Bishop Cyril, and the Faith (208) put forth in Nicaea by our most holy Fathers, the 318.

Fidus, Bishop of Joppa, said: I admire the faith of the 318 holy Fathers who were in Nicaea. And I no less admire the Epistle also on the Faith, just read, of the most holy and most dear-to-God Bishop Cyril, which is in harmony with the Nicene Faith, as though written by the Holy Ghost. And I believe that he who remains not

(207). Or, "like the rest."

(208). The word *Faith* (πίστις) here and often in these short speeches seems to be used in the sense of *Symbol* (σύμβολον), that is, *Creed*. Yet I have kept to the literal translation, *Faith*, became sometimes the *faith of Nicaea*, may be intended to include the Faith in its Canons and Synodal Epistle as well as in its Creed. For certain points of Faith are treated of in its Canons as well as in its Creed; and the Quartodecimans are mentioned as heretics in Canon VII. of the Second Ecumenical Council, though they did not oppose the Creed, but only the decision of Nicaea on Easter, which is found in the Synodal Epistle. And the Canons of Nicaea treat matters of faith, as for example, Canons IV., V. and VI., treat of certain matters of faith on Church government; Canon VIII. condemns the Catharists, that is, the Novations; and Canon XIX. the Paulianists, and brands their baptism, not that of the Catharists, as invalid.

Yet it can not be denied that the chief matter to be decided here by the Bishops of the Council was whether St. Cyril's Explanation of the Creed of Nicaea is correct or whether Nestorius' is. If Cyril's is right, then the Creed teaches a real Incarnation of God the Word and all its concomitants; whereas if Nestorius is, then the Creed teaches no Incarnation, and leaves Christ only a mere Man, and in that case all worship of Him is mere Man-Worship, that is, Creature-Worship. Cyril had put forth his interpretation of the Symbol in his *Five Book Contradiction of the Blasphemies of Nestorius* and in his Two Synodal Epistles to Nestorius, etc., and Nestorius had put forth his interpretation of the Creed in Sermons, etc., and the Bishops now decide in the Council that Cyril's Explanation of it is right and Nestorius' wrong; and their speeches have reference to that point. The Bishops, however, vote only on one of Cyril's productions here, that is, his short Letter to Nestorius just above; and but one of Nestorius', his Epistle in reply to Cyril, which comes below.

Yet Cyril's long Letter was approved by them. And we must remember that in that St. Cyril embodies the Nicene Creed, and explains it and its concomitants more fully against Nestorian errors on the Incarnation, on the Relative-Worship of Christ's Humanity, on His Mediatorial and High Priestly dignity, on the Eucharist, on Economic Appropriation, etc.

in the same faith of the Holy Ghost, should be cast out from the Holy and Universal (209) Church.

Paulianus, Bishop of Maiuma, in the first Palestine, said : Recognizing that faith which was written by the most God-worshipping Bishop Cyril, to be the faith of the Fathers which we have learned from the 318 who met in the Synod at Nicaea, we admired that which was dictated by him as like the Oracles of the Holy Ghost, and we hold it fast and follow it.

Daniel, Bishop of Colonia in Cappadocia, said : Recognizing the very words, and, so to say, almost the very syllables contained in the Exposition of the Holy Fathers who aforetime made up the Synod in Nicaea, and the sense of its unwritten dogmas, in the Epistle of our most holy and most devoted Father Cyril, as certain characteristics of the Fathers ; inasmuch as I have taught the same doctrine, and have received it, and have known moreover, that in the holy Church committed to me this teaching has been rooted, and believed in, and that the seeds of it were sown by the holy Fathers, I therefore confess that the Epistle of the most devoted Archbishop Cyril accords with the Exposition of the holy Fathers. This is both my belief and the belief of the holy Church under me, in the name of the holy and consubstantial Trinity, the Father, and the Son, and the Holy Ghost.

Anysius, Bishop of Thebes, said : As I am co-joined to this common presence of all the most holy Bishops, and to their belief, so also recognizing the right counsel of the most holy and most devoted Archbishop Cyril, I assent to it, for it is like the Exposition of the holy Fathers who were collected at Nicaea, and in harmony with it.

Callicrates, Bishop of Naupactus, said : I assent to the Epistle put forth by our most holy Father and Archbishop Cyril, which is in harmony with the doctrines put forth by the holy and blessed Fathers who were collected in the holy Synod at Nicaea.

Domnus, Bishop of Opus, said : If those who are ignorant of the exact faith have in any respect or at any time thought otherwise, they thought not rightly. But we declare that what has now also been formulated justly by the most holy Archbishop Cyril is in

agreement with the holy Nicene Synod of the 318 inspired (210) Fathers, which Synod together with these matters now formulated by Cyril, we deem it by all means just to observe. And I believe in the Father, and Son, and the Holy Ghost. And I pray that in this I may remain so long as the time of my life lasts, and that in this I may die.

Nicias, Bishop of Megara, said: As we have come hither thinking one and the same thing, so also we have been taught to speak one and the same thing. Because therefore what has been written by the most holy Archbishop Cyril, and what was long since put forth by the holy Fathers at Nicaea are in harmony, we also vote in approval with the rest, not having even one doubt in regard to what has just now also been so well formulated.

Romanus, Bishop of Raphia, said: I also agree with what was put forth by the 318 holy Fathers who met in Nicaea. And moreover I assent to the Epistle of the most holy and most devout Bishop Cyril, for what it contains is in accordance with the Faith of the holy Fathers.

Gregory, Bishop of Cerasus, said: What the Epistle of the most holy Archbishop Cyril contains is in harmony with the Faith of the holy Synod at Nicaea. I am pleased with the Epistle, which is in harmony with the Ecclesiastical Faith, and I assent to it and approve it. I came hither not only on my own behalf, but also on behalf of the most religious Eleusius Bishop of Neocaesarea the metropolis. From him I received these commands.

Nunechius, Bishop of Selga in Pamphylia, said: Because the Epistle last read to us of our most holy and most dear-to-God Father, Archbishop Cyril, is in harmony in all respects with the Faith composed (211) at Nicaea by the 318 holy Fathers, I also assent and thus I believe. And I pray that having lived in this Faith I may at last stand with boldness before the tribunal of Christ preserving still this Orthodox Faith.

Solon, Bishop of Carallia in Pamphylia, said: In the same faith regarding Christ which the most religious and most God-fearing Archbishop Cyril has handed down, and still hands down, which is

(210). Literally, "God-borne," θεοφόρων πατέρων.

(211). Greek, πίστει * * * γεγεννημένη. The Latin has "fide * * * edita" as the rendering of the two Greek words above.

in all respects in harmony with the holy and great Synod of Nicaea, was I baptized, and this I believe, and I pray that I may keep it to my last breath.

Acacius, Bishop of Cotena in Pamphylia, said: I have heard the Epistle of our most holy Father and Archbishop Cyril, which is in harmony with the Synod of the holy Fathers who assembled at Nicaea, in all points of the Orthodox Faith, and I also confess that I so hold and so believe, and I also pray that I may keep it to the end.

Taurianus, Bishop of Lyrba in Pamphylia, said: Having heard the Epistle of our most holy Father and chief Bishop (212) Cyril which is in harmony in all points of the Orthodox faith with the Synod of the holy Fathers who met at Nicaea, I also confess that I so hold and believe, and I pray that I may keep it to the end.

Nectarius, Bishop of Synea (213) in Pamphylia, said: I also believe the same, and I approve the doctrine of our most holy Fathers and Bishops and the Epistle of the most pious and most God-fearing Archbishop Cyril.

Matidianus, Bishop of Coracisia in Pamphylia, said: I also agree with the confession concerning the right and sound faith made

(212). The Greek term here used, ἀρχιεπισκόπου means literally "*chief overseer*," and is used in a complimentary sense to Cyril, as is Bishop, (ἐπίσκοπος), literally "*overseer*," in these Acts a little further on by a Bishop. Of course none outside of the boundaries of Egypt, Libya, and Pentapolis, ascribed by Canon VI. of the First Ecumenical Synod to Alexandria was in Cyril's province. Romish writers make much of similar complimentary terms used of Rome. But we must remember that such expressions are never to be stretched beyond the Canons, which, in this instance for example, forbid Alexandria to exercise *provincial*, that is what is now called, in the case of Alexandria, and some other great sees, *patriarchal* jurisdiction, outside of her own province, that is, outside of her own patriarchate.

It should be added also that Cyril was the chief Bishop present at Ephesus. For, following what many Easterns term the Ecumenical principle affirmed in Canon III. of the Second Ecumenical Synod, and in Canon XXVIII. of the Fourth that the civil preeminence of the city determines the relative order of its Bishop in the Church, the Bishop of Alexandria was the chief Bishop there present, for the two who alone preceded him in order, the Bishop of Rome and the Bishop of Constantinople, were both absent.

Cyril could, moreover, be spoken of as a *chief overseer*, and as an *overseer* because, under the Holy Ghost, he was the guide and leader of the Council.

(213). Or, "Sesennia" or "Sebennia."

by the holy Fathers now present, and with the Exposition concerning the faith, made aforetime not without God's aid in the city of the Nicaeans, for I recognize it as apostolic, and in it I pray that I may remain, and that I may guard it entire to my last breath.

Nesius, Bishop of Corybrassus in Pamphylia, said: The Epistle of the most holy and most dear-to-God Archbishop Cyril, to-day read, is in harmony with the holy Faith which was put forth by the holy and blessed Fathers who met in the city of the Nicaeans. And this Faith I pray that I may keep to my last breath.

Epiphanius, Bishop of Cratia, said: I also approve the doctrines of the holy Fathers, and Bishops and the Epistle which was written by the most holy Archbishop Cyril, and I pray that I may abide by them to my last breath.

Eusebius, Bishop of Heraclea in the Province of Honorias, said: I assent to the Epistle of our most holy and most devoted Father Cyril because it follows in every respect the Faith of the 318 Fathers who met at Nicaea. And so holding we pray to remain during the time appointed us by God [on earth].

Silvanus, Bishop of Ceratapa in Phrygia Pacatiana, said: Although at a late period I was deemed fit for holy baptism, notwithstanding, I have been baptized into that Faith which was set forth at Nicaea by the holy Fathers, the 318 Bishops, and into that fuller Explanation of it this day made to us by the Epistle of the Archbishop Cyril, which Explanation agrees with the Faith first mentioned (214). And into this have I baptized very many. And this I pray that I may keep spotless until the day of the resurrection, and that then I may present it to Christ.

Eutropius, Bishop of Etena in Pamphylia, said: Because the Epistle of our most holy and most devoted Father and Archbishop Cyril which has been read is in harmony in all respects with all that was put forth by the 318 holy Fathers who were assembled in Nicaea, I also assent and approve. And in this confession I pray that I may stand before the Master Anointed (215.)

Secundianus, Bishop of Lamia, a city in the Province of Thessaly, said: This I have believed and I do believe, and so have I thought and will think, in accordance with the Faith put forth by the holy

(214). That is, with the Faith of Nicaea,

(215). Greek, τῷ δεσπότῃ Χριστῷ.

and spiritual Fathers, the 318 Bishops who met at Nicaea. And the Epistle just read of our most holy and most dear-to-God Father and Bishop Cyril, is in harmony with that Faith.

Theodosius, Bishop of Echinaeus, a city in the Province of Thessaly, said : I also assent to the same documents and approve them.

Rufinus, Bishop of Tabae, said : I also have the same mind as the most holy Fathers who assembled at Nicaea, and I assent to the Epistle of our most holy and most devoted and most dear-to-God Father and Bishop Cyril, which is beautifully and correctly composed, and is in harmony with the same Faith.

Theodorus, Bishop of Arbela (216), said : I also give the same judgment, and I approve with my vote the Epistle of the most holy and most devoted Bishop Cyril as being beautifully and orthodoxically composed.

Paul, Bishop of Anthedon, said : I also assent to the Epistle of the most holy and most devoted Bishop Cyril as being beautifully and orthodoxically composed, and as being like the Faith of our holy Fathers who met at Nicaea.

Letoius, Bishop of Libyas, said : As our holy Fathers who assembled at Nicaea have arranged, (for they put forth the Faith in a manner befitting the Orthodox Faith) I also believe, and I assent to the Epistle of the most holy and most devoted Bishop Cyril.

Peter, Bishop of Parembola, said : I also have the same mind, and I assent to the Epistle of the most holy and most devoted Bishop Cyril as being beautifully and piously composed.

John, Bishop of Augustopolis, said : In conformity with the Faith of our holy Fathers, so do I also believe, and I assent to the Epistle of the most holy and most devoted Bishop Cyril, which is in consonance with that Faith.

Saidas, Bishop of Phaenis, said : The Epistle of the most holy and most devoted Bishop Cyril is in accordance with the Orthodox Faith, and I assent to it.

Theodorus, Bishop of Gadara, said : Because the Epistle just read of the most holy and most devoted Bishop Cyril is composed beautifully and religiously and in conformity with the Faith put

forth by the holy Fathers who assembled in the city of the Nicaeans, I also assent to it.

Aeanes, Bishop of Sycamazon, said: I also, in like manner, assent to the Epistle of the most holy and most devoted Bishop Cyril, which follows throughout the Orthodox Faith put forth by our most holy Fathers.

Theodosius, Bishop of Mastaura in Asia [Minor], said: The Exposition of the Faith of the holy Fathers who met at Nicaea, I mean the 318, I have believed from the beginning until even now. And because the Epistle written by the most holy and most dear-to-God Bishop Cyril to the most religious Bishop Nestorius, is in consonance with it I abide by it and approve it, because as I have said, it is in harmony with the soul-profiting Teaching (217) of the Fathers.

Alexander, Bishop of Arcadiopolis in [Proconsular] Asia, said: The Epistle of the most dear-to-God Bishop Cyril being in harmony with the Faith put forth by the holy Fathers who were gathered in the city of the Nicaeans, that is the 318, and being of the same sense as that put forth [at Nicaea,] I both believe and have believed it, and so I pray to think [ever].

Maximus, Bishop of Cyme (218) in Asia [Minor], said: The Epistle of our most holy and most dear-to-God Father and Archbishop Cyril being in harmony with the right Faith put forth by the 318 holy Fathers who assembled at Nicaea, I approve it and assent to it, and I confess that this is the Orthodox Faith.

Theosebius, (219) Bishop of Priene in Asia [Minor], said: I believe in the Faith put forth by the 318 holy Fathers, which I have also passed on to the holy Churches of God. And at the same time I believe in the Epistle of the most holy and most dear-to-God Archbishop Cyril which was written to the most religious Nestorius, because it is in harmony with the Faith of the holy Fathers who met in Nicaea.

Eutropius, Bishop of Evaza, said: In accordance with the Faith

(217). Ἐμμένω καὶ συντίθεμαι, συμφώνως οὖσης, ὡς ἔστιν τῇ τῶν πατέρων ψυχωφελεῖ διδασκαλίᾳ.

(218). Or, "Cuma."

(219). The margin has, "Theodosius."

of the 318 Bishops (220) who came together in Nicaea, I myself also have believed and do believe in the Epistle of the most dear-to-God Bishop Cyril, because it agrees with it, and so do I pray that I may die.

Euthalius, Bishop of Colophon in Asia [Minor], said: Inasmuch as the Epistle of the most consecrated and most God-worshipping Bishop Cyril, [written] to the most religious Nestorius, is in harmony with the holy Faith of the holy Fathers who came together in Nicaea, I also am persuaded and approve, and believe in accordance with this Transmission (221).

Docimasius, Bishop of Maronia, said: Seeing that the Letter of our most dear-to-God and most consecrated Father, Archbishop Cyril, is in harmony with the Faith, piously and Christ-lovingly put forth by the holy Fathers in the city of the Nicaeans, I co-stand by it and am co-pleased with it, because I have [always] been so minded, and pray that I may keep it safe and sound to the end.

Lucian, Bishop of Toperius, (222) said: 'The Epistle of our most holy and most dear-to-God Father Cyril which he sent to the most religious Nestorius, having been read, I am co-pleased with its doctrine, and I find it in all respects in accord with the Exposition set forth by the Holy Synod in the metropolis of the Nicaeans, and I am co-pleased with it, and will keep it entire to the end.

Ennepius, Bishop of Maximianopolis, said: Having found the Epistle of our most holy and most dear-to-God Father, Bishop Cyril, written to Nestorius the most religious, to be in harmony with the Faith set forth by the most consecrated Fathers in the city of the Nicaeans, I am co-pleased with it, and co-confess that I so think. And I trust that I shall keep it unshaken.

Stephen, Bishop of Dium, said: We have read the Epistle of our most holy and thrice blessed Father, Bishop Cyril, and it is in harmony with the Faith put forth by the holy and God-inspired Fathers in Nicaea. Wherefore I also approve it, and have believed and do believe it.

(220). The Latin translation has "Fathers," instead of "Bishops" here.

(221). Or, "deliverance," or "tradition;" that is, Cyril's "deliverance," that is, his statement of doctrine in this Epistle to Nestorius.

(222). Or, "Toperus," according to the Latin.

Modestus, Bishop of the city of the Anaeans (223) in Phrygia, said: I also abide by the Faith put forth by the 318 holy Fathers who met in Nicaea, and, furthermore, by the Epistle just now read, which was written by our most holy Father Archbishop Cyril to the most religious Nestorius, because it is in harmony with the Faith of the aforesaid holy Fathers.

Aphobius, Bishop of Colon, said: Because the Epistle of the most holy and most dear-to-God Bishop Cyril which has been read to the Holy Synod, is in harmony with the Faith set forth by the 318 holy Fathers in Nicaea, I assent to it and believe it.

Maximus, Bishop of Assos in Asia, said: I also believe that Faith and abide in it, just as our most holy and most dear-to-God Bishop Memnon has set forth.

Dorotheus, Bishop of Myrrhina, a city in Asia (224), said: Forasmuch as the Epistle, already read, of our in all respects most holy and most dear-to-God Bishop and Father Cyril agrees with the Faith set forth by the 318 holy Fathers, I also believe it, and am so minded.

Eucharius, Bishop of Doracium (225), said: Having examined the Epistle of our most holy and most dear-to-God chief Bishop (226) and Father Cyril, written to the most religious Nestorius, and having seen that it is correct and very just, I find it to be in harmony with the Faith set forth by our holy Fathers who came together aforetime in Nicaea; and I so think, and so believe, and I pray that I myself also may live and die in the Lord.

Theodore, Bishop of Aninetum, said: I myself also approve the statement of the holy Fathers on the Faith set forth in Nicaea, and the Epistle written by the most consecrated and most dear-to-God Bishop Cyril to the most religious Bishop Nestorius.

Eudoxius, Bishop of Choma, a city of Lycia, said: I admired the things written by our most consecrated and most holy Father Cyril to the most religious Nestorius, because they are in consonance with the Faith set forth by the holy Fathers in Nicaea. And I assent to them, and confess that I am so minded, just as our most holy Fathers have also stated.

(223). Bingham, in the *Index of Episcopal Sees* at the end of the ninth book of his *Antiquities*, mentions a city of Anaea in Asia.

(224). "A city" is in the Latin, not in the Greek.

(225). Dyrrhacium, according to the margin.

(226). Greek, ἀρχιεπισκόπου, that is, "archbishop."

Philip, Bishop of Pergamus, said: I assent to the Faith set forth by the 318 holy Fathers who were assembled in Nicaea, and in accordance with these very canons (227) which they themselves set forth; and I assent to the Epistle of the most holy Archbishop Cyril because it is in consonance with the same canons (228). And so do I think and believe.

Eusebius, Bishop of Magnesia, a city in Asia (229), said: I assent to the Faith put forth by the 318 holy Fathers who met in Nicaea, and to the Epistle of our most holy Father, Archbishop Cyril, because its contents are in harmony with it, and I so think and believe.

Eutychius, Bishop of Erythra, a city of Asia, said: Being persuaded by my organs of sight and by the utterances of the holy Fathers who came together in Nicaea, and of the Metropolitans from different provinces, I profess and believe the Epistle written to the most religious Nestorius by the most holy Bishop Cyril.

Donatus, Bishop of Nicopolis, in old Epirus, said: Having listened to the Epistle this day read before this Holy and Great Synod, which our most holy and most dear-to-God Father and Fellow-Minister Cyril wrote to the most reverent Nestorius, and having found it to be in harmony with and co-professing with the Faith put forth by the Holy Fathers who came together in Nicaea, and who set forth the Orthodox Faith, I have deemed the text of the Epistle worthy of all acceptance, and so I also believe and co-assent to its Orthodox Faith.

Dorotheus, Bishop of the city of Dodona (230), said: I also approve and assent to what Donatus, the most holy Bishop of my Metropolis, has stated.

Heracleon, Bishop of Tralles (231), said: I follow the steps of the Holy Fathers and I stand by the Exposition of the Synod of the

(227). Greek, τοὺς κανόνας ἐκέλευον οὕτως αὐτοὶ ἐξέθεντο.

The Latin in the parallel column in Coleti renders κανόνας by *sanctiōnes*; and I am not sure but that "rules" in the sense of *enactments* on faith may be meant. For κανόνας means "rules," as well as what we call *Canons*. I take it here to include especially the Creed as being a chief *norm*, that is, *rule of faith* there laid down.

(228). See the last note above.

(229). "A city" is lacking in the Greek, but is in the Latin.

(230). Or, "Dodone."

(231). Or, "Trallis."

318 Bishops, which was held at Nicaea, who preached the Orthodoxy: and having heard the most holy and most dear-to-God Bishop, our Father Cyril, preaching the same doctrines again, or rather enlightening us, in his Epistle in this Holy Synod held in the Metropolis of the Ephesians, and perceiving that those utterances are in harmony with the 318, I also approve and pray to abide in this faith, and pray by your prayers, so to end my life.

Paralius, Bishop of the city of Andrapa, said: Having been brought up in the Faith set forth by the 318 Holy Fathers at Nicaea, I also so believe, and approve, and co-pray (232). And I find the things written by our most holy and most dear-to-God Father, Archbishop Cyril, in the longer Exposition which has been just read to us (233), to be consonant in all respects with the same Forthset (234); and I approve, and pray that I may end my days in this faith.

Archelaus, Bishop of the city of Myndus in Caria, said: The Epistle of our most holy and most dear-to-God Father, Archbishop Cyril, is of the same character as the Faith piously and savingly handed down to us by the holy and most dear-to-God Fathers and Bishops who were gathered in the city of the Nicaeans, and is in harmony with that faith, and so I believe; and so do I pray [to believe forever] (235).

Apellas, Bishop of Cibyrrha in Caria, said: I assent to the same things (236) and approve them.

Thomas, Bishop of Derbe in Lycaonia, said: I myself cheerfully assent to the Faith of the Holy Fathers, and to the Epistle written by the most holy and most God-worshipping Archbishop Cyril, and I am of one mind and of one faith with it.

(232). Paralius means that he makes the same prayer as Heracleon and others who had just spoken.

(233). That is, Cyril's Epistle to Nestorius, which is really a longer exposition on the faith than the Creed of Nicaea; and indeed is an exposition, that is, an explanation, of that Symbol itself.

(234). That is, the Symbol, that is, Creed, set forth as Paralius had just said at Nicaea.

(235). The Greek has nothing after "I pray," but the Latin has, "et in posterum credere."

(236). Greek, τὰ αὐτὰ, which refers to the documents mentioned and to the statements foregoing of Bishops in approving them.

Themistius, Bishop of Jassus in Caria, said. I believe the same sentiments, and give my assent to the same sentiments, in accordance with the sound faith of the 318 Holy Fathers at Nicaea, and in accordance with the Epistle read of the most dear-to-God Archbishop, our Father Cyril.

Spudadius, Bishop of Ceramus (237) in the Province of Caria, said: I have lived in the Faith put forth by the holy Fathers who were gathered in the city of the Nicæans, and I pray that I also may live in it. And in like manner I receive the Epistle written by the most holy Cyril, our chief Bishop (238) and Father, to the most God-worshipping Nestorius, because I regard it as of the same tenor (239), and I receive it because it differs in nothing from the Faith. Wherefore I also believe in both of them and co-vote [on the same Orthodox side].

Aphthonetus, Bishop of Heraclea in Caria, said: The Epistle of our most holy and most dear-to-God Father and chief Bishop (240) Cyril is an explanation of the pious Faith (241), transmitted to us by the most holy Fathers and Bishops [who met] in Nicaea; and is fundamental; and [accordingly] I make acknowledgment of my belief in both, and pray to believe so forever.

Philip, Bishop of Amazon in Caria, said: I both assent and believe, in consonance with the heavenly and glorious Faith set forth by the 318 most pious and most dear-to-God Bishops who came together in Nicaea, and in accordance with the Epistle written by the

(237). Or, "Cerama;" or, "Cerami."

(238). Greek, ἀρχιεπισκόπου, that is, as being the chief Bishop present, or more probably as being the chief Bishop in the maintenance and defense of Orthodoxy against Nestorius. The remark of a writer in the *Πηδάλιον*, Athens edition of 1841, page 94, that Cyril was the "Leader" of the Third Ecumenical Synod is true; and the repeated commendations of him and witness to him by the assembled Bishops attest his just worth and claims as God's champion against Nestorian Man-Service and Relative-Service.

(239). Greek, *ὁμῶνυμον*; or, "of the same sense;" or, "kind," with the creed of the 318. "Exposition," is often used of that Symbol in these Acts.

(240). This expression is explained by me in a note a little above. See it there.

(241). The term "Faith" is used here, especially, as often in such places in these Acts, of the Creed of the 318; though not, of course, to the exclusion of the rest of the faith, which was not defined at Nicaea in it, or in its Canons, or in its Synodal Epistle, but afterwards in other documents.

most holy and most dear-to-God Father, the Archbishop Cyril, because it is in harmony with the same Holy Exposition; and I am a co-voter with His God-worshippingness (242) on the same side with him.

Phanias, Bishop of the city of Arpasa in Caria, said: In accordance with the Exposition of the heavenly Faith, which Exposition was set forth by the 318 Holy Fathers who came together in the city of the Nicaeans, and in accordance with the Epistle written by the most holy and most dear-to-God Bishop our common Father Cyril, which was written to the most religious Bishop Nestorius, which has been read to us, and which is of the same tenor (243), as the Faith of the Holy Fathers, I acknowledge that I think the same, and I assent to the same.

Promachius, Bishop of Alinda in Caria, said: I myself also knowing that the Epistle of our most holy and most dear-to-God Father, and chief Bishop Cyril agrees with the Faith set forth by our most holy and most dear-to-God Fathers and Bishops who came together in Nicaea, do [therefore] believe and think [the same] and co-assent to the same things.

Saidas, Bishop of Phaenis in Palestina Salutaris, said: I assent to the Epistle put forth by our most holy and most dear-to-God Father, Archbishop Cyril, for I know that it is in agreement with the Faith set forth by the holy and God-inspired (244) Fathers, who met together in Nicaea; and I believe and think in accordance with it, and I co-vote and co-approve what has been said by our most devout and most dear-to-God Bishop Juvenal because it is in harmony with the Exposition of the Fathers.

Senecion, Bishop of the city of Cordia (245), said: In accordance with the Faith defined by our Holy Fathers, the 318 at Nicaea, who were filled with the Holy Ghost at Nicaea, aye, and moreover, in consonance with the Epistle of our most holy and most dear-to-God Father Cyril, which has just been read to us, I believe, and I co-approve.

(242). That is, with Cyril.

(243). Or, "of the same force," ὁμοδύναμον.

(254). Greek, θεοφόρων, that is, "God-borne;" that is, "God-inspired."

(245). Or, "Codra."

John, Bishop of Hephæstus in Augustamnica, said: Because the Faith set forth by the Holy Synod, which was celebrated by the holy Fathers in the city of the Nicaeans, and the Epistle written to the most religious Nestorius by our most holy and most dear-to-God Father and Bishop Cyril, have [but] one sense throughout and one Faith in different syllables, I also assent to both of them (246), and hold the same sentiments (247), and pray that by the grace of the Holy Trinity I may live in them (248).

Athanasius, Bishop of Paralus, said: I also assent to the same things, and I approve the right faith of our Father Cyril, the Archbishop.

Eusebius, Bishop of Aspona (249), a city of Ancyra (250), said: Having discovered the great agreement which there is between the Faith throughout the Epistle put forth by our most God-worshipping and most dear-to-God Father and Bishop Cyril, and the Faith which was set forth of yore (251) by the holy Fathers, I co-approve and receive and believe the same things, and I glorify (252) the same things and teach them.

Theon, Bishop of Sethroetus (253), said: I co-approve the Epistle of our most holy Archbishop Cyril, which teaches (254) in consonance with the Faith set forth by the most holy Fathers who were once gathered in Nicaea.

Daniel, Bishop of Darnis, said: I co-approve the Epistle of our most holy and most dear-to-God Father Cyril which has been read, because its teachings (255) are in consonance with the Faith of our most holy Fathers in Nicaea.

(246). Greek, ταῦταις, which the Latin in the parallel column renders *utrique*, which I follow.

(247). Or, "and co-glorify" (both).

(248). Or, "by them."

(249). The margin reads, Αἰσώνων.

(250). The Latin note on this in Coleti means "Perhaps Galatia," instead of Ancyra.

(251). Greek, πάλαι.

(252). Greek, δοξάζω, which may be rendered "*I think*."

(253). Margin, Ὁμορίτης, Ἀθροϊτῶν.

(254). Greek, ἐκθεδομένη; margin in Coleti, ἐκθεμένη, literally, "Having given forth," or, "Having set forth."

(255). Or, "because it sets forth in consonance," etc.; συνῳδὰ ἐκθεμένην

Macarius, Bishop of Antium, said: Finding the same grace of the Holy Spirit, both in the Faith put forth by the most holy Fathers at Nicaea, and in the Epistle of the most holy and most devout Archbishop Cyril I admire it and remain in it, and I pray to keep ever this which guides and saves the race of men (256).

Sosipater, Bishop of Septimiaca, said: To speak at much length and to declare the wonders (257) of the holy Fathers, is not in my power, but belongs to some other who boasts the greatest learning. Therefore I say [in brief] that forasmuch as the contents of the Epistle of our most holy and most dear-to-God Father and Archbishop Cyril, which was written to Nestorius, and which has been read, are in harmony with the Synod which was held in the city of the Nicaeans, I also so believe, think, and co-approve, as our holy Fathers have also thought and believed.

Samuel, Bishop of Dysthis in Pentapolis, said: I believe (258) as did the holy Fathers who were gathered in the Synod of the Nicaeans, and having listened to the Epistle of our most holy and most dear-to-God Father and Archbishop Cyril, I so think and believe [as he does].

Strategius, Bishop of Athribis in the Province of Augustamnica, said: Because the contents of the Epistle of the most holy and most dear-to-God Archbishop Cyril written to the most religious Nestorius, which has been read, is in harmony with and is of the same faith as our holy Fathers, the Three Hundred and Eighteen Bishops who sat together in Nicaea, I necessarily have so thought and so think, and I have believed and do believe it, and by the favor of the Holy Trinity and of this holy dear-to-God Synod, I will abide in that faith.

Eusebius, Bishop of Nilopolis, in the Province of Arcadia, said: I have received the Epistle because it agrees with the Faith of the holy Fathers, and I believe in accordance with its sense.

(256). Μακάριος ἐπίσκοπος Ἀντέου εἶπεν· Εὐρὼν τὴν αὐτὴν τοῦ Ἁγίου Πνεύματος χάριν ἐν τε τῇ ἐκτεθείσῃ παρὰ τῶν ἁγιοτάτων πατέρων ἐν Νικαίᾳ πίστει, ἐν τε τῇ ἐπιστολῇ τοῦ ἁγιοτάτου καὶ ὁσιωτάτου ἀρχιεπισκόπου Κυρίλλου, θαυμάζω καὶ ἐμμένω, καὶ εὐχομαι ταύτην διατηρεῖν, κυβερνῶσαν καὶ σώζουσαν τὸ τῶν ἀνθρώπων γένος. See Mansi, *Concilia*, tom. IV., col. 1160, E.

(257). Or, "the admirable things," τὰ θαύματα.

258). Or, "I believe in consonance with the holy Fathers," etc

Marinus, Bishop of Heliopolis in the Province of Augustamnica, said: I have received the Epistle of our most holy Archbishop Cyril, because it is correct and in agreement with the Faith of the holy Fathers [who met] in Nicaea.

Paul, Bishop of Flavonia, said: I hold and believe one and the same radiant (259) Faith, which was set forth aforetime by the holy Fathers who met at Nicaea, and is now shown to be in harmony with this great Synod, and heralded forth with more brilliancy and clearness by the Epistle itself of our most holy Father Cyril, and I assent to that Epistle, through which [Epistle] also I trust to be saved, by confessing it in Anointed (260).

Metrodorus, Bishop of Leonta (261), said: Inasmuch as the holy Faith put forth by our holy Fathers in the city of the Nicaeans, and the Epistle just now read of the most holy and most dear-to-God Father and Archbishop Cyril, written some time ago to the most God-worshipping Nestorius, contain [only] one faith and meaning throughout in different syllables, I also necessarily assent to it, for I believe and think (262), and co-confess the same things, by the grace of the Holy Trinity.

Theopemptus, Bishop of Cabassus, said: It is superfluous to ask the Bishops from Egypt a reason (263) on the right Faith, for it is easily understood by all that we follow out thoroughly and co-improve the faith set forth by our most holy and most devout Father and Archbishop Cyril, for it is in harmony with the Faith of the holy Fathers.

Heraclides, Bishop of the Heracleans in Arcadia, said: Because the Faith of our holy Fathers, who were formerly assembled in the city of the Nicaeans, and the Epistle of our most holy and most dear-to-God Father and Archbishop Cyril, preach and confess [but] one harmonious faith, I who have been born and reared in it, pray to be of the same judgment forever, by the grace of the Holy Trinity.

(259). Greek, διαλάμπουσιν πίστιν.

(260). Greek, ἐν Χριστῷ, that is, "in Christ."

(261). Or, "Leonti," or, "Leontes."

(262). Or, "glorify," δοξάζων.

(263). Greek, περὶ τῆς ὀρθῆς πίστεως ἀπαιτεῖσθαι λόγον. It may also be rendered, "to ask an account concerning the right faith."

Sabinus, Bishop of Pan in the Province of Thebais, said: As the Faith of the holy Fathers which was set forth in old time in the city of the Nicaeans, and the Epistle of our most God-worshipping and most religious Father Cyril have the same harmonious faith, I also [therefore] necessarily, by the grace of the Holy Trinity, assent to that faith.

Heraclitus, Bishop of Tamiathis, said: Because there is no difference between the Epistle of our most holy and most God-worshipping Father and Archbishop Cyril and the Faith set forth in old time in the city of the Nicaeas by the holy Fathers, I also necessarily assent to that Epistle, by the Anointed's grace (264).

Isaac, Bishop of Elearchia, said: I confess that there is entire harmony between the Symbol (265) of the holy Fathers, and the Epistle of the most holy Cyril, and I also necessarily assent to that Epistle by the Anointed One's grace (266), (267).

Euty chius, Bishop of Theodosiopolis in Asia, said: In the Epistle written by the most dear-to-God Archbishop Cyril, which was sent to the most religious Nestorius, we find nothing foreign to what we believed from childhood, for it has been found to be in harmony with the Faith set forth by the Three Hundred and Eighteen who came together in the city of the Nicaeans, and I so believe, as the holy Fathers also have stated in this Great Synod.

Adelphi us, Bishop of Sais, said: Inasmuch as the Faith of the holy Fathers, which was set forth in old time in the city of the Nicaeans, and the Epistle of our most dear-to-God and most reverent Father Cyril have [but] one harmonious Faith, I also, by the grace of the Holy Trinity, necessarily assent to that Epistle.

Rhodon, Bishop of Palaeopolis in Asia (268), said: Because the Epistle of the most holy and most devout Bishop Cyril is not at all

(264). That is, "by Christ's favor."

(265). Greek, τῷ Συμβόλῳ, that is, "the Creed."

(266). Greek, χάριτι τοῦ Χριστοῦ, that is, "by Christ's favor."

(267). Ἰσαὰκ ἐπίσκοπος Ἐλεαρχίας εἶπεν· Ὁμολογῶ τὴν αὐτὴν εἶναι συμφωνίαν ἐν τῷ Συμβόλῳ τῶν ἁγίων πατέρων, καὶ ἐν τῇ ἐπιστολῇ τοῦ ἁγιοτάτου Κυρίλλου, κ. τ. λ. See Mansi, *Concilia*, tom. IV., col. 1164.

(268). The Church province of Asia is here meant. Ephesus was its metropolis. On it see Bingham's *Antiq.*, Book IX., Chapter 3, Section 9. I should have mentioned before that this term *Asia* is used of that Church province often in these Acts.

out of harmony with the holy Fathers who came together in the city of the Nicaeans, I myself so believing, assent in accordance with the Faith put forth by them.

Nestorius, Bishop of Sion in the Province of Asia, said: I also having believed in accordance with the Exposition made by the holy Fathers in Nicaea, and so holding, have found the contents of the Epistle of the most dear-to-God Bishop Cyril to be in harmony with it. And I also myself assent to that Faith, and to the Exposition of the holy Fathers, and I pray that I may pass the rest of my life-time in that faith, by the Anointed One's grace.

Anderius, Bishop of Cherronesus, a city of the Province of Crete, said: The Faith of the holy Fathers who came together in the city of the Nicaeans, has been opened to us like very costly myrrh-oil, and has sent forth a still greater fragrance, by means of the Epistle of our most holy and most God-worshipping Father Cyril, which is of the same sound and of the same sentiments with it, and I myself assent to that Epistle, and I pray so to believe all my life time.

Paul, Bishop of the City of Lampa (269), in the Province of Crete, said: Inasmuch as I have listened to the Epistle of the most holy and most dear-to-God Bishop Cyril, and have found it of the same sound and of the same sentiments as the Faith set forth by the holy Fathers who met in the city of the Nicaeans, I assent to it, and I so believe, and I pray that I may continue forever in that (270) Faith.

Zenobius, Bishop of the City of Gnossus, in the Province of Crete, said: Forasmuch as the Orthodox Faith of the holy Fathers who met in the city of the Nicaeans, is clear to all, and it has been made plain that the Epistle of the most holy Father and Bishop Cyril is of the same sentiments and of the same sound with those things which were then rightly set forth as to the Faith, I assent to that [Epistle] and approve it, and pray that I may continue in that Faith.

Macarius, Bishop of the Metelitans (271) in Egypt, said: Because the Epistle of our most holy Archbishop Cyril which has been read,

(269). Or, "Lampe."

(270). Or, "this faith." The Greek and Latin often use *this* where our idiom requires *that*, and so I often follow our idiom to make better English.

(271). That is, as I understand it, the inhabitants of the city of Metelis in Egypt. For Bingham gives *Metelis* in the "*Index of Episcopal Sees*" at the end of Book IX. of his *Antiquities*.

is in harmony with the Faith put forth through the Holy Spirit, by the holy Fathers who came together in Nicaea, I assent to that one and the same Faith, because its doctrine is not alien to the Faith which has been handed down to the most holy Church of God, by the most holy Fathers, but, as I have said before, it agrees with it.

Lampetius, Bishop of Casium in the Province of Augustamnica, said: I assent to the Epistle of the most holy Archbishop, our Father Cyril, which has been read, because it is in agreement with the Synod in Nicaea, and with the Faith set forth by the holy Fathers.

Macedonius, Bishop of Xoïs (272), said: In accordance with the Faith of the holy Synod, held in Nicaea by the most devout Fathers, which has been this day read to us, and moreover in accordance with it as strengthened by our most holy Archbishop, who is of the same sentiments with it, I also approve it, and I trust that I shall adhere to it as long as I live; and I have been so taught to teach.

Ammon, Bishop of the City of Butus, said: I agree with the holy Synod celebrated (273) at Nicaea by the holy Fathers, and with the Epistle of our most holy Archbishop Cyril, and I myself am co-well pleased to guard it (274) to the last day of my life.

Ammonius, Bishop of the City of Panephyssus, in the Province of Augustamnica, said: I both believe and abide in that Faith of the 318 Bishops, and I assent to the Epistle written to Nestorius by the most holy Archbishop Cyril because it agrees with the holy Fathers; and I so believe, and pray that I may die in that Faith.

Alypius, Bishop of Sela in the Province of Augustamnica, said: I have heard the Epistle of our most holy and most dear-to-God (275) Father, Archbishop Cyril, which was written to Nestorius the most religious, and that Epistle is in agreement with the Faith put forth by the holy and God-inspired (276) Fathers. And

(272). Or, "Xoes."

(273). Or, "made."

(274). Greek, *ταύτην*, literally "this." The reference is to Cyril's Epistle.

(275). *Θεοφιλεστάτου*. Sophocles in his "Greek Lexicon of the Roman and Byzantine Periods" renders *Θεοφίλης*, *beloved of God*. But the Latin translation sometimes renders it by words signifying "God loving."

(276). Greek, *θεοφόρων*.

I also so believe in that Orthodox Faith, and I pray that I may end my life in it, and stand in it at the tribunal of the Anointed One. (277).

Perrebius, Bishop of the Thessalian Forests (278), said: Inasmuch as the Faith put forth in Nicaea by the holy Fathers, is unbreakable and unswerving, and because the faith set forth by the Epistle of the most holy Bishop Cyril is in harmony with it, I [therefore] like that [Epistle] and assent to it, as all the holy Fathers also before us have stated and done.

Philumenus, Bishop of the City of Cinna in Galatia, said: Having found the Epistle of the most holy and most dear-to-God (279) Bishop Cyril to be in agreement with the Exposition of the Faith of the 318 holy Bishops at Nicaea, I assent to them, and I believe just as the holy Fathers themselves also have stated, and just as the contents of the Epistle of the most holy Bishop Cyril explain.

Hermogenes, Bishop of Rhinocurura, said: Because it is one and the same Holy Spirit Who taught the Fathers at Nicaea on the Faith, and Who taught by the soul and the tongue of the most holy and most devout Father and Archbishop Cyril, when he dictated (280) that Epistle to correct those things which were not well said before the Church by the most God-worshipping Nestorius, and because I see that it contains no innovation nor change, therefore I admiring the agreement between them, and becoming myself a co-voter for the opinion of the Fathers [on it] do assent to the same things with the most holy Synod.

Evoptius, Bishop of Ptolemais in the Pentapolis, said: I have admired the harmony which exists between the Epistle of our most holy and most dear-to-God Father and Archbishop Cyril, which was written to the most God-fearing Nestorius for the correction of those things which were spoken not rightly, and the Symbol of our most holy and most God-fearing Fathers who were assembled at Nicaea (281), and seeing nothing in it of innovation or change, I assent

(277). Greek, τοῦ Χριστοῦ, that is, "of the Christ."

(278). The Greek here is, τῶν Θετταλικῶν Σαλπῶν.

(279). Or, "most God-loving."

(280). Greek, ὑπαγορεύσαντος.

(281). See Mansi's *Concilia*, tome IV., col. 1168: Καὶ τοῦ Συμβόλου τοῦ παρὰ τῶν ἀγιωτάτων καὶ θεοσεβεστάτων Πατέρων ἡμῶν τῶν ἐν Νικαίᾳ συναχθέντων, κ. τ. λ.

with all the Synod to it because it is in harmony with the right Faith.

Phoebammon, Bishop of Coptus in Thebais, said: The Epistle of our most holy Father Cyril, which has been read, is of the same tenor, (282) as the things set forth by the Synod in Nicaea and in nothing differs from them, as respects the setting straight of the Orthodox and the overturning of the heretical dogmas; and I also believe and assent.

Zeno, Bishop of the City of Cyrium in Cyprus, said: Because the things defined and decreed by the holy Fathers at Nicaea and those written by our most holy Father and Archbishop Cyril are in agreement, we also assent, and confess the same faith.

Martyrius, Bishop of Helistra (283), said: We have been brought up from the beginning, and from our ancestors, in the Canons (284) of those at Nicaea, and we trust that we shall guard them until the end; and, moreover, having heard the Epistle of the most devout Archbishop Cyril, and having found it to agree with the holy Canons, we trust that we shall guard and keep the flocks committed to us till the end [in it].

Hesychius, Bishop of Parium, said: Although I seem alone from my province (285), and have come by request (286) in regard to these matters, nevertheless I myself consent to be of the very same faith which the most holy and most God-worshipping Fathers, who came together in Nicaea, set forth; and the most holy and most dear-to-God Archbishop Cyril has strengthened it by his Epistle written to the most religious Nestorius.

(282). Greek, ὁμοδυναμεῖ.

(283). Margin, Greek, Ἰλλίστρων. Latin text *Helistrorum*; Latin margin, *Heleſtreusis*.

(284). Greek, τοῖς κανόσι τῶν κατὰ Νίκαιαν. As κανὼν means "rule," the reference includes not only the rules on discipline but the rules on faith also put forth by the First Ecumenical Synod, and indeed all its utterances, Creed, Canons, Synodal Epistle and all. See a note above.

(285). Parium, as the margin here states, was in the Province of Hellespontus. As it was near Constantinople, Nestorius, as its Bishop, might have had, as early as this, some power there, as Hefele in his *History of the Church Councils* shows, in effect. See that work, English translation, Volume III., page 412, and the references there. See also Wiltch's *Geography, etc., of the Church*.

(286). Or, "by entreaty," or, "by prayer," or, "by wish," δὲ ἐχθρὸν ἐλθόν. The Latin translation in Coleti, here renders it "ex voto."

Helladius, Bishop of Adramyttium, said : I believe the Exposition of our Three Hundred and Eighteen most holy and most dear-to-God (287) Fathers and the Epistle of the most devout Archbishop Cyril, and I will keep and guard that Faith all through.

Dion, Bishop of the City of Thebae, said : My Faith is that of the holy Fathers [who met] at Nicaea, and I profess it ; and I know that the most holy Father and fellow-minister, Archbishop Cyril, has set forth and spoken in the same sense through his holy Epistle written to Nestorius.

Andrew, Bishop of Hermopolis in the Thebais, said : I believe in and glorify the Faith of the Orthodox in accordance with the things voted on the right and saving faith by the holy Fathers who were gathered together in the city of the Nicaeans, that is the Three Hundred and Eighteen Bishops, and in accordance with the Epistle of our most holy and most devout Archbishop Cyril which has been read, and which was sent to the most religious Nestorius, and which is in harmony with the things decreed of old by the same most holy Bishops who were gathered in the city of the Nicaeans.

And all the rest of the Bishops who have been mentioned before in their own order say the same and so believe, just as the holy Fathers also have set forth, and as the Epistle of the most holy Archbishop Cyril written to Nestorius the Bishop has declared (288).

Palladius, Bishop of Amasea, said : It is in order that the Epistle of the most religious Nestorius, of which the most religious Presbyter Peter at the beginning made mention, be now read ; so that we may know whether that Epistle also is in harmony with those things which were put forth by the holy Fathers in Nicaea.

And having been read as follows (289), it was put below as it here follows, and its contents are :

(287). Greek, θεοφιλεστάτων.

(288). Coleti's *Concilia*, tom. 3, col. 1137, and before.

(289). The Greek margin reads instead, "*And it was read as it is above, in its order.*" But the text seems the preferable reading and shows that in the original Acts the Epistle of Nestorius came here in its proper place, and that the present arrangement by which it is put in the Preliminary Matter is a later one. And the same remark is probably true of every other document read in the Synod which is now in the Preliminary Matter.

"To the most religious and most dear-to-God, our Fellow Minister Cyril, Nestorius wishes joy in the Lord" (290).

[SECTION I. Nestorius brands St. Cyril's Epistle as insulting to him (Nestorius), defers some matters in it to a fit time, and sets out to refute Cyril's explanation of the words of the Nicene Creed on the Incarnation, without cause rebukes him for superficial knowledge of the meaning of the Symbol, wrongly accuses him of making God liable to suffering, and then flatly denies the birth of God the Word in flesh, and, of course, His Inman also.]

The insults directed against us in thy admirable (291) Letter, I dismiss as worthy of a physicians' long suffering, (292), and I defer the answer to them on account of the matters themselves to a fit time. But in regard to what does not permit silence, because it would be productive of great danger if silence were preserved, on that, as I may be able, not extending my remarks to prolixity, I will endeavor to make a brief statement, avoiding at the same time producing disgust by a dark verbosity hard to digest, and I will begin from the allwise expressions of thy Love, quoting them word for word. What then are the words of the admirable (293) instruction contained in the Epistle? "*The holy and great Synod [at Nicaea] says that the 'Sole-Born' Son Himself, Who, as it respects His Divine Nature, was born out of the Father, [that is] the 'Very God out of very God,' the 'Light out of the Light,' [that is] He through Whom the Father has made all things* (294), '*came down, took on flesh, put*

(290). The Greek heading of this Epistle, given on page 316 of tome 5 of the *Collectio Regia* of the Councils, Paris, A. D. 1644, has, in the matter before the Synod, this Epistle with the additional words, "*A Copy of an Epistle of Nestorius to the Pope*" [that is, "Father"] "*Cyril, which displeased all in the Holy Synod.*" In the matter before the Acts in Coleti, *Conc.*, tom. III., col. 872, the same Epistle bears the same heading. On the term "Pope" see Sophocles' *Greek Lexicon of the Roman and Byzantine Periods*, under the word πάπας, which he explains as follows: "Papa, father, a title given to Bishops in general, and to those of Alexandria and Rome in particular." See the examples there given.

(291). Or, "wonderful," Greek, θαυμαστῶν.

(292). The Greek here adds, "*and the rest,*" but the words, "*and the rest*" were probably not in the original make-up of these Acts. The present arrangement of the published editions, by which the Epistles and other documents read in the Synod, are not given in their own proper places in the Acts but in the Forematter, was not the first one, nor is the Forematter the most natural place to give them, and therefore I place them in their proper places in these records.

(293). Or, "wonderful," θαυμαστῆς

(294). John i., 3; Heb. i., 2.

on a man,' 'suffered' [and] 'rose again.'" These are the words of thy God-Worshippingness. And thou probably knowest them to be thine own. But hear also what we have to say. Hear a brotherly advising on behalf of piety, even the advice which the great Apostle Paul addressed solemnly before God to his beloved Timothy: "*Give attendance to reading, to exhortation, to doctrine* * * * *for in doing that thou shalt save both thyself and those that hear thee*" (295). But what meaning does this expression, "*Give attendance*," convey to me? This: that thou, superficially reading the tradition (296) of those holy men, hast erred through a pardonable ignorance, when thou thoughtest that they said that the Word co-eternal with the Father is liable to suffering. But examine more accurately, if it please thee, the words, and thou wilt find that that godly choir of the Fathers, have not said that the consubstantial Divinity is liable to suffering, NOR THAT THE DIVINITY WHICH IS CO-ETERNAL WITH THE FATHER WAS LATELY BORN (297), nor that the Divinity which raised up the temple which had been destroyed, Itself arose. But if thou wilt listen to a brother's remedy, I will produce to thee the very words of those holy men, and will remove the slander against them, and against the Scriptures of God through them (298). "*We believe*" therefore "*in*" our "*Lord Jesus Anointed*," "*His Son*," the "*Sole-Born Son*." Notice, that placing first as foundation-stones the words "*Lord*," "*Jesus*," "*Anointed*," (299), and "*Sole-Born*" (300) and "*Son*" the names common to the Divinity and the humanity, then they build [upon these names] the tradition (301) of the Inman (302), and of the suffering, and of the

(295). I. Tim. iv., 13, 16.

(296). Or, "*Delivery*," or "*transmission*," τὴν παράδοσιν. The reference is to the Nicene Creed. See Cyril's letter above. "*The Holy and Great Synod*", of course refers to Nicaea and the expressions quoted by Cyril and Nestorius are from the Symbol of the 318. Compare Cyril's quotation and the Greek of that Symbol.

(297). Mark Nestorius' denial of the truth that God the Word was born out of the Virgin.

(298). Greek, Κἄν μοι τὰς ἀκοὰς εἰς ἀδελφικὴν ἰατρείαν παράσχῃς, αὐτάς σοι τὰς τῶν ἁγίων ἐκείνων φωνὰς παραθέμενος, τῆς κατ' ἐκείνων ἀπαλλάξω συκοφαντίας, καὶ τῆς κατὰ τῶν θείων γραφῶν, δι' ἐκείνων. This language is noteworthy as showing that even Nestorius deemed that not only the question of the sense of the Nicæan Creed but also of the Scriptures was involved.

(299). Greek, Χριστός.

(300). Greek, καὶ Μονογενής.

(301). Greek, τότε τὴν τῆς ἐνανθρωπήσεως, καὶ τοῦ πάθους, καὶ τῆς ἀναστάσεως ἐποικοδομοῦσι παράδοσιν.

(302). See the note last above.

resurrection, in order that, certain significant names being set forth as common to both Natures, neither those qualities which belong to the Sonship and the Lordship may be separated, nor that those which belong to the Natures, may be brought into the danger of disappearing by being confounded in the oneness of the Sonship. For in respect to that, Paul himself had become their Instructor, who making mention of the divine Inman, (303) [that is the putting on of a man by God the Word], and being about to add those things which belong to the suffering, first laying down the term "*Anointed*," the common appellation (as I have just said), of the Two Natures, he continues his discourse with reference to both Natures. For what says he? "*Let that mind be in you which was also in Anointed Jesus: who being in the form of God, thought it not robbery to be equal with God*" (304). But, lest I may be too particular, I will omit the rest as far as to the words: "*He became obedient to the extent of death* (305), *even the death of the cross*" (306). But when he was about to make mention of that death, lest any one should thence infer that God the Word is capable of suffering, he uses the term "*Anointed*" (307) as an appellation expressive of the Non-Suffering Substance, and of the suffering substance, in but one Person. So that without any danger, the Anointed might be called incapable of suffering and capable of suffering: incapable of suffering that is in his Divinity, but capable of suffering in the nature of His body. But while I can say much concerning that, and especially concerning the fact that THOSE HOLY FATHERS MAKE MENTION OF NO BIRTH in the [Christian] Economy, but only of the being in a man (308), I perceive that my promise, in the beginning, of brevity, bridles the course of my statement and moves me toward the second head of thy Love.

(303). Greek, τῆς ἐνανθρωπήσεως τῆς θείας. I have coined a term to express ἐνανθρωπήσεως.

(304). Philip. ii., 5, 6.

(305). In the Common Version translated "unto death."

(306). Philip. ii., 8.

(307). Greek, Χριστός.

(308). Greek, πολλὰ λέγειν περὶ τούτου δυνάμενος καὶ πρότερόν γε τὸ μὴδὲ γεννήσεως ἐπὶ τῆς οἰκονομίας, ἀλλ' ἐνανθρωπήσεως τοὺς ἁγίους ἐκείνους μνημονεύσαι πατέρας, etc.

We must well remember in judging of this language that both St. Cyril and Nestorius used the term ἐνανθρώπησις, that is, *Inman*, that is, *being in a Man*, but in widely different senses; Cyril meaning by it that the actual Substance of God the Word put on a Man in Mary's womb and is in him now; whereas Nestorius denied all that and admitted only that God the Word was in his mere human Christ by His Spirit only as He was in the prophets and the apostles, so that his Christ was merely an inspired Man. That is his sense of "*the being in a Man*" above.

[SECTION II. *Nestorius again charges Cyril with making God the Word liable to suffering, notwithstanding Cyril's disclaimer of that heresy in his Letter, and again denies the Incarnation, the soul of the Christian Religion.*]

On this second head I was praising thy distinguishing between the Natures, in accordance with the true doctrine of the humanity and of the Divinity, and of thy connecting of those in One Person (309); and because that thou hast affirmed that God the Word did not need a second birth, [that is that] out of a woman (310) and because thou hast confessed that it is impossible for the Divinity to suffer. For such statements are truly orthodox, and opposed to the wicked opinions of all the heresies concerning the Lord's Natures (311).

But whether indeed, the remaining statements introduce some hidden wisdom incomprehensible to the ears of those who read them or not, it is the office of thy Exactness to know. But, to me at least, they seemed to overturn the first part of thy statement. For He whom in the first part [of thy Letter], thy Exactness proclaimed to be incapable of suffering, and as not admitting of a second birth (312) thy Exactness has introduced again *as capable of suffering*

Surely after such language as this, both Cyril and the Universal Church were justified in believing that Nestorius denied the actual birth of the Substance of the Eternal Word out of the Virgin; and it is plain that they were right in so thinking and acting. And let us remember that just above Cyril had stated that the "*Very God out of Very God, took flesh and put on a Man.*" And Nestorius in reply pointedly denies it. The notion therefore of some later writers that that heresiarch was innocent, and that the Universal Church, guided by the Holy Ghost, according to Christ's promise, was wrong, is outrageously and inexcusably unjust. Nestorius followed in this heresy his teachers, Theodore of Mopsuestia and Diodore of Tarsus. On the word *οικονομία*, Sophocles in his *Greek Lexicon of the Roman and Byzantine Periods*, says that it is "*applied to the Incarnation and the concomitants thereof.*" It literally means "*management, dispensation,*" but is used as Sophocles says above in Christian Greek.

(309). The Greek is as follows: 'Εν ᾧ καὶ τὴν τῶν φύσεων ἐπήνον διείρουν κατὰ τὸν τῆς ἀνθρωπότητος καὶ Θεότητος λόγον, καὶ τὴν τούτων εἰς ἑνὸς προσώπου συνάφειαν.

See Mansi, *Conc.*, tom. IV., col. 893. We must remember that Nestorius by *συνάφειαν* means not the actual dwelling of the Substance of God the Word in His Humanity, but only such a conjunction as there is between God the Word and a mere inspired man.

(310). Here Nestorius squints towards his denial of the birth of God the Word out of the Virgin, which he utters above, and fully as plainly below.

(311). Here, in effect, that is, by necessary implication, Nestorius brands the Orthodox doctrine of the Incarnation as a heresy.

(312). Καὶ δευτέρως γεννήσεως ἄδεκτον. Here certainly, beyond all cavil, Nes-

(313) *and as newly created* (314), I know not how, as if the things which belong to the [divine] Nature of God the Word were destroyed by the joining of the temple [to It], or as though thou thinkest that it is only of some small account to men that the temple sinless and inseparable from the divine Nature, underwent both birth and death for sinners, or as though the voice of the Lord ought not to be believed when he cries to the Jews: "*Destroy this temple, and in three days I will raise it up* (315)." He said not, *Destroy my Divinity, and in three days it shall be raised up* (316).

But, again, while wishing here also to extend my remarks, I am checked by the remembrance of my promise. Therefore I must speak but briefly.

[SECTION III. *Nestorius again denies that God the Word was born out of Mary, and so of course denies the Incarnation also. He adduces texts which prove what no Orthodox man denies, that Christ's humanity was born out of her; but they do not militate at all against the truth that God the Word also was, as is clear from John i., 14, "The Word was made flesh," that is came in flesh; and the statement in Matt. i., 23, that He who was born out of Mary was "Emmanuel, which being translated is, GOD with us;" that is, of course, GOD THE WORD with us; and from the statement in 1 Timothy iii., 16, "God was manifested in flesh." Those texts St. Cyril uses to prove that God the Word was incarnate in Mary and was born out of her. See the Indexes to Scripture in S. Cyril of Alexandria on the Incarnation Against Nestorius, translated by P. E. Pusey, etc.*

torius denies the second birth of the Word, that is that out of the Virgin. What excuse after this clear language can there be for his apologists who vilify the Third Synod in order to glorify that wretched heretic! Of course he errs in stating that Cyril denied that second birth.

(313). Nestorius evidently mistook the doctrine of Economic Appropriation for Theopaschitism.

(314). It is thus that Nestorius misrepresents Cyril's doctrine of the birth of God the Word in flesh.

(315). John ii, 19.

(316). Here while again implying his own denial of the actual birth out of Mary of God the Word's Substance in the Man put on, Nestorius impugns Cyril's doctrine of the Economic Appropriation of the sufferings of that man to God the Word. St. Athanasius, quoted with approval by St. Cyril on page 75 above, explains that doctrine as intended to guard against Man-Service. That Nestorian worship of Christ's humanity Cyril denounces as contrary to Isaiah xlii., 8, and to Matt. iv., 10, and to Luke iv., 8. I will, God willing, treat of that doctrine in a separate Dissertation.

Besides Nestorius does not hesitate to accept the consequence of his view that Christ is a mere Man, that is Man-Worship with which St. Cyril often charges him. See note 183 in this work above and Cyril's works passim.

Furthermore, Nestorius does not seem to see, or if he does see, does not quail at the sequence of his denial of the Incarnation, and his affirmation of Man-Worship, that is, he does not see that by worshipping the mere created humanity of Christ, he is making, what St. Cyril charges him with doing, a "new God" in addition to the Holy Trinity, that is to say Nestorius worshipped a Tetrads instead of a Trinity only; and his Tetrads was composed of the Three Divine Persons, the Father, the co-eternal and consubstantial Word, and the co-eternal and consubstantial Spirit, and besides a mere creature contrary, as St. Cyril teaches, to Matt. iv., 10; Isaiah xlii., 8; and the Greek Septuagint of Psalm lxxx., 9 (Psalm lxxxi., 9, in the King James Version).

Next Nestorius advances his heresy of a mere moral and spiritual union between God the Word and his (Nestorius') mere human Christ born of Mary, as opposed to the Orthodox doctrine of the Substance Union, that is, the doctrine that God the Word's Divine Substance put on that Man in Mary's womb, and was born out of her in him, and has ever since indwelt that Man by the actual Substance of His Divinity. Nestorius' heresy made that man to be dwelt in by Christ's Holy Spirit only as the prophets, the apostles, and other inspired men were.

Nestorius then denies St. Cyril's doctrine of Economic Appropriation, which he unjustly brands as Apollinarianism and Arianism, a thing that was inexcusable forasmuch as St. Cyril guards it most clearly against those heresies in the very Epistle which he here pretends to answer. Then he insists that the doctrine results in "lies" and will become the cause of the "just condemnation" of St. Cyril and the Orthodox "as slanderers."

Next he contends that his heresies, which Cyril shows to be denial of the Incarnation, Man Worship, and Tetradsism, are the "traditions of the holy Fathers," by whom he seems to mean his teachers, Diodore of Tarsus, and Theodore of Mopsuestia, the heresiarchs; and he asserts that his errors are "the announcements of the Scriptures of God," and lastly, seemingly with

implied arrogance and contempt, he commends St. Cyril to the study of the Scriptures, as though he knew them not because he did not agree with the aforesaid heresies of Nestorius].

Everywhere the Scripture of God, when it makes mention of the Lord's Incarnation, transmits to us *a birth* and a suffering *not of the Divinity*, but of the humanity of the Anointed One, so that the holy Virgin is to be called by the more accurate appellation "*Bringer forth of the Anointed One*," not "*Bringer Forth of God*" (317). Hear then the Gospels crying aloud the following teachings: "*The book*," it says, "*of the birth of Jesus Anointed* (318), *the Son of David, the Son of Abraham*" (319). But it is evident that God the Word was not a Son of David. Receive also another testimony, if it please thee: "*And Jacob begat Joseph the husband of Mary, out of whom was born Jesus, who is called Anointed*" (320). Again, consider another utterance which thus protests to us: "*The birth of Jesus Anointed was on this wise: When His mother Mary was espoused to Joseph*
* * * *she was, found with child of the Holy Ghost*" (321). But who believes the Divinity of the Sole-Born to be a creature of the Spirit? And what should be said to this passage: "*The mother of Jesus was there*" (322); and this again; "*With Mary the mother of Jesus*" (323); and this; "*That which is conceived in her is of the Holy Ghost*" (324); and this; "*Take the young child and his mother, and flee into Egypt*" (325); and this; "*Concerning his Son* * * * *who was made of the seed of David according to the flesh*" (326); and this again regarding His suffering; "*God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh*"

(317). The Greek as in column 55 of tome 77 of Migne's *Patrologia Graeca*, reads: Πανταχοῦ τῆς θείας Γραφῆς, ἥνικα ἂν μνήμην τῆς Δεσποτικῆς οἰκονομίας ποιηται, γέννησις ἡμῖν καὶ πάθος οὐ τῆς Θεότητος, ἀλλὰ τῆς ἀνθρωπότητος τοῦ Χριστοῦ παραδίδοται, ὡς καλεῖσθαι κατὰ ἀκριβεστέραν προσηγορίαν τὴν ἁγίαν παρθένον Χριστοτόκον, οὐ Θεοτόκον.

Here again Nestorius plainly denies the birth of the Divinity of the Word out of the Virgin. This is the third plain denial of that important truth so far in this Epistle. And besides he implies that denial in one other place above as mentioned in notes there.

(318). Χριστός is here translated for the better understanding of the questions involved.

(319). Matt. i., 1.

(320). Matt. i., 16.

(321). Matt. i., 18.

(322). John ii., 1.

(323). Acts i., 14.

(324). Matt. i., 20.

(325). Matt. ii., 13.

(326). Rom. i., 3.

(327); and again; "*Anointed died for our sins*" (328); and; "*Anointed hath suffered * * * in the flesh*" (329); and; "*This is*" (not my Divinity, but), "*my body which is broken for you for the remission of sins*" (330). And there are countless other expressions which testify to the human race that they should not think that the Divinity of the Son is a new thing (331), nor that it is susceptible of bodily suffering, but that the flesh, which is joined to the Nature of the Divinity, is. Whence also the Anointed One names David him-

(327). Rom. viii., 3.

(328). I. Cor. xv., 3.

(329). I. Peter iv., 1.

(330). I. Cor. xi., 24. Compare Luke xxii., 19. We shall see further on in this Act that the question of the Real Presence of *the Divinity of God the Word in the Eucharist* comes up again as does also the question of *the actual eating of a Man's flesh there*. In a Dissertation on that subject I show from Cyril's own statements that he taught that the Divinity of the Word is not on the Holy Table in the rite, and that it is not eaten there, and that Nestorius agreed with him on the last point, and probably on the former; but that they differed to some extent as to what sort of a body is eaten there, Cyril asserting that it is not a Man's body but the body of God the Word, whereas Nestorius held a view on that matter which St. Cyril calls *ἀνθρωποφαγία*, that is, *Man-Eating*, that is, *Cannibalism*.

On those Matters see St. Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, Book IV., Sections 4, 5 and 6 (Pusey's translation, pages 140-154); and see also Nestorius, as quoted below in this Act among the passages adduced to prove him a heretic and to demand his deposition, and as a fact producing it; and see also Euthérius of Tyana on page 122 in this volume, in the note. A passage of Theodoret the Nestorian shows that he worshipped the bread and wine of the Eucharist after consecration as in one sense the actual flesh and blood of Christ, though he admits that the bread and wine remain in their former substance and shape and appearance. See his Dialogue II., *Inconfusus*, page 123 in Schulze's edition. As Cyril holds that the Divine Substance of God the Word is not in the Eucharist, and as he denies that the separate humanity of Christ can be worshipped, therefore, according to him, there is nothing in the Lord's Supper to be worshipped. That is the fact, whatever sense he may take Christ's assertion in that the bread is His body and the wine His blood.

The Third Council followed Cyril on the Eucharist as they did on the Incarnation and against Man-Service. Of this whole theme, I will treat more fully when I come, God willing, to publish a Dissertation on the controversy between Cyril and Nestorius on the Eucharist, that is, as *Eucharist* (Εὐχαριστία) means, the *Thanksgiving*.

(331). That is, that God the Word was not lately born out of the Virgin's womb as Cyril says. This is another proof that Nestorius denied that fundamental tenet of the Scriptures and of Orthodoxy. Indeed it is the fifth time that he makes that denial in this Epistle so far.

self Lord and Son. For, "What" says he, "think ye of the Anointed One? Whose Son is he? They say unto him, The Son of David. Jesus answered and said unto them, How then doth David in Spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou at my right hand?" (332) So that He is certainly the Son of David in respect to the flesh, but in respect to the Divinity He is Lord. It is a thing right therefore and worthy of the Gospel transmissions to confess that the body is the temple of the Divinity of the Son, and a temple united by a certain lofty and divine conjunction (333), so that the Nature of the Divinity appropriates [to Itself] the things of that body (334); but to charge therefore upon that expression, "*appropriation*," the properties also of the flesh conjoined, I mean *birth*

(332). I have followed the quotation as it stands in Nestorius. It is from Matt. xxii., 42-44.

(333). It will be noticed that *συνάφειαν*, *conjunction*, or merely *conneſtion*, as opposed to Cyril's and the Church's Personal Union, is the term preferred by Nestorius to express his views. For the Greek see Mansi, *Conc.*, tome IV., col. 896. The Personal Union and the Substance Union are the same thing.

(334). The Greek, as in Coleti, *Conc.*, tome III., col. 876, 877, is as follows: Εἶναι μὲν οὖν τῆς [margin, Χριστοῦ] Υἱοῦ Θεότητος τὸ σῶμα ναόν, καὶ ναὸν κατ' ἄκραν τινὰ καὶ θεῖαν ἡνωμένον συνάφειαν [margin, οἰκειοῦσθαι δὲ] ὥς οἰκειοῦσθαι τὰ τοῦτον τὴν τῆς Θεότητος φύσιν ὁμολογεῖσθαι, καλὸν καὶ τῶν εὐαγγελικῶν παραδόσεων ἄξιον· τὸ δὲ δὴ τῷ τῆς οἰκειότητος προστρίβειν ὀνόματι καὶ τὰς τῆς συνημμένης σαρκὸς ιδιότητας, γέννησιν λέγω, καὶ πάθος, καὶ νέκρωσιν, ἢ πλανωμένης ἐστὶν ἀληθῶς καθ' Ἑλλήνας, ἀδελφῆ, διανοίας, ἢ τὰ τοῦ φρενοβλαβοῦς Ἀπολιναρίου, καὶ Ἀρείου, καὶ τῶν ἄλλων νοσοῦσης αἰρέσεων, μᾶλλον δὲ, ὅτι κακείνων βαρύτερον, etc.

If we take ὥς as it stands, and render as the Jesuit translator Theodore Pel-tanus has (see Coleti, *Conc.*, tome III., col. 991, note 1), in effect, "So as to confess that the nature of the Divinity *appropriated* [to Itself] the properties of that body" [or, "of that temple"], we make Nestorius agree with Cyril so far as to admit that God the Word appropriates to some extent the things of His humanity; but in the next clause Nestorius modifies his idea of *appropriation* by God the Word of "the things of that body," so far as to deny *any appropriation of birth*, suffering and death to Him.

But we may take the passage in accordance with Nestorius' constant doctrinal teaching by translating the clause in question as follows:

"So that the things of the body [or 'of the temple'] *have appropriated* [or, 'made their own'] *the nature of the Divinity*." For Nestorius did give what is prerogative to the Divine nature, *worship*, by *bowing*, for instance, to the body put on by the Word, not that the body is worshippable of itself, but because of God the Word, as he, in substance, confesses in the VIIIth of his XII. Anathemas, and in a passage or passages quoted from him by Cyril on pages 81 to 90 above, note. The chief objection to this translation is that it does not so well agree with the sentence next following.

Or we may suppose that a transcriber or an editor has mistaken the ligature for οὐκ for the ligature for ὥς, which are not so very unlike, and has mistakenly

(335), and suffering, and death, belongs truly, brother, to the erroneous opinions of the heathen, or the errors of Apollinaris who was smitten in mind, and of Arius, and of a mind sick with the other heresies, or rather with whatever is worse than those (336). For it will necessarily happen that such will be hurried away by the term "*appropriation*," and on account of that "*appropriation*" they will make God the Word a partaker in sucking the breast, and a sharer in gradual growth and of the fear at the time of the suffering, and one who needed angelic aid (337). And I will be silent as to circumcision, and sacrifice, and sweatings, and hunger, and thirst; which things, inasmuch as they happened to His flesh for our sake are to be joined together to be worshipped (338). But these statements concerning the Divinity will be received as lies and will also become the cause of our just condemnation as slanderers. These are the traditions (339) of the holy Fathers. These are the an-

given the latter. I have translated according to the first of those three views of this clause.

It must be remembered that Nestorius' idea of appropriating the things of the body by God the Word does not include a real Incarnation, a real dwelling of the Eternal Substance of God the Word in that human body, but only an indwelling of it by His Holy Spirit as He indwelt the Prophets by It.

(335). Here, for the sixth time in this short letter, Nestorius denies that the Word was born out of the Virgin. He certainly did not hold the Personal Union, that is, the Substance Union, of the Word with a man in the womb of the Virgin; but held to a more *relative* indwelling in that man by His Holy Spirit, as God dwelt in the Prophets.

(336). See the note before the last above for the Greek.

(337). Luke xxii., 43.

(338). Greek, προσκυνητῶς συναπτόμενα. The margin reads προσκυνητὰ προσαπτόμενα. See Mansi, *Conc.*, tome IV., col. 897. Another reading in tome 77 of Migne's *Patrologia Graeca*, columns 55, 56 is, πρόσκειται προσαπτόμενα. We see here how Nestorius, the Man-Server (ὁ ἀνθρωπολάτρης), as the ancients called him, charges that St. Cyril and the Orthodox who did not hold to his Man-Worship, must, by their doctrine of Economic Appropriation, accept that error, though Cyril's letter with its explanations and teachings should have convinced him that nothing in their belief involved that heresy, but that on the contrary they refused all Man-Worship of his kind and of the Co-substancer kind.

(339). Greek, αἱ * * παραδόσεις. He means the written statements on belief transmitted from the Apostolic age and from the ages after it to his, not mere lying legends which are wrongly called *Church traditions* by some ignorant Romanists and others. Passages are quoted below from such writers as a basis of *traditioned*, that is, *transmitted* faith on the points involved in the controversy between St. Cyril and Nestorius. And in accordance with such *traditions*, that is, as *traditions* mean, *transmissions*, that is, *deliverances*, the Holy-Ghost-led Council condemned Nestorius' denial of the Incarnation and his Man-Worship.

nouncements of the Scriptures of God. So a certain one theologizes concerning both what relates to the divine love towards man, and what relates to His absolute sway, as follows: "*Meditate upon these things; give thyself wholly to them; that thy profiting may appear for all, and to all*" (340); so says Paul.

[SECTION IV. *Nestorius thanks Cyril for thoughtfulness regarding divine things and for his carefulness regarding his (Nestorius') affairs; but tells him that he (Cyril) had been deceived by clerics of his own (Cyril's) disposition of mind who had been deposed by a Synod for holding the opinions of the Manicheans. It is thus that Nestorius slanders those of his Orthodox clerics whom he had deposed for their opposition to his errors and heresies. Then he boasts that the affairs of his Church and those of the Empire were prospering, and that all heresies were waning, intimates that if Cyril wished to contend with him it would be vain for him to do so, and ends with the usual salutations.*]

But in exercising care for those who are made to stumble thou doest well, and [I render] thanks to thy soul which is so thoughtful of divine things, and so careful of our affairs. But know that thou thyself wast led astray by the clerics who are probably of thy disposition of mind, who were deposed by the Holy Synod here for holding the opinions of the Manicheans. For the affairs of the Church so advance every day, and the affairs of the people, in so great an increase, which is owing to the grace of God, are so blest, that those who see the multitudes are moved to cry out in the words of the prophet: "*The earth has been filled with the knowledge of the Lord as the waters cover the seas*" (341). And the affairs of the Emperors who have been enlightened by the doctrine are in unwonted joyousness (342). And to sum up briefly, any one may daily find that the following passage is fulfilled among us concerning all the God-fighting heresies and the Orthodoxy of the Church, "*The house of Saul waxed weaker and weaker, and the house of David waxed stronger and stronger*" (343). These are counsels from us as brethren to a brother (344). But if it seem good to any one to be contentious, Paul will cry out, even through us, to such a one. "*We have no such custom,*

(340). I. Tim. iv., 15.

(341). Isaiah xi., 9. Another reading of the Greek agrees in sense with our Common Version.

(342). Or, according to another reading, "*And the affairs of the Emperors are in exceeding joyousness, because the doctrine has been made clear.*"

(343). II. Sam. iii., 1.

(344). Or, "*to brethren,*" according to another reading.

neither the churches of God'' (345). I and those with me most cordially salute all the brotherhood who are with thee. May you continue strong, and continue to pray earnestly for us, O brother, by me in all respects most esteemed, and to God most dear'' (346).

And after the Epistle was read *Cyril, Bishop of Alexandria, said:* What seems good to this Holy and Great Synod (347) concerning the Epistle just read? Does this seem to be in harmony with the Faith defined in the Holy Synod of the holy Fathers assembled aforetime in the city of the Nicaeans, or not?

Juvenal, Bishop of Jerusalem, said: It is by no means in harmony with the pious Faith put forth by the holy Fathers who met in Nicaea. And I anathematize those who thus believe, for all these things are alien to the Orthodox Faith,

Flavian, Bishop of Philippi, said: The contents of the Epistle read taken together, are, in all respects (348), hostile to and altogether foreign to the Faith set forth in Nicaea by the most holy Fathers; and we judge those who so believe to be aliens from the right faith.

Firmus, Bishop of Caesarea in Cappadocia, said: Nestorius has put a semblance of piety into the beginning of his Epistle, but in the onward movement of his argument, he has in no way been able to screen his naked purpose, for he has laid aside the vail over it, so that we can see that it is not in harmony with the Faith of the Three Hundred and Eighteen holy Fathers; and moreover *it is hostile* (349) *also to the Epistle of the most devout* (350) *Archbishop Cyril* (351).

(345). I. Cor. xi., 16.

(346). For the Greek of this Epistle see Mansi, *Conc.*, tome IV., col. 892; and Hardouin, *Conc.*, tome I., col. 1277; and tome LXXVII., of Migne's *Patrologia Graeca*, columns 49-57; and Coleti, *Conc.*, tome III., col. 872-877. It contains only a little over three columns of Greek in Coleti.

(347). Or, "What is the pleasure of this holy," etc., as above.

(348). Or, "*entirely.*"

(349). Or, "*contrary.*"

(350). "Most devout," τοῦ ὁσιωτάτου, is in the *Collectio Regia* of the *Councils* here, tome V. (Paris, 1644), page 482, but is lacking in Coleti in this place.

(351). It will be noticed that Firmus, Bishop of Caesarea, in the words *italicized* above, states that the Epistle of Nestorius *is hostile* * * * "*to the Epistle of the most devout Archbishop Cyril.*" He makes the Epistle of Cyril an *authoritative* document. For it had just become authoritative by being sealed by the imprimatur of this very Council. It possesses then the seal of the

Valerian, Bishop of Iconium, said: It is easy for all to see at once the opposition of the Epistle of the most religious Nestorius; for it is not only not in harmony with the Faith of the holy Fathers who met in Nicaea, nor with the Epistle of the most dear-to-God and most holy Archbishop Cyril, but it does not even agree with itself.

Iconius, Bishop of Gortyna, said: The Epistle now read of the most religious Nestorius agrees in no respect with the Exposition of the holy Fathers who were gathered in Nicaea, nor, moreover, with the Epistle of our most holy Father and Bishop Cyril. Wherefore, I reject (352) that [Epistle of Nestorius], and I anathematize those who so believe; and I assent to the Exposition of the holy Fathers who met in Nicaea, and to the Epistle of the most holy Father and Archbishop, Cyril.

Hellanicus, Bishop of Rhodes, said: I have even already stated that I follow the Exposition of the Orthodox Faith of the Three Hundred and Eighteen holy Fathers, who assembled in the city of

same kind of an *authority* as an *explanation* of the Symbol, that is Creed, of the Three Hundred and Eighteen as that Symbol does itself, that is, the seal of an Orthodox Ecumenical Council. They must both therefore remain valid forever, the Creed as a Creed, the Explanation as an Explanation of it. As to the words which compose them there is this difference: All the words of the Nicene Creed, with very few exceptions, are those of Scripture, that is, nearly all the words of the Symbol are taken from Scripture; while, as might naturally be expected in an Explanation, the Letter of Cyril does not so closely limit itself to use no other than the words of Holy Writ, for it deals not only with dogma, but also with the circumstances of the controversy, and covers much more ground than the Creed, to make the Scriptural terms of the Creed more clear. In other words, the aim in both is to express *Scriptural ideas*. And in the Creed the idea is couched nearly always in the very words of Scripture. But this course regarding the words would not be necessary in an *explanation*. For common sense would teach us that in explaining the words of Scripture we can not be tied up to explain one Scriptural word by another Scriptural word, for this would, in some cases, take from us a rich means of elucidating the sacred text. And any man can see that it would be unjust to Cyril and to the Universal Church, which has adopted his Explanation in the Epistle foregoing of the Symbol of the Three Hundred and Eighteen as her own, to tie up that Explanation to quote set passages of Scripture without connectives or elucidation when we do not require this of the preacher or the commentator, the work of both of whom is in great part that of exposition, that is explanation, as was that of Cyril.

(352). Or, "denounce," ἀποτασσόμενος.

the Nicaeans. And I confess the holy virgin Mary to be Bringer Forth of God (353), and anathema be he who does not so believe.

Acacius, Bishop of Melitine, said: The Epistle of the most religious Bishop Nestorius read to us has shown that he was troubled by a no means senseless fear about coming into this Holy and Great Synod. For it was fitting that he, who was reproved by his conscience, and had put a false sense on the Scriptures of God, and had endeavored to shake the Definitions of the holy Fathers, should be hampered by such a fear as to wall his house in by a multitude of soldiers (354). For his Epistle, which has been read, has most clearly shown that he has taken away the expressions concerning the Sole-Born Son of God (355) in the Faith (356) of the Three Hundred and Eighteen holy Fathers and God-inspired Bishops, by attributing those relating to the saving Economy of the Incarnation to the flesh [of Christ] alone, and saying that God the Word's mere temple [alone], underwent both birth and death. And he falsely pretends also that the Scripture teaches that the birth and the suffering pertain not to the Divinity but to the humanity (357). And he

(353). Θεοτόκον.

(354). This is an allusion to the manner in which Nestorius received the Bishops who had been sent by the Synod to summon him to appear before it.

(355). "*The Sole-Born Son of God*" means, as the Nicene Creed explains it, *God the Word*. For it reads, "*And we believe in one Lord, Jesus Christ, the Son of God, born out of the Father, Sole-Born, that is, out of the Substance of the Father.*"

God has many adopted sons of human substance, like us for instance who are of his flock, for we have been born to Him "*out of Water and the Spirit*" (ἐξ ὕδατος καὶ πνεύματος, John iii., 5), but He has only One Son, the co-eternal and consubstantial Word who was born *out of His Substance*. And that is what the Fathers of Nicaea meant in that expression. And Cyril maintains that the "*suffered*" of that Creed pertains Economically only to Him, as Acacius of Melitine well says above. On Economic Appropriation see note 173, pages 74, 75, 76 above, and note 182, page 79, and the text referred to by those notes.

(356). That is, the Nicene Creed.

(357). Here Acacius shows that Nestorius denied in his Epistle the birth of God the Word out of the Virgin, and consequently His Inflesh and His Inman. In ascribing to God the Word the death of the Man put on by Him, we must remember that he does so Economically only in accordance with the doctrine of Economic Appropriation, for he shows in the last part of the above passage that neither he nor St. Cyril attributed either suffering or death to God the Word in any other than an *Economic* sense. In note 173, pages 74-76, Athanasius and Cyril show that it was done to avoid worshipping a mere Man. See there.

slanders also the Epistle of the most holy and most dear-to-God Bishop Cyril by asserting that it calls God passible, which neither he himself (358) nor any other of those who think piously has either thought of saying or dared to say. And through all that he (359) has put forth he has shown that though he confesses the union of God with flesh *in mere name only*, nevertheless *in fact* he has in every way denied it (360). And, moreover, he has convicted himself of teaching a strange doctrine by asserting that the doctrines have in the present day been made clear by himself (361), all of which doctrines being foreign to the truth, and containing much impiety, I reject them, and make myself an alien from the communion of those who say such things.

Memnon, Bishop of Ephesus, said: The Epistle which has been read is full not only of slander but also of blasphemy; wherefore it is all opposed to the Faith put forth by the Three Hundred and Eighteen holy Fathers who came together in Nicaea.

Theodotus, Bishop of Ancyra, said: We have found that the Epistle of the most religious Nestorius agrees in no respect with the Exposition of the holy Fathers, the holy and God-inspired Bishops,

(358). St. Cyril of Alexandria.

(359). Nestorius.

(360). See note last above.

(361). That is, as I understand it, Nestorius taught that the correct doctrines had never been made clear before himself, but that he succeeded in the effort. This would imply that the explanations by which he made the doctrines clear were novel. And this would make against him. As a matter of historical fact Nestorianism could boast no higher antiquity than Diodore who was made Bishop of Tarsus about A. D. 379, and Theodore, his pupil, who was made Bishop of Mopsuestia A. D. 392, and died A. D. 428. See the articles "*Diodorus* (3)" and "*Theodorus of Mopsuestia*" in Smith and Wace's *Dictionary of Christian Biography*. But probably the writings of Diodore and Theodore were not much known outside of the patriarchate of Antioch when Acacius said the above. When St. Cyril learned of the poison in them he wrote against them. Nestorius' assertion that the doctrines had been made clear in his day by himself may have been meant by him in the sense that the heresies of Diodore and Theodore on the Incarnation, and in worshipping a mere human Christ, were first set forth by himself outside of the patriarchate of Antioch, where he had been reared and where he had learned them.

Such pretension of superior knowledge has been common to many creature-worshipping heretics. St. Alexander of Alexandria shows that the Arian paganizers, for example, claimed a new and superior knowledge better than that of the ancients. See page 167, vol. I. of *Nicaea* in this series.

who were gathered in Nicaea. Wherefore we assent to their Exposition; and, on the other hand, we decide that the Epistle of Nestorius is foreign to the right faith, and we judge those who hold to its teachings to be aliens from the faith of Christians.

Palladius, Bishop of Amasea, said: I do not delay to stop even my ears at (362) the blasphemy which is written in the Epistle; and I became almost like stone from faintness so that I could not utter a word, because I was held fast by so great a faintness. And I believe that all the dear-to-God and holy Council have the same judgment with me on the Epistle just read. So much as this only do I say; that the Epistle read is very contrary to the Exposition of the holy Fathers on the Faith. Wherefore we in no way recognize it to be of [the Faith of] the Universal Church (363).

Donatus, a Bishop of Old Epirus, said: The Epistle of the most religious Nestorius, which has been read, expresses no doctrine of truth, nor do we recognize it as in harmony with the Exposition of the holy Fathers who met at Nicaea, nor with the tradition of the Universal Church. And moreover if any other person so thinks, he follows not the Faith of the Universal Church (364).

(362). Or, "on account of," instead of "at."

(363). "The Faith of" is not in the Greek.

(364). Οὐτε τῇ Ἐκθέσει τῶν ἁγίων πατέρων τῶν ἐν Νίκαιᾳ συν'αδειν αὐτὴν ἐπιγινώσκομεν, οὔτε τῇ παραδόσει τῆς Καθολικῆς Ἐκκλησίας. Ἀλλὰ καὶ εἰ τις ἕτερος οὕτω φρονεῖ, οὐκ ἀκολουθεῖ τῇ τῆς Καθολικῆς Ἐκκλησίας πίστει.

We see here, in two of these speakers, the primitive and Universal Church idea of its Tradition.

The truths of the Nicene Faith are represented by Donatus as being those of Catholic tradition, by others as being those of the Scriptures. There is no necessary antagonism between Scripture and the tradition of the Universal Church. The Scriptures are a part of the tradition (that is, what is handed down, as the Greek *Παράδοσις*, the Latin *traditio*, and the English *tradition* mean) of the Universal Church. I can in all fairness approve the definition of Catholic Tradition made by an opponent, a late Latin Archbishop of Baltimore, Kenrick, in his *Vindication of the Catholic Church*, page 47. "Divine tradition, as maintained by the Catholic Church, is not a revelation distinct from the written word. but in its amplest and most correct sense, it includes the Scriptures since it is the whole revealed doctrine as handed down in the Church from Christ and his apostles. * * * It is properly the entire deposit of doctrine as it comes down from the beginning." We would amend this last clause between "doctrine" and "as" by inserting the words "and discipline and rite," so as to make the last sentence read: "It is properly the entire deposit of doctrine, and

Prothymius, Bishop of Comana, said: I believe the Letter put forth by thy Holiness, and I anathematize him who does not say that the holy Virgin was Bringer Forth of God (365).

discipline and rite as it comes down from the beginning." Thus the Tradition in the Symbol of the Three Hundred and Eighteen and in the Symbol of the first Ecumenical Council of Constantinople is all in Scripture in set terms, or by just and logical inference. But some parts of Tradition, though not in Scripture, are plainly not repugnant to it, as for instance to stand in prayer on Lord's Days, and during the whole period from Pask to Pentecost.

See on this beautiful and expressive custom Canon XX. of Nice and Hammond and Bright on that Canon. And see the *Πράξιον* or Canon Law of the Greek Church on the same Canon. "*We consider it unlawful,*" says Tertullian at the end of the second or the beginning of the third century, "*to fast, or to pray kneeling on the Lord's day; we enjoy the same liberty from Pask to Pentecost;*" *On the Soldier's Crown*, sections 3 and 4. There is no reason why a man in his private devotions should not follow this Canon at the times indicated. Although it has for centuries been in desuetude in the West it is in full force in the East. Sooner or later it must be restored with the other Canons and primitive traditions in Western Christendom, as the now idolatrous East must restore the Scriptural and primitive and Six Councils Tradition of worshipping God alone.

Besides the Apostolic tradition of standing on those days, there are certain Scriptural truths, such as the three orders, the trine immersion in baptism, the baptism of children and their reception of the Eucharist, and the anointing of the sick with oil, which are sufficiently evident from "*reading Holy Scripture and ancient authors,*" to be Scriptural, but which might not be so deemed by any one who was ignorant of ancient authors without whose *historical* witness (not their mere private and differing opinions) there can be no intelligent and safe Biblical criticism on those points. All these, and I have taken them only as instances, to the candid and learned reader, will illustrate the benefit of Universal Christian Tradition regarding rites. And this same earlier Catholic Tradition makes clear other facts as, for instance,

I. That the substance of the bread and wine remain in the Eucharist after consecration, and that there is nothing there to worship.

II. That the early Christians invoked God alone and worshipped God alone.

III. That they abhorred the relative worship of images (and relative worship is the highest worship paid even by a heathen to an image) and that they had them not in their churches, but were opposed to their use there.

IV. Their uniform use of a language "*understood of the people*" in worship. On some of these last points the reader is referred to Crakanthorpe's *Defensio Ecclesiae Anglicanae*, and to Faber's *Difficulties of Romanism* (last edition), and to Tyler on "*Image Worship,*" on "*Primitive Christian Wor-*

Gregory, Bishop of Cerasus, said: The most religious Bishop Nestorius has written to the most holy and most dear-to-God Archbishop Cyril things contrary to the pious religion of the Three Hundred and Eighteen Bishops who met in Nicaea. Wherefore, because he holds those errors (366), I do not assent to his dogmas, but I approve the Explanation of the aforesaid Archbishop Cyril and of the aforesaid holy Fathers.

Romanus, Bishop of Rhaphia, said: The most religious Nestorius has put forth an adulterated faith contrary (367), to that of the holy Fathers. Wherefore we anathematize that faith of his accord-

ship," and "*On the Worship of the Blessed Virgin*;" and on the former the reader is referred to "*ancient authors*" and to the earlier Offices of all parts of Christendom.

And, moreover, the Canons of the first four Ecumenical Councils are a most important part of this tradition, for they settle many questions of doctrine as well as rite. On the whole subject of *Tradition* see under Παράδοσις in Suicer's *Thesaurus*.

But as we propose hereafter to treat of this subject of Tradition we here dismiss the subject, with the remark that no part of the Church, Greek, or Latin, or Anglican, has preserved *all* the Tradition of the Universal Church, though each has some of it. In the Church of the Future purged of creature worship and schisms they will all be restored.

(365). Καὶ ἀναθεματίζω τὸν μὴ λέγοντα Θεοτόκον τὴν ἁγίαν παρθένον.

(366). Ὅθεν ταῦτα αὐτοῦ φρονούντος.

(367). παρὰ τὴν [πίστιν understood from above in this same sentence] τῶν ἁγίων πατέρων. Here is an instance of the use of παρὰ with the accusative in the sense of *contrary to*, and so should it be rendered in that part of Canon VII. of the Third Ecumenical Synod which forbids any one to offer or to write or to compose any Faith *contrary to* (not besides), that of the Three Hundred and Eighteen of Nicaea (παρὰ τὴν ὁρισθεῖσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαίᾳ συνέλθόντων σὺν Ἁγίῳ Πνεύματι). For that would forbid matters of faith in the Twenty Canons of Nicaea, the Creed of the Second Ecumenical Synod and the matters of Faith in its Canons, and the Definitions and the Canons of this very same Third Ecumenical Synod and all its other Decisions on doctrine and all the Decisions of the other three Ecumenical Synods on Faith.

So should παρὰ τὸν κτίσαντα be rendered in the expression in Romans i., 25, "*worshipped and served the creature contrary to the Creator*," for the expression "*more than the Creator*" might be understood to mean that it is no sin if men serve the creature *with* the Creator, provided they serve the creature less than they do the Creator; whereas the fact is that the Scriptures condemn all service to any but God. For Christ, in a passage often quoted by Cyril against creature-service, says: "*Thou shalt bow to the Lord thy God, and HIM ONLY SHALT THOU SERVE*," Matt. iv., 10, and Luke iv., 8.

ing to that expression of the apostle which says: "*If any man preach any other Gospel unto you than that (368) ye have received, let him be anathema*" (369).

Theodulus, Bishop of Elusa (370), said: I reject the Epistle written by the most religious Nestorius to the most holy Bishop Cyril, because it was composed lawlessly and contrary to the Church's decisions, and I hold the faith [settled] in Nicaea to be firm.

Hermogenes, Bishop of Rhinocurura, said: The things dictated (371) by the most religious Nestorius are utterly alien to the Orthodox faith and to the Forthset of the holy Fathers, and, besides, to the things written by the most devout and most dear-to-God Cyril, for they are in harmony with the sense of the holy Fathers on the faith.

Evoptius, Bishop of Ptolemais, said: As those who counterfeit the imperial coin are liable to (372) the extreme (373) punishment by the laws, so also the most religious Nestorius who has dared to put forth a counterfeit of the doctrine of the Orthodoxy is deserving of all (374) punishment before God and men, and the very dogmas which he has introduced are not in harmony with the Universal Church, but are to the pollution (375) AND THE RUIN of the men who have followed him (376). Wherefore I make myself an alien from his communion and from all who hold the same errors with him.

(368). *παρ' ὃ παρελάβετε.* Here is an instance of the use of *παρὰ* with the accusative in the sense of *contrary to*, as well as of "*besides.*"

(369). This is in imitation of the language and the action of the inspired Paul in Galatians i., 8, 9.

(370). Or, "*Helusa.*"

(371). Or, "*written.*" Probably every one of the Bishops of the great sees like Constantinople, Alexandria, etc., was able to keep an amanuensis, to whom he needed only to dictate what he would have written.

(372). Or, "*subjected to.*"

(373). Or, "*the severest.*"

(374). *πάσης . . . τιμωρίας;* or, "*of every punishment.*"

(375). Or, "*detriment.*"

(376). *Πρὸς λύμην καὶ ἀπώλειαν τῶν ἀκολουθησάντων ἀνθρώπων αὐτῷ.* This implies, of course, that Evoptius held that the errors of Nestorius on the Inman, among which was what the Definition of the Fifth Ecumenical Synod calls *Man-Service*, resulted in the ruin of the deathless soul. And the same is true.

Fidus, Bishop of Joppa, said: What communion hath light with aarkness? Or what agreement hath Christ with Belial? (377) For the Epistle now read of the most religious Nestorius has departed very far from the truth, and it is very much in agreement with the lawless judgment of Paul of Samosata; wherefore it is unacceptable to all because of the infamous expressions (378) which it contains.

Theodore, Bishop of Arbdela, said: The contents of the Epistle of the most religious Nestorius are not right, nor in harmony with the Orthodox faith, nor with the Exposition of the holy Fathers who came together in Nicaea, but they are utterly out of harmony with them. Wherefore I also anathematize him who holds such errors.

Theodore, Bishop of Gadara, said: I also anathematize the most esteemed (379) Nestorius, because he has not thought correctly in regard to the doctrines of the holy Fathers who came together in Nicaea, as his Epistle which has been read has shown.

Rufinus, Bishop of Tabae, said: The Epistle of the most religious Nestorius which has been read has shown that he holds opinions which are opposed to the Faith set forth by the holy Fathers who came together in Nicaea. Wherefore I anathematize him, and I reject the infamies and blasphemies put forth by him.

Paulianus, Bishop of Maiuma, said: I also likewise anathematize him, because he holds wicked doctrines, for his Epistle has proved the very fact that he holds opinions which are contrary to the Orthodox faith (380).

Aeanes (381), Bishop of Sycamazon, said: The judgment of the most religious Nestorius has been shown forth not in a simple man-

of all service to creatures now as then. For surely if to worship Christ's humanity has the effect here mentioned by Evoptius, worshipping creatures less than Christ's humanity like the Virgin, saints, and others will much more deserve and will have the same sad and mournful result.

(377). II. Cor. vi., 14, 15.

(378). Or, "the infamies."

(379). τὸν τιμιώτατον Νεστόριον.

(380). The margin here in the Paris edition of the *Concilia*, tome V., page 488, states that the words "the very fact that he holds opinions which are contrary to the Orthodox faith" are not in one manuscript or edition.

(381). The Latin has *Aeanus*.

ner, nor in a casual way, but with all clearness, throughout (382) his Epistle which has been read, and it is evident that he holds opinions hostile to the Orthodox faith; wherefore I also in like manner anathematize him.

Peter, Bishop of Parembola, said: Since those who have dedicated themselves to God (383) must needs thoroughly follow the Orthodox Faith which was set forth by the holy Fathers who came together in Nicaea; and since the most religious Nestorius has been found not to believe as it teaches (384), for that reason I also anathematize him, judging him from his Epistle which has been read.

John, Bishop of Augustopolis, said: It has been seen from the Epistle which has been read that the most religious Nestorius holds opinions which are opposed to the Orthodox faith. Wherefore I also anathematize him.

Paul, Bishop of Anthedon, said: It especially behooves Christians *not to be yoked together* (385) with those who do not hold to right doctrines, but to be [just] the contrary. Wherefore, inasmuch as it is clear from the contents of the Epistle of the most religious Nestorius which has been read that he holds doctrines opposed to the Orthodox Faith which was set forth by the holy Fathers who came together in Nicaea, I anathematize him.

Letoius, Bishop of Libyas (386), said: The sense of the most religious Nestorius is very contrary to (387) the Orthodox faith, as is evident from the things which have been read, wherefore I also anathematize him.

Saidas, Bishop of Phaenis, said: I also anathematize him because he holds wicked opinions, and because he does not agree with the Faith of the holy Fathers who came together in Nicaea. For the reading of his Epistle has shown his judgment.

(382). Or "by" διὰ τῆς . . . ἐπιστολῆς.

(383). Peter seems to speak as a monk, or perhaps by "*dedicated themselves to God*" (τοὺς Θεῷ ἀνακειμένους), he means only the pious. At that time probably a large part of the Bishops were monks as before that.

(384). οὐχ ὁμοίως φρονῶν.

(385). Or, "*not to be joined together*," Οὐ χρὴ τοὺς μάλιστα Χριστιανούς συννπαγεσθαι τοῖς οὐ καλῶς φρονούσιν, ἀλλὰ τοῖναντίον.

(386). Or, "*Libias*."

(387). Or, "*very dissonant from*."

Eusebius, Bishop of Pelusium, said: All the contents of the Epistle of the most religious Nestorius, which has been read, are alien to the Faith set forth in Nicaea by the holy Fathers, and I necessarily anathematize them, and those who hold to them.

Macarius, Bishop of Antaeum, said: The contents of the Epistle of the most religious Nestorius are very contrary to the Faith set forth by the holy Fathers who came together in Nicaea; and I anathematize those who so think, for they are outside the Orthodox faith.

Phoebammon, Bishop of Coptus, said: The Epistle of the most religious Nestorius is in no wise in harmony with the Faith set forth by the holy Fathers who came together in Nicaea; and, moreover, it does not agree with the Epistle of the most holy and most dear-to-God Cyril; wherefore anathema to those who so believe.

Theopemptus, Bishop of Cabasa, said: It is clear from the Epistle which has now been read, that the most religious Nestorius holds dogmas other than the Faith of the holy Fathers; and I anathematize him, and those who hold the same errors.

Aristobulus, Bishop of Thmuis, said: We have learned from the most religious Nestorius' Epistle which has been read that he holds doctrines which are opposed to the right Faith; and for that reason I anathematize him.

Amphilochius, Bishop of Sida, said: The alien and very contentious character of the dogmas which are made thoroughly clear throughout the Epistle of the most religious Nestorius, not only rasps on the hearing of the pious and wearies it, but also shows that he is hostile to the right faith.

All the Bishops shouted out together, Let him be anathema, who does not anathematize Nestorius! The right faith anathematizes him! The Holy Synod anathematizes him! Let him be anathema who communicates with Nestorius! And we all anathematize the Epistle and the dogmas of Nestorius! We all anathematize the heretic Nestorius! We all anathematize those who communicate with Nestorius! We anathematize the impious faith of Nestorius! We all anathematize the impious doctrine of Nestorius (388). We

(388). As "*all the Bishops shouted out together, Let him be anathema who does not anathematize Nestorius,*" we see how very different they felt and believed from such Romish, and such not well informed Protestant writers,

all anathematize the impious Nestorius! All the inhabited World (389) anathematizes his impious religion! Let him be anathema who does not anathematize him! The right faith anathematizes

as attempt to whitewash the heresiarch Nestorius and assert that there was no great difference between Cyril and him, that the controversy between them was all a mere logomachy, that the Third Ecumenical Synod did wrong in condemning Nestorius, etc.; whereas the truth is that *the very essence* of Christianity was involved, that is:

1. The truth of the Incarnation of the Word; and

2. *The question of serving a Man, a creature*, that is, the Man put on by the Word, contrary to the fundamental law laid down by Christ Himself in Matt. iv., 10, and Luke iv., 8. For he who denies the Incarnation and the truth that God alone is to be served, that is, that every act of religious service, be it bowing, prostration, prayer, thanksgiving, or any other form of invocation, that is of calling to, or incense, or any thing else, is prerogative to Divinity alone, that is to the Father, to his uncreated Word, and to the Holy Spirit; he who denies these truths, I say, has ceased to be a Christian; he has forsaken that divine Redeemer who came in human flesh to abolish all creature service, because he has forsaken, as did ancient and creature-serving Israel, God's teaching. And as God did not spare the Israelites because, with all their creature service, they still prayed to and, *after their own fashion*, served the true God, neither will He spare those who are guilty of mixing creature-service with God's service now. Indeed the latter are the worse of the two classes because they have more light than had the Israelites who did the same things, or similar things. And the curses which came on Nestorius and his followers, and on the Greek and Latin Christians when they also afterwards fell into the sin of invoking and otherwise serving creatures, have been as terrible as those which fell on the Israelites. For if the Israelites were cursed by Assyrian and Babylonian wars and by defeat, and being wasted and plundered, and by being carried into captivity, from which they did not return, some of them for about 70, others of them for about 133 years, to rebuild their city, Jerusalem, and its temple, the Nestorianized Christians have been even worse cursed. For the bulk of the Nestorians of the lowlands, once so numerous, has been utterly wiped out and only about a hundred thousand who have been driven up into the mountains of Koordistan, with perhaps 40,000 in the lowlands still maintain their name, and even in our own day they have been subjected to a fierce and cruel massacre by the Koords, and they are poor and subject to Mohammedan tyrants, and they are indebted for what little liberty they possess not to their own power, but to that Protestant England which rejects the service of creatures and believes in the Incarnation, and so believes like Cyril in the main, on that fundamental theme, and not like Nestorius. And in large parts of the world, the Christians of the Eastern Church and those of the Western have suffered the loss of property, brutal tyranny, and all evils from their Saracen, or Turkish, or Tartar masters, and that not for 70 years like the Babylonian captivity, but for periods of 1100 or 1200 years as in Palestine and North Africa,

him! The holy Synod anathematizes him! Let him be anathema who communicates with Nestorius! Let the letter of the most holy Bishop of the Romans be read!

Juvenal, Bishop of Jerusalem, said: Let the Letter of the most

Indeed in that part of North Africa, which was once under the sway of the Metropolitan or Patriarch of Carthage, Christianity was almost utterly extirpated for more than a thousand years, and the Christians who exist there now do not claim to be descendants from the former Christians there, but are French, Italians, and other non-Africans. And so Christianity has been as thoroughly extirpated from large portions of Syria and Asia Minor, and Egypt, and some other places as it was in Africa. And all the Greek Church, all Monophysites, and all the Nestorians have at some time been under the Mohammedan yoke. And, as I have said, all Latin Africa, including all under the ecclesiastical sway of Carthage has been utterly wiped out, and parts of Sicily, most of the Spanish peninsula, and parts of Italy, were held by the oppressors of Christendom from Africa or elsewhere for long periods. And for whatever of continued freedom from that curse in our day the Greek, or Latin, or other creature-serving and therefore Nestorianized Christians possess, they owe to the influences of the Reformation which has affected them or their leaders to a greater or lesser extent. Every nation, which was of the Christian faith in the eighth century and received the image-worshipping Pseudo-Seventh Ecumenical Synod of Irene the accursed, and of Tarasius of the horrible death, finally became subject to Mohammedans if it was not then. And England, France, and Germany which rejected it were saved at last from them. And wherever there still remains creature-service in any nation there remains in some form the curse still—God is not a liar.

The conclusion then is that wherever any form of creature-service spread among Christians it brought down God's curse among them as before among the Jews. And so the anathema of "*all the Bishops*" of the Third Ecumenical Synod against Nestorius and his fellow creature-servers has been amply fulfilled by Almighty God Himself, the Giver of victory or of defeat, who has commanded us to *bow to God and to serve him alone*, Matt. iv., 10, and who has promised his curse to all creature-servers from generation to generation; and his blessing to all who serve Him alone. But alas! the Nestorian is often as yet incorrigible, for he still worships, contrary to Canon IX. of the Fifth Ecumenical Council, both Natures in Christ, and besides invokes the Virgin Mary and Saints, and gives relative-worship to the cross, and, I judge, still follows the Nestorian Theodoret's heresy of worshipping the consecrated elements in the Eucharist, and so rejects the teaching on such matters of St. Cyril as approved and formulated by the Third Council, and the Fifth. See the articles *Nestorius* and *Nestorianism* in McClintock and Strong's *Cyclopædia*, and see Badger's *Nestorians and their Rituals*. But remember that he is too partial to their claim to be sound, to be relied on here and there.

(389). "Ὁλη ἡ οἰκουμένη ἀναθεματίζει τὴν ἀσεβῆ Ὁρθοξείαν αὐτοῦ.

holy and most dear-to-God Archbishop of the Romans, Celestine, be read, which he has sent concerning the faith.

Peter, a Presbyter of Alexandria, and Chief of the Secretaries, read [as follows]:

A Translation (390) of an Epistle of Celestine, Bishop of Rome, to Nestorius.

Celestine to the beloved brother Nestorius (391): [1.] The Universal Faith (392) had peace for some days of our lifetime, after the unholy and often condemned doctrine of Pelagius and Celestius (393), for both the East and the West, had smitten them with the followers of their opinions with the dart of a unanimous sentence. Straightway (394) Atticus of holy memory, the teacher of the Uni-

(390). As the Greek is the only form in which the letter was understood, and approved by the council, I translate from it, but refer to the Latin where the sense is doubtful.

(391). This is a greeting of unpompous and unflattering Christian courtesy. How different from many of the flattering titles of that day and ours!

This letter, we are informed by St. Cyril of Alexandria in the Synodical Epistle of himself and his Patriarchate which follows the above in the Acts, was Synodical; that is, it represented not only Celestine, but also the Roman Synod of A. D. 430. See a note on Cyril's long Epistle to Nestorius which has the Twelve Chapters or Anathemas, below. Note 1, col. 903, 904 of tome III., Coleti's *Concilia*, adds matter of much importance as bearing on its Ecumenicity. It states as follows (I translate from the Latin into English): "*It is in the Fifth Council in Conference VI. Moreover it is recited* [or "*read*"] *in Act I. of the Council at Ephesus.* The [Latin] Version published by Labbé is the Old, which we give with Baluze in a more correct form."

(392). The note on the above in column 469, tome 50 of Migne's *Patrologia Latina*, states: "The printed editions, the Greek agreeing, have '*The Catholic Faith had quiet*,' but manuscripts of this Epistle as well as manuscripts of the ancient [Latin] translation of the Council of Ephesus oppose" [thatlection]. I have seen *Church* instead of *Faith*. But the Greek is authoritative.

(393). The Greek as in the Acts here in Coleti *Conc.*, tome III., col. 1048, merely adds here, *kai ta λοιπα ὡς περ προλάμπει*, that is, "*and the rest* [of the Epistle] *as it shines forth*" [in the Forematter] and omits the rest of the Epistle, which is given in the same volume before the Acts in the matter preliminary to the Council. The Latin translation in the parallel column in Coleti has here, "And the whole Letter was read as it is found above," that is in the Forematter to the Council, "*Et lecta est tota, prout supra posita est.*" But I have preferred to give it here in its proper place.

(394). The Latin has "*denique*," "*finally*."

versal Faith (395), and verily successor of the Blessed John, in that same course of thinking and acting also, so pursued them on behalf of the Common King (396), that no permission was granted them to stay there (397). After his departure we were held in suspense by a no ordinary anxiety as we waited to see whether he who succeeded him would succeed him also in the faith; for it is difficult to make good things continue, for oftentimes opposites succeed each other alternately. But after him we had another who was quickly to leave us behind; that is, the holy Sisinnius, a colleague (398) of good repute for his simplicity and sincerity and holiness (399), who preached the very faith which he had found. Surely that simple piety and pious simplicity had read that it behooves us to *fear rather than to have recourse to the depth of our own understanding* (400); and, elsewhere, that *we ought not to search into the deeper things* (401); and again, *If any one preach and enact any law contrary to what we have preached, let him be anathema* (402). And, furthermore, when he departed out of the world, inasmuch as our care extended itself to as great an extent as the Lord permitted (403), the narration of the messengers who came [to us] gladdened our soul; which the report of our colleagues (404), who were present at thy ordination straightway confirmed. For they gave such good testimony to thee as was necessary in the case of one who had been chosen from another

(395). The Greek is, ὁ διδάσκαλος τῆς Καθολικῆς Πίστεως; the Latin is Catholicae magister fidei. Venables in his article on *Atticus* in Smith and Wace's *Dictionary of Christian Biography* censures him too severely; and yet he states that "his writings were quoted as those of an Orthodox teacher both by the Council of Ephesus and that of Chalcedon (Labbé III., 518, IV., 831)."

(396). That is, God.

(397). That is, Constantinople.

(398). κοινωνόν, that is, "companion," "comrade," fellow-partaker," "partner," that is, in the cares of the Episcopate.

(399). The *Collectio Regia Concil.*, tome V., Paris, 1644, page 348, has καὶ ἀγιότητι here. It is lacking in Migne's *Patrol. Latina*, tome 50, col. 47.

(400). Rom. xi., 20; Rom. xii., 16; Prov. iii., 5.

(401). Ecclesiasticus iii., 21-25.

(402). Galat. i., 8, 9. In our Common Version the ἀνάθεμα ἔστω, is translated, "Let him be accursed." And as the Greek above is exactly the same, so far as those two words are concerned, as the New Testament here, they may be so rendered.

(403). The Latin here is, "permisit."

(404). κοινωνῶν. See note 398 above.

place (405). For thou (406) hadst lived before in such good repute that a city not thine own (407) envied thee to thine own [fellow citizens] (408). But now thou livest and conductest thyself in such a very strange and unsuitable way that thou hast made thyself to be shunned, so that thine own [original fellow-citizens] can see in the inhabitants of another city (409) how they (410) have been delivered.

[2]. We received thy letters a little time ago, but could not reply to them in a brief time (411), for their contents needed to be translated into Latin. And as we were doing it slowly, because of necessity, we received a letter regarding thee, from my holy brother, and fellow-Bishop Cyril, the most approved Priest (412), by my son, Posidonius the deacon, a letter of such a character, that we were very much grieved to learn from it that the testimony which the messengers had borne in regard to thee was rendered of no worth. For, as we see, an evil outcome has succeeded thy fine beginnings; fine beginnings I repeat, which were so celebrated among us that in our answer to the Report of the brethren we showed how [thoroughly] we were partakers of the joy. But now in considering the complaint of the aforesaid brother concerning thee, and thy translated Epistles which contain plain blasphemies, we see that we ought to utter the apostolic saying which here follows: *I was wishing to change my voice because I am ashamed for you* (413). Indeed I have changed it, unless the impious preacher (414) recalls himself from the precipice. For it is a necessity for us *to remove from ourselves the evil*, as we are commanded (415). We have read therefore the text

(405). Nestorius had been called from Antioch, where he belonged, to be Bishop of Constantinople.

(406). The Greek in Coleti begins here, *μετὰ τοσαύτης γὰρ καὶ πρότερον*, etc. See his *Conc.*, tome III., col. 904.

(407). Constantinople.

(408). That is, the Antiochians.

(409). That is, the inhabitants of Constantinople

(410). The Antiochians.

(411). Greek, *ἐν στενῇ*.

(412). Greek, *τοῦ δοκιμωτάτου ἱερέως*.

(413). That is, "*to alter my tone*," Galat. iv., 20.

(414). *ὁ ἀσεβὴς προσωμιλητής*. The Latin in the parallel column in tome 50 of Migne's *Patrologia Latina* has "impious disputator."

(415). I. Cor. V., 13.

of thy Epistles and have received the books (416), which were delivered by the most magnificent (417), man, our Son, Antiochus. In them, when thou art tracked out, found, and held fast, thou hast wriggled out (418) [of the difficulty] by a sort of verbosity, by hiding things true in things which are dark, and again thou confoundest both sorts, by confessing, on the one hand, things which are denied, and on the other by attempting to deny the things which are confessed. But in these thy Epistles thou hast not so much produced a plain sentence regarding our faith, as regarding thyself, because thou wishest to preach concerning God the Word otherwise than the faith of all holds.

[3]. Behold, therefore (419) what sort of a sentence we are called on to pronounce concerning thee! Behold what are the rewards of thy innovations (420)! When thou wast unknown thou wast elected. But when thou hadst become known thou wast accused. Therefore with the Teacher of the Gentiles we must say, *For we know not what we should pray for as we ought* (421). Do not those words befit that Church which despised tried men in it, to follow thy fame, not thy knowledge? The expectation of those who believed well of thee was deceived. For who would suppose that a ravenous wolf was hidden inside a sheep's wool? It is the voice of the same apostle which says, *There must be heresies also that those who have been approved may be made manifest* (422). Open thine ears and hear the words of that apostle to Timothy (423) and Titus (424). What does he command but that they should avoid *the profane innovations* (425) of expressions? For those innovations (426) result in

(416). Probably the Sermons of Nestorius which contain his heresies.

(417). Greek, τοῦ μεγαλοπρεπεστάτου ἀνδρός. The Latin for this in the parallel column in Migne is illustri viro. This is the stilted Byzantine style of that day.

(418). Or, "slipped out," or "evaded," or "hast attempted to evade," ἐξωλίσθηθαι.

(419). Migne's text has νῦν, Coleti's τοίνυν.

(420). Or, "novelties," καινοτήτων.

(421). Rom. viii., 26.

(422). I. Cor. xi., 19.

(423). I. Tim. vi., 20, 21.

(424). Titus iii., 9.

(425). Or, "novelties," καινότητας.

(426). See the last note above.

impiety (427), and they always produce thorns and burrs (428). And he says that he himself (429) had exhorted Timothy *to remain at Ephesus and to charge certain persons that no one should preach any other doctrine* (430). The words of Jeremiah the prophet are before my eyes, where he says, *Fearful things are done on the earth; the prophets prophecy unrighteousness* (431). Tell me, did those passages escape thee because they were not known by thee, or didst thou know them, and yet despise them? If indeed they escaped thee because thou didst not know them, do not be ashamed to learn what is correct, as thou didst not fear to teach that which is wrong. But if thou knowest them and then despisest them, remember that thou wilt be without excuse, when He asks from thee for an account of the talent entrusted to thee, Who always expects for Himself gain (432) by us from that holy loan. See what sort of punishment remains for that man who has *hidden what he has received*, and who, moreover, has *not* [even] *returned entire* what he has received (433). Wherefore plainly understand how great a danger and what sort of a danger it is not to give back what thou hast received. Wilt thou say to our Master, *I have kept those whom thou hast given me* (434), when we hear that His Church has been so [slaughtered and (435)] split into parts [by thee as it is]? With what sort of a conscience dost thou live when thou art abandoned by nearly all in that (436) city? I would that they were more safe and unshaken than they are now, when they seek aid for themselves (437). Whence came it to thee

(427). Literally "*proceed to impiety*," εἰς ἀσέβειαν προχωρεῖ.

(428). Or, "*water caltrops*," or, "*land caltrops*."

(429). Migne has εἰπόντων, Coleti αὐτόν.

(430). Or, "*an other thing*," ἄλλο. The reference is to I. Tim., i., 3.

(431). Jerem. V., 30, 31: Septuagint.

(432). κέρδος, which may be rendered "*usury*," also. Matt. xxv. 27; Luke xix., 23.

(433). Matt. xxv., 15, 18, 24-31.

(434). John xvii., 12.

(435). Coleti has σφάζεσθαι καὶ, but Migne has not. Migne implies that it is not in the manuscripts.

(436). The Greek is ἐν ταύτῃ τῇ πόλει, and the reference might seem to be to Rome were it not for the words which immediately follow which must refer to Constantinople.

(437). I have omitted τότε, in this sentence, because from a note in Migne here (note h, col. 474 of tome 50 of his *Patrologia Latina*), we learn that manuscripts omit it, and it makes better sense to omit it.

to form discourses on those questions which it is a blasphemous thing even to have in mind? Whence came it to a Bishop to preach to the people those things by which respect for the Virgin's bringing forth is wounded? (438) There ought not to be blasphemous discourses against God to thoroughly disturb the purity of the ancient faith.

[4]. Who that has, as yet, taken away anything from the faith or has added any thing to it, has not been judged worthy of being anathematized? For the things which have been fully and plainly handed down to us from the Apostles admit neither addition nor diminution We have read in our books that *we must neither add to nor take away* (439). For the greatest vengeance and punishment bind both him

(438). That is, she did not, according to Nestorius, bring forth God the Word, but only an inspired man, and so the bringing forth was not so important a matter, that is, the scheme of the Incarnation is not; and the Word was not made flesh (John i., 14). Indeed her bringing forth would not have been so greatly superior to her Kinswoman Elizabeth's bringing forth of John the Baptist, for at birth, according to the Nestorian error, the divine Substance of God the Word was not in the Man. And, of course, if the Word was not made flesh, Christianity is false and we are lost. This is Nestorianism. While therefore we should thoroughly sympathize with St. Cyril's implied anathema on the worship of any creature and so on the worship of the Virgin Mary, in his Anathema VIII., which is approved by the whole Church in the Third Synod, and with his express denial in his *Five Book Contradiction of the Blasphemies of Nestorius*, Book I., Sec. 4, of the sin of making her a goddess, as does *in effect* every one who gives her any act of worship, be it invocation, bowing, etc., we should, nevertheless, remember on the other hand not to deny that she bore God the Word and so is *Theotocos*, that is, *Bringer Forth of God*, for to deny that, is to deny the necessary doctrine of the Incarnation. We must remain firm by Christ's law in Matthew iv., 10, *Thou shalt bow to the Lord thy God, and Him only shalt thou serve*. We must, like St. Epiphanius, his loyal servant, of the fourth century, say, "*Let Mary be in honor; but let the Father, and the Son, and the Holy Ghost be bowed to. Let no one bow to Mary.*" Ἐν τιμῇ ἔστω Μαρία, ὁ δὲ Πατήρ, καὶ ὁ Υἱός, καὶ ὁ Ἅγιον Πνεῦμα προσκυνεῖσθω τὴν Mariam μηδεὶς προσκυνεῖτω, St. Epiphanius on *Heresy* 79, section 7. See Treat's *Catholic Faith*, pages 78-80 for more from St. Epiphanius Against the Worship of Mary. In none of the Six Councils is there any worship of the Virgin. On the contrary they anathematize all creature-worship, in anathematizing the Nestorian worship of Christ's mere humanity.

For surely if, by the voice of the whole Church, every one is anathematized who worships that mere separate humanity, which all admit to be the highest of all mere created things, much more is every one anathematized who worships any creature inferior to that sinless humanity of Christ, be it the Virgin Mary, or any saint, or angel, or any other creature animate or inanimate.

(439). Rev. xxii., 18, 19; Deut. iv., 2; xii., 32; Prov. xxx., 6. Oh! what

who adds to and him who takes away (440). Wherefore we have prepared a cauterizing iron and a knife, because wounds which deserve to be excised (441) are no longer to be treated with fomentations (442). For we know that the greatest defects are always cured with the greater pain and labor. Moreover, among many things, which, preached impiously by thee, the Church in its entirety rejects (443), we weep especially over the fact that those words which promise to us the hope of all life and all salvation have been removed from the Symbol (444) by thee. Thy Epistles tell the very reason why that

miseries the Church would have avoided had there been no innovation in doctrine, discipline, or rite.

(440). See note last above.

(441). τὰ τραύματα.

(442). Or, "deserve to have the knife applied to them," ἀποκοπῆς ἄξια. Or the last part of this passage may be rendered, perhaps better, "because those wounds which are not otherwise to be formented, deserve therefore to be cut away." Does wound here mean tumor?

(443). Or, "the Church utterly rejects;" ἅπερ . . . ἡ καθόλου ἀπωθεῖται Ἐκκλησία.

(444). That is, the Creed. The Council in this First Act decides, as above, that Nestorius' views were not reconcilable with those assertions of the Creed that "very God out of very God * * * came down, and took flesh, and put on a man," etc.; and that Cyril of Alexandria's views do agree with it.

The Latin here as in column 475, tome 50, of Migne's *Patrologia Latina*, has "Symbolo ab apostolis tradito," *the Creed handed down from the Apostles*," which seems to show that Celestine held to the legend that the Apostles had made the shorter form of the Roman local Creed which became, in time, spread over all the West, and in the increased and longer form remains in more or less use there to this day. In a work on this point which I hope to get money to publish by God's mercy, I have shown the utter untruth of the legend, and to that on its publication I must refer the reader. That Creed was never used in the East, and therefore the Bishops of the Synod to avoid approving the local myth of Rome, changed this part of Celestine's letter to suit themselves as they did other parts of it slightly; and, in their own form of it only, had it read in the Council. The striking out of the allusion to the fable of the Apostles having transmitted any Creed shows that they did not believe it. The myth was as early as Rufinus in the fourth century, and we know not how long before him; but it was always peculiarly Western, and the Roman Creed in its shorter form as mentioned by Rufinus in his work *On the Apostolic Symbol* has never been received by the Orient as a Creed of the whole Church, nor has it ever been used among any of the Greeks in any of their services. Of course, as most of the Apostolic Sees are in the East, if the Apostles had made such a creed as the legend asserts they did, those sees would have known it and preserved it. The fact that they have never known it, and that when it first came to them in this letter of Celestine they refused to translate his implied assertion of the

was done. Regarding those Epistles there is no doubt, for thou thyself didst send them. We have wished that they had not come to our hands, for if they had not, we should not have been compelled to judge regarding the form of so great and so abominable a crime

truth of the myth, and passed it by shows that they rejected it. The truth is, that short Creed was that of the Apostolic See of Rome, whence, or because it contains Apostolic doctrine, it may have been called *Apostolic* and *the Apostles'*, but even in the Roman Church, and in the Church of England, it is not the Eucharistic Creed; that supreme honor is given to the Creed of the Second Ecumenical Synod in its altered and interpolated form. As to the shorter form of the Roman Creed, and the steps of its gradual enlargement till about A. D. 750, when it took its present form, see Heurtley's *Harmonia Symbolica, Creeds of the Western Church* (Oxford, 1858). Xystus, Celestine's successor, mentions Nestorius as having taken away from "*the Creed at first handed down among the Apostles'*," that is, as he shows, by denying the Incarnation asserted in it. Acacius of Melitine, an Oriental, makes Nestorius deny the Incarnation as asserted in the Creed of the Three Hundred and Eighteen. See these facts mentioned on Xystus and Acacius, in note "a," col. 475, tome 50 of Migne's *Patrologia Latina*. The Council of Ephesus itself, however, makes no mention of the so-called Apostles' Creed, but condemns him for not agreeing with the Creed of the Three Hundred and Eighteen of Nicaea. We see from this,

1. That whatever *Ecumenical* authority any letter of any Bishop of Rome, read in an Ecumenical Synod possesses, it possesses because of the agreement of East and West in approving it in said Synod; and,

2. That unless that approval is expressed by said Synod, we must not take it for granted that *every thing* in said letter is *Ecumenically* approved; though it may still have Western approval or may not.

3. Sometimes such letters are so translated into Greek as to leave out certain notions of a Roman Bishop, as for instance, this letter of Celestine is so rendered for the Council as to omit all reference to the Roman local tradition of a Creed made by the Apostles.

There is, however, a statement in an Epistle of Celestine to the Third World-Council which is so ambiguous that it may or may not be taken as in favor of the worship of relics. We will treat of that in its proper place; and will only remark here that the Synod guarded against the latter sense by forbidding all worship of any creature animate or inanimate, and hence they forbade all relic-worship.

No writer quoted in an Ecumenical Synod is to be considered as vouched for by said Synod except so far as they expressly approve his utterances. For instance, we must not suppose because Celestine's defence of the Incarnation was approved by the Third Council, therefore his tyrannous and anti-Nicene course in trying to usurp Appellate Jurisdiction over North Africa was. In the *Church Journal* of Nov. 30, 1870, and Dec. 7, 1870, I have shown how North Africa resisted that usurpation, by appealing to the authority of the Nicene Canons.

(445). A short account of them has closed the ways of all thy arguings; thou hast extended thyself very widely; and hast turned and twisted with many turns; but, nevertheless, at last, thou hast reached, by different roads, thy impious aim (446). We know what

(445). Cyril of Alexandria, as we shall see when we come to his Epistle which has the Twelve Chapters, teaches that this Epistle of Celestine is that of himself and his Synod of Rome.

Celestine and the Bishops of his Province, or Patriarchate, could judge Nestorius in the sense that Cyril and the Bishops of his Patriarchate judged him, and as the Bishops of any other Patriarchate could have judged him, that is, he gave his own *individual* judgment, and his suffragans gave theirs, and it was by the *aggregate* and *entirety* of such judgments, that Nestorius was proclaimed to be a heretic and was deposed and excommunicated. No one Bishop could usurp the power which Christ had put into the hands of *all* the Apostolic order. Celestine, in this very Epistle, shows that this was his own view, although he was the first Bishop of the Universal Church; but, as the Easterns held then and hold now, with no other *jurisdiction* over Constantinople than Cyril of Alexandria, and every other Bishop had. For every Bishop has his own peculiar jurisdiction, with which no other Bishop can interfere except as set down in the Canons of the first four Ecumenical Synods, which alone made universal Canons. And according to those Canons Rome is limited to her own jurisdiction in Italy, unless an appeal be taken, as in Nestorius' case, to the Church Universal; and then every Bishop gives his own vote, Rome with the rest, and every local Synod gives its; and the majority of votes decides and settles the question. We see this idea carried out at Ephesus where each Bishop gives his own separate vote on the question whether Cyril's Epistle was in accordance with the Creed of the Three Hundred and Eighteen or not, then on the question of Nestorius' Epistle being in agreement with it or not; then the voice of the chief city of the West is heard in this Epistle above, then that of Alexandria, then a further examination of Nestorius' writings is made, and then, with representatives of the East and the West present, the vote is taken, and he is deposed. It was therefore not the act of Rome alone but of all the Bishops together. In other words, it was the act of the Universal Church, not of one Bishop alone, deciding like an absolute monarch over the rest. So the Church judges Peter in Acts xi., and Peter and all the Apostles, not Peter alone, decide in Acts xv.

Cyril, moreover, and Celestine, speak, each in the name of his Province, that is, his Patriarchate, in two letters above, that is, Celestine in the above to Nestorius, and Cyril in his Epistle to Nestorius, which has the Twelve Anathemas, for each voices a Synod just held in his own jurisdiction.

(446). If any one thinks this language harsh, let him read the writings of Nestorius himself and he will be convinced. Above all let him read his Man-Worship, and his denial of the Incarnation on which it is based, and let him remember his persistent maintenance of his soul-destroying heresies.

(447) he has ordained who has commanded to *flee strifes and fightings concerning the Law; for they are*, says he, *unprofitable and vain* (448). What therefore is adjudged *unprofitable and vain*, no one doubts to be far from being an advantage.

[5]. Therefore, since also brother Cyril says that thou hast been warned according to the usual method by two (449) Epistles, in which he wishes thee to do that, know thou that after his first

(447). Coleti has here $\tau\acute{\iota}$, Migne $\delta\ \tau\epsilon$.

(448). Titus iii., 9.

(449). That is the shorter one above voted on and approved in Act I. of Ephesus and another written before it. The annotator in column 476, tome 50 of Migne's *Patrologia Latina* thinks that the reference here is to the three citations of an offending brother or Bishop in Matt. xviii., 15-18; and shows that Cyril, in his long Epistle, translated below in Act I., which has the famous XI. Chapters, unites his Synodal Epistle with the above of Celestine to form the third citation. I quote the annotator:

"Cyril himself in compliance with that Epistle [above] of Celestine * * * joins one of his own, meets Nestorius, and addresses him in the following words: *Behold therefore that together with the holy Synod which met in the great city of the Romans, the Bishop, our most holy and most reverend brother and Fellow-Minister Celestine, presiding [in it], we now, for the third time, call thee to witness and entreat thee by this Letter*, etc. That custom [of citation] rests on the precept of the Lord in Matthew xviii., 15, where directions are given as to how a brother is to be tried, as Celestine himself sets forth in his Epistle XXIV., Section 9." Then the annotator shows that in the Civil Law also three summonses were sometimes used, and that they are commanded in Church matters by Canon LXXV. of the Apostles so called. He adds,

"But Celestine so follows custom in regard to that command of the law, as to wish that the two Epistles of Cyril to Nestorius written before he [Nestorius] was reported to the prelate of Rome should be reckoned as two monitions" [out of the three]. Cyril, in consonance with Matt. xviii., 15 to 18, had gone to him alone, so to speak, in his first letter; in his second had, so to speak, taken with himself two or three more Egyptian brethren; and finally tells it to the whole Church East and West, that is, to Rome in the Occident, to the Orthodox of all the great Oriental Sees, and then, gathering up Celestine's authority with his own makes in the name of the two chief Orthodox Sees West and East, and their Synods his third summons to Nestorius; and when that failed to move Nestorius, he makes his final appeal not to Rome but to an Ecumenical Council in which Rome has such a position as Peter had in the gatherings at Jerusalem in Acts xi. and xv., that is, she had one voice and one vote, as every other see had, and no more; and as at Jerusalem in those gatherings each Apostle, that is Bishop, expresses his own sentence and gives his vote freely, and the majority of the votes decides and settles it, so it was at Ephesus. When an Orthodox occupant is put into the see of Rome, and the Seventh Ecumenical Council is gathered that mode of procedure will be followed again.

Epistle and his second Epistle and after this our censure, which is therefore plainly the third warning, that thou art wholly shut out from the assembly of our Co-sitters [as Bishops] (450), and from the assembly of the Christians, unless thou straightway correct what thou hast wickedly said, unless thou return to that Way which Christ testifies that He Himself is (451). Thou hast wickedly and hopelessly wielded arms against Him, though He formerly permitted thee as a *faithful and prudent servant to be over those of his household* (452). Thou hast lost the blessedness promised for such service (453). For not only dost thou not *give food in due season*, but thou even killest by poison those whom He *purchased and gained by His own blood and by His own death* (454). For *poison is under thy lips*, those lips which we see *full of cursing and bitterness* (455), when thou attemptest to dispute against Him who is sweet and kind. Where is thy diligence as a shepherd? *The good Shepherd layeth down his life for his own sheep, and he is but a hireling who forsakes them and gives them over to the wolves* (456). And what wilt thou do therefore (457) O Shepherd, for thou thyself, like a wolf, dost rend the Lord's flock in pieces? Moreover, in what sort of enclosures can the Lord's flock take refuge, since it is wounded within the enclosures of the Church? Or under what sort of guard will it be safe, when it suffers by thee, a ravener (458) instead of a protector? *And other sheep I have*, says the Lord, *which are not of this sheepfold; them also I must bring back* (459). He promises to *bring other sheep*; but thou hast lost the sheep whom thou hadst. Though it is clear in regard to such matters especially, as often as they happen, that the sheep are not lost for the shepherds, but rather the shepherds for the sheep. *And they shall hear*, He says, *my voice* (460). Why? *That there may*

(450). παντελῶς ἀπὸ τῆς τοῦ συνεδρίου ἡμῶν, καὶ τῆς τῶν Χριστιανῶν συνόδου ἀποκλείσθεις.

(451). John xiv., 6.

(452). Matt. xxiv., 45.

(453). Matt. xxiv., 46.

(454). Acts xx., 28; Eph. i., 7; Col. i., 14; Rev. i., 5.

(455). Rom. iii., 13, 14.

(456). John x., 11-16.

(457). ἐνταῦθα. The Latin translation gives "*hic*," *here*, for this, but it seems not to make good sense here. So I have rendered it by "*therefore*."

(458). ἀρπαγα. This term means both *rapacious*, *robber*, and "*a species of wolf*" (Liddell and Scott's Greek Lexicon, sixth edition, Oxford).

(459). John x., 16. I have rendered καταγαγεῖν in this passage by *bring back*, because it has that meaning sometimes, but it may be rendered *bring*. But Coleti's text has here ἀγαγεῖν, *lead*, or *bring*, instead of καταγαγεῖν.

(460). John x., 16.

be one flock (461). At His voice the flock becomes one; but at thine it is injured and is scattered in flight like fugitives.

[6]. It is a hard thing that the words of the blessed Paul, taken from the Acts of the Apostles, may be fitly used regarding thee: *I know, saith he, that after my departure grievous wolves shall come in against you, not sparing the flock. From you shall arise men speaking perverse things to draw away the disciples after them* (462). We would that those words were said by thee in regard to others, rather than that they were applied by others to thee. For these very things which we say should have been taught by thee, not learned by thee. For who endures the thought that a Bishop is to be taught how he ought to be a Christian? Diligently consider to what sort of a heresy (463) thou hast been called. Thou art reprov'd, thou art accused, thou art brought to trial (464). Which of these things befits a Priest (465)? It is a hard answer, if it be indeed any defence, that thou vindicatest and avengest thy blasphemies with hard words. Dost thou suppose that we will spare thee when thou thyself dost not spare thine own soul, for thou wishest to take away the benefit of salvation from all those before us, from all those now existing (466) and from all those who will be. It is plain that I am following up as a faithful servant, the enemies of my good Lord; for the prophet says that he *hates them with a perfect hatred* (467). I remember, moreover, that another says that *I may not spare* (468). To whom shall I have respect, or whose honor shall I guard, when I see thee doing what thou canst to take away from me the basis of all my hope? There are words of the Lord Himself in the Gospel, in which he says, that *neither father, nor mother, nor children, nor any kindred ought be preferred to Him* (469). For there is often such piety as

(461). John x., 16. Coleti adds here *εἰς ποιμήν*, "*one shepherd*," as at the end of that verse.

(462). Acts xx., 29, 30.

(463). *αἵρεσιν*. The Latin original has "*conditionem*," that is, *condition*. At least I take it to be the original lection. If it was, the translators seem to have purposely substituted a word of different meaning for it in Greek.

(464). *προκαλῶ, διαβάλλη κατηγορή*. This may be rendered, "Thou chal-lengest, thou accusest, thou speakest against" [others]. But the Latin rendering in the parallel column in Migne best agrees with the text above.

(465). That is a *hierev*, that is, a *heru*. The Greek is *ἐρεῖ*. It is often used of a Bishop as being a priest in a high sense, for every layman is a priest in a lower sense, I. Peter ii., 5, 9, and Rev. i., 6. See note 491, below.

(466). Migne's edition here adds that, "the words *all those now existing*, are not in [certain?] manuscripts."

(467). Psalm cxxxix., 22.

(468). Deut. xiii., 8; I. Sam. xv., 3.

(469). Matt. x., 34-38; xix., 29; Luke xiv., 33.

produces impiety when the fleshly relationship prevails, and bodily love is deemed preferable to that Love who is God (470), for the sake of which bodily love we often honor certain persons. But when that bodily love is against Him who is Love itself, then there is a necessity that we should cast out those considerations (471) also, for the Author of all such relationships of kindred is called into the case.

[7]. Awake out of sleep at last. For those vigils which thou devotest not to guarding but to ravening are not to be called vigils. We would that thou hadst been asleep in regard to that which thou preachest, and hadst been [really] awake [and intelligent] in regard to what thou warnest against. But what shall (472) I say? It would have been more endurable to us, if thou hadst been asleep in regard to both. [In that case] thou wouldst have destroyed no one; thou wouldst have gained no one. The Church would not have been saddened by any loss of souls; she would not have rejoiced at any gain. It would have sufficed her if thou hadst given her back to her own Bridegroom as thou hadst received her. But why do I dwell on these matters at length, when the master-builder Paul says that I seek in vain anything built up by thee on the foundation, when I see not the (473) foundation in thee (474). I hear that the clerics who hold the universal faith (475), with whom we are in commun-

(470). John iv., 8.

(471). That is, we should lay aside all such considerations as earthly love, etc., when we deal with what concerns God.

(472). Literally, "*What do I say?*" Τί δὲ λέγω.

(473). Or, "*a foundation*," θεμέλιον, without the article. But the reference is probably to Christ the one foundation (I. Cor. iii., 11), to whom in the sound sense Nestorius did not hold. For he denied his Incarnation, as his own writings show, and he served by bowing His separate humanity as his own writings, quoted by Cyril of Alexandria, prove, against Christ's own edict, that we must bow to the Lord our God and serve HIM ALONE (Matt. iv., 10, and Luke iv., 8), an utterance quoted by Cyril against him so often.

(474). See the last note above.

(475). τοὺς καθολικῶς φρονούντας, literally, "*those thinking universally*." Celestine's Latin, as in the corresponding column in Migne's *Patrologia Latina*, tome 50, col. 479, has "*catholice sentientes*," which he meant in the sense of "*thinking orthodoxically*," for the Latins, and many Westerns have been wont to use *catholic*, *Catholically*, in the sense of *Orthodoxically*, as they often use *Catholic* in the sense of *Orthodox*, for they do not always adhere to its original sense of *universal*. But the use of *Catholic* for *Orthodox*, as has been said before, is *Western* and *local* for the most part or always, for the Greek theologians have always been prone to stick to the literal and exact use of the original terms which are a part of their own tongue; that is to say, they have used καθολικῶς in the sense of *universally*, and καθολική in the sense of *Universal*, so that they

ion, endure the greatest violence, so that it is said that they have even been shut out from the city (476). We rejoice because they have gained the prize which belongs to those who have made the good confession; but we grieve because their persecutor is a Bishop. The blessed Apostle Paul was changed from being a persecutor into being a preacher; but now, O greatest impiety! to have been changed from being a preacher into being a persecutor! Number up the former heretics who brought such questions into the Church. Who [of them] at any time as yet has returned (477) victorious from such a strife? Thou hast an example in the case of thine own city (478). Paul of Samosata got possession of the Church of the Antiochians and was over it, but when he was preaching certain errors, he gathered the harvest of his own sowings (479). The same firm sentence

have not generally been wont to call a man a *Catholic*, because that would be calling him a *Universal* which, if taken literally, would be untrue, for no man is a *Universal*; but they called a man *Orthodox* ὀρθόδοξος, that is, of right opinion, and the Church and the faith *Universal*, that is, in Greek, καθολική.

(476). That is, Constantinople. For Nestorius persecuted the Orthodox because they would not agree to his denial of the cardinal and fundamental truth of the Incarnation, and because they would not agree to his Man-Service in bowing to the mere separate Man put on by God the Word. He used the same vigor towards them so long as he had the power, as he did towards the heretics. See on the latter point, Socrates' *Ecl. Hist.*, Book VII, Chapters 29 and 31. It would have been a sad thing for Cyril of Alexandria and the Orthodox had they fallen into his clutches. But though the Emperor and some or most of his court favored Nestorius, and though Cyril and Memnon were imprisoned or held in durance at Ephesus for a time, nevertheless, God, at last, delivered them and the faith out of that peril.

(477). Or, "come off," ἀνεχώρησεν.

(478). Nestorius was originally of Antioch, in the sense of being made presbyter there, and winning his first fame as a preacher there. According to Socrates, he was a native of Germanicia which in McClintock and Strong's Cyclopaedia (article, "Nestorius") is put down as in Northern Syria, and in a note on Chap. 29, of Book VII. of Socrates' *Ecclesiastical History*, Bohn's edition, it is said to be in Cilicia, "on the Western border of Syria."

(479). Paul of Samosata, seems according to the account of him given by Eusebius' *Ecclesiastical History*, Book VII., Chapters 27 to 31, and according to others, to have denied the Incarnation of the Eternal Word, to have made Christ therefore a mere inspired Man, as Nestorius after him did, and like him to have worshipped him, but he held, however, that he had been deified. He was proud, immoral, and crafty, but was finally stript of his disguises, and deposed and excommunicated at a council of Antioch held A. D. 269, or 270. See on him and his heresy the article *Samosatenes* in Blunt's *Dictionary of Sects*. Their baptism is rejected in Canon XIX. of the First Ecumenical Council and, in effect, in Canon VII. of the Second. On it more anon.

always overthrew the rest of the inventors of evil things who had possession of the Churches.

[8]. And furthermore, in relation to those heretics, regarding whom thou, as not knowing [thyself] the matters concerning them, hast wished to ask us (480), [we would say that] a righteous condemnation and decision has thrust them out from their own thrones, on the ground of their having spoken unrighteous things, but we do not wonder that they have found rest there (481); for they found impious preaching, in comparison with which they deemed themselves innocent. At this point, inasmuch as the proper time to speak has demanded it, we can not be silent in regard to that at which we are amazed. We have read how thou believest well in regard to original sin (482), and how thou showest that our nature itself is whelmed in debt (483), and that thou rightly imputest that (484) debt to him who is descended from the race of the debtor (485). What are those who have been condemned for denying those truths doing with thee? Things which contradict each other are never in agreement with each other without suspicion being excited. Moreover, they would have been expelled if they had been similarly displeasing to thee also. Furthermore, why do ye now search for the Actions against them, when it is clear that the Minutes [of those

(480). The reference is to the Pelagian Bishops, Julian of Eclanum, Florus, Orontius, and Fabius, who after being justly deposed in the West, fled to the East for help and were then at Constantinople seeking aid from the first see of the Orient, and the second in the whole Church. Nestorius gives their names in his first Epistle to Celestine, and refers to their case in his second Letter to him.

(481). That is, at Constantinople.

(482). That is, birth-sin, which some Greeks call ancestral or forefather's sin, προπατορικὸν ἀμάρτημα.

(483). This the Pelagians denied.

(484). Coleti has τοῦτο . . . τὸ χρέος, but Migne's text has τοῦτον for the τοῦτο.

(485). This the Pelagians rejected. Nestorius in professing thus his faith seemed to be sound, but his actions belied his professions, for he entertained men who had already been deposed in the West for denying those tenets of Orthodoxy. Rev. T. W. Davids, in his article, "*Julianus of Eclana*," in Smith and Wace's *Dictionary of Christian Biography*, states that "he [that is Julian] with other Pelagians seem to have accompanied Nestorius to the convent of Ephesus, A. D. 431, and took part in the '*Conciliabulum*,' which was held by Joannes of Antioch (*Relat. ad Coel.* in Mansi, IV., 1334). The reading '*Thessalia*' is a clerical error for '*Italia*' (Noris, *Opp.* I., 361, 363). Baronius (s. a. 431, LXXIX) infers from a passage in one of the letters of Gregory the Great (lib. IX., ind. II. ep. 49 in *Pat. Lat.*, * * * LXXVII., 981), that the '*Concilia-*

Actions] were sent thence (486) to us by the then Bishop, the Catholic (487) Atticus. Why did not Sisinnius of holy memory have to seek for them? Undoubtedly because he approved of the righteous condemnation of those [heretics] by his predecessor. Let those wretched men weep that they have failed of their hope in men, for they can

bulum' absolved Julian and his friends, but Cardinal Noris (Opp. I., 362) has exposed his error. The Council in their Synodical Letter to Celestine declare their approval of all that had previously been done in the case of the Pelagians, and repeat their condemnation, expressly mentioning Julianus by name (*Relat. u. s.*; Mar. Merc. *Nestor. Tract. praef. 2*). The Report of the Ecumenical Synod will be found further on translated by me. By "*convent*" above I presume that Davids means "*gathering*," if it is not a typographical error for "*Council*."

Another thing bears on this matter as to Nestorius' sympathy with the Pelagians.

John Henry Blunt, himself not sound on creature-service, in the article on the "*Pelagians*" in his *Dictionary of Sects, Heresies*, etc., writes that "Theodore, Bishop of Mopsuestia, * * * appears * * * before his death to have inclined to Pelagian views, and to have been the author of a book, of which an abstract is given by Photius, Patriarch of Constantinople [A. D. 858-891], entitled, '*Against them that say men sin by nature and not by will*,' and from a careful analysis of whose system Neander proves its identity in many points with Pelagianism [Vol. IV., 420-427]." His pupil, Nestorius, might naturally sympathize, to a greater or less extent, with his teacher's errors on that point as on others. And judging from Celestine's account of his actions, there is too much reason to believe that he did, and if Julian did really sit in the Nestorian Conciliabulum at Ephesus, as David thinks, it has a bad look for Nestorius' own Orthodoxy on Pelagianism. And it should be remembered that it occurred after the above warning of Celestine.

(486). From Constantinople.

(487). *παρὰ τοῦ τότε ἐπισκόπου τοῦ καθολικοῦ Ἀττικοῦ*. The Latin in the parallel column in Migne is "a catholico tunc antistite Attico." Celestine evidently used *Catholico* in the local Western sense of *Orthodox*, but it was rendered literally for some reason into Greek. Celestine, who was resisted by Augustine of Hippo, and by what we may term the Patriarchal Synod of Latin Africa, for his uncanonical attempts to obtain the power of Appellate Jurisdiction over the said Patriarchate, would, naturally, some might suppose, feel a little jealousy, as some think his successors did of the great see of Constantinople, and might not be disposed to call one of its Bishops "*universal*" in any sense. Was this expression "*universal*" so understood by the Orientals of Constantinople as afterwards to furnish a sort of precedent for that unscriptural and abhorrent title of "*Universal Bishop*," which was afterwards applied to the Bishop of that see by some Orientals, as Ecumenical Patriarch is now? The whole West was one with Rome in opposing both, and will ever so oppose. Augustine's letter to Celestine and that of the Council of Latin Africa are in tome 50 of Migne's *Patrologia Latina*; col. 417-427. I have translated them, one in the *Church*:

be aided towards communion only (488), by changing their minds. Lo! thou hast begun to learn in regard to them, if thou wast ignorant in any respect before.

[9]. But heal by a Catholic (489) and rapid reflection, thy own wound rather than that of others, for we say to thee appositely, *Physician heal thyself* (490), thou who aimest to help others. The character of thy disease neither admits nor permits the granting of delay. We have held and do hold the tried and approved faith of the Priest (491) of the Church of the Alexandrians (492). And do

Journal of New York City, for Nov. 30, 1870, and the other in its issue for Dec. 7, 1884. The letter of the Council of Latin Africa to Celestine and the African Code in which it stands were adopted by the Trullan Synod of A. D., 691, or 692, and are now part of the Canon Law of the Greek Church.

(488). The Greek here as in Migne's *Patrologia Latina*, tome 50, col. 481, has *οἱ τινες εἰς μόνον τὴν κοινωνίαν διὰ μετανοίας βοηθεῖσθαι ἠδύναντο*. The Latin is somewhat different, for it reads, quibus jam potuit propter communionem sola penitentia subvenire. According to the Greek it looks as though the deposed Pelagians could never get back their episcopal dignity again; according to the Latin, the sense is that they could be admitted to communion "by repentance alone," where nothing is said of its being impossible to reach the episcopate finally. But the author of note "h," in the above specified column of Migne, states in effect that the sense is the same because a penitent could not be made a Bishop. He refers in the same note to Prosper, to Augustine, to Innocent and to Zosimus. The heretics named above had for years been persistently troubling the Church, and the feeling of the Orthodox was strong against them.

• They had made the *Appeal to the Church Distributed*, that is, to the great sees East and West and had been condemned, and were soon to be condemned by the whole Church together in the Third Ecumenical Council. But they came to it with no such strong backing as Nestorius had, for the bulk of the Patriarchate of Antioch was at his back and so were the majority of the Bishops of Syrian race and nationality.

(489). καθολικῇ . . . σκέψει. Here καθολικῇ is to be taken in the sense of *Orthodox*, or less probably in the sense of *universal*, that is, a reflection on one's whole ways. The Latin here is "*Catholica * * * deliberatione*," Celestine using "*Catholica*" in the sense of *Orthodox*; as the Latins then did.

(490). Luke iv., 23.

(491). τοῦ ἱερέως. Inasmuch as every Christian is a Priest (I. Peter ii., 5, 9; Rev. i., 6), a Bishop must be a Priest also, or else he is not even a Christian and is less than the Christian people. He is a Priest in an *excellent sense*, because he exercises the functions of that part of the Universal Priesthood of Christians, to which belong the *peculiar* prerogatives of the Apostolate, that is, the supreme spiritual sway over the other, the lower orders of the ministry, and over the people, and the supreme control over all the temporalities of the Church as laid down in the New Testament. Just as, under the Mosaic dispensation, all

thou who hast been admonished by him, again hold the same opinions as we do, if indeed, O brother, thou wishest to be among us (493). If therefore understanding has been given thee, condemn all the errors which up to the present time thou hast held, and straightway preach, as we wish, those truths which thou seest him preaching. For we (494) endure beyond what is fitting that even the Priests (495) should be allowed to correct themselves; but as we show care for them, by warning them at first after the Church's method (496), so if they abuse that sound admonition, it will be a

the people of Israel are called "*a Kingdom of Priests*" (Exod. xix., 6), and yet the Sons of Aaron were priests in a higher sense than the rest of their people, because certain functions in that priesthood were *peculiar* to them, as laid down in their Law, which functions God vindicated for them and for order and discipline against Korah, Dathan and Abiram, who attempted to usurp them. See the sixteenth chapter of Numbers. So God has vindicated the *peculiar* rights of his God-alone-invoking Apostles and Bishops again and again. But these functions do not belong to heretical and idolatrous Bishops.

The term *priest* is often applied to the Bishops *especially*, in the early writers, though it is applied also to *Presbyters*, that is *Elders*, for they, of course, as being Christians are *priests* also, *priests* that is in a higher sense than the Deacons, or the Christian people, because they have higher functions than they have, but they are priests in a lower sense than the Bishops because their functions are not so exalted as theirs. The term *priest* is applied in all liturgies to the Presbyter in an eminent sense as leading the devotions and the offerings of his priestly people.

(492). Cyril of Alexandria.

(493). Or, "*with us*," μεθ' ἡμῶν.

(494). Celestine is speaking as the representative of the Orthodox part of the Church, West and East on this matter, as its first Bishop, or as the representative of the Roman Council of August, 430, for this letter is dated August 11, 430, like the other Synodal letters. See a note below on them.

(495). See what is said on this word *priest*, in the last note but three above.

(496). Coleti, "*were caring*," ἐφροντίζομεν, but Migne has φροντίζομεν. The Church method is in effect laid down by Christ himself in Matthew xviii., 15-19. This method of discipline is set forth by the Master to be used by the *Apostles alone and the Bishops their successors*. For it was said by Him to the Twelve only. See in proof this passage in Robinson's *English Harmony of the Gospels*, Section 79, and especially the parallel place there, Mark ix., 35. And it was from the beginning applied only to that order, as in this doctrinal struggle between Cyril of Alexandria the original rebuker, and Nestorius of Constantinople the rebuked, who after the third of the three steps, that is, the telling the matter to the whole Church, at Ephesus became by its just decree, "*as a heathen man and a publican*" to it (Matt. xviii., 17). The sentence of binding there given against this apostate denier of the Imman and Man-Server, and therefore creature-server, if he never repented, remains ratified in heaven (Matt. xviii., 18).

necessity for us to confirm the sentence of condemnation against them (497). But that [correction of a Priest by himself] will take place, when thou shalt have condemned thy base doctrine, when thou shalt have given a testimony full of correction [of thy errors], and if all those shall have been recalled to the Church, who, it is clear, have been excluded from it on account of the Anointed One (498), who is its Head (499). Let them all be recalled. If what we say is not done in regard to them, he (500) must be cast out who has cast out, especially because those against whom such a man as thou hast appearedst (501), are certainly in our communion.

[10]. And, as the necessity has demanded, we have sent letters [502] to the clergy of the Church which is at Constantinople and to

But we must remember that the third step was by Christ's order in Matt. xviii., 15-18, to tell it to *the whole Church*, that is, to the whole Church Teaching, the Apostolate, not to Peter's Western see only. And that Cyril did at Ephesus, and they gave the supreme and final decision, not Celestine.

(497). Alexandria had already condemned Nestorius, and so were minded the Orthodox in that East of which Cyril was the chief Orthodox Bishop after Nestorius' fall. Rome as the then head of the West now adds her vote against him that the condemnation may be seen to be universal. And, as Cyril shows, in his letter that has the XII. Anathemas, the Roman Synod's Action is voiced in Celestine's letter above. Yet though Celestine had spoken, nevertheless no Eastern, and indeed so far as appears, no Western deemed the case to be decided till the Ecumenical Council had spoken at Ephesus.

(498). Greek, *διὰ τὸν Χριστόν*.

(499). Eph. i., 22; iv., 15; v., 23; Col. i., 18; and ii., 19.

(500). Nestorius.

(501). Coleti has here *ὡφθης, thou appearedst*, Migne *ὡφθη, he appeared*. According to the last reading we must render, "especially because those against whom such a man as he has appeared are in our communion."

(502). Or, "a letter," *γράμματα*. The above letter is Synodal as St. Cyril testifies in his long letter which has the XII. famous and glorious Chapters and which follows this. It is in response to the Appeal made, not to Rome alone but to the whole Church East and West distributed in its great Diocesan sees, and in its great Diocesan Councils. When we come to the opening of the Third Ecumenical Council we shall find that of the great Diocesan sees of the Eastern Empire, the following had taken the Orthodox side as against Nestorian errors.

1. Alexandria, the head of the Egyptian Diocese, represented by St. Cyril and his Bishops. He had written most largely of all before the Third Synod, in his three Letters to Nestorius, one of them Synodal, and in his *Five Book Contradiction of Nestorius' Blasphemies*.

2. Ephesus, the head of the Asian Diocese, represented by Memnon and his Bishops.

all who are marked [503] with the name of the Anointed One [504], in order that if thou continue in the obstinacy of thy perverted arguing and dost not preach those very things which brother Cyril preacheth with us, they may learn that thou hast been separated from

3. Caesarea, the head of the Pontic Diocese, represented by Firmus and his Bishops.

The other two Dioceses of which, with the three above, the Eastern Empire was composed, were:

4. Thrace, the head see of which was Constantinople, the Bishop of which, Nestorius, was on trial. As his heresy met with opposition there as soon as it was broached, and the Bishops and people were warned, Nestorius' following from it was very small.

5. The Diocese of Syria, which was called the Diocese of the East, where the controversy had risen, was almost wholly on Nestorius' side. Its chief prelate, John of Antioch, and its two chief scholars, Theodoret, Bishop of Cyrus, and Andrew, Bishop of Samosata, voiced in writings their hostility to Cyril and to Orthodoxy before the Third Council met.

In the Western Empire, according to Bingham's Division in his *Antiquities of the Christian Church*, Book IX., Chapter I., Sections 4, 5 and 6, there were eight Dioceses, four of which, Britain, Gaul, Spain, and Africa, for their paganizings, were at this time hard beset by invading hordes of pagans as in Britain, and by Arians in the case of the other three. Besides, at this time, parts of Britain were still heathen. Of the other four Western Dioceses,

1. Rome, with its sway in Italy, took the Orthodox side in its Council of A. D. 430, in which Celestine presided, and from which the above and other letters emanated by Celestine.

2. Africa was represented by a Deacon only, Besula, with an Epistle from its Patriarch, Capreolus of Carthage, its head, and took the Orthodox side.

3. The Diocese of Macedonia, followed Orthodoxy.

4. The Diocese of Dacia was weaker, and we shall find how it was represented further on.

None of those letters or writings before the Council, Cyril's, Celestine's, Capreolus', John of Antioch's, or any writings of Theodoret or Andrew, or of any other, finally settled the question. That was finally and forever to be decided by the Third Ecumenical Council. Nevertheless, as it is of interest to know what the chief sees and their Councils did, I have mentioned and the Acts of Ephesus tell us much of the part played by Cyril and by Nestorius. And I here summarize the correspondence on the Nestorian controversy which is found among Celestine's Epistles in tome 50 of Migne's *Patrologia Latina*, columns 437-558.

First come two letters of Nestorius to Celestine. They give his own warped side of the controversy. As Celestine replied to them on Aug. 11, 430, after slow work, as he testifies in Section 2 of his answer, in translating his Greek into Latin they must have been some time before that. Indeed they had been

our college [of bishops], with whom thou canst have no communion, and that when they learn that, they may thereafter be unshaken by thy [evil] example, and may know how they ought to provide for their own souls by a well matured and well digested judgment (505).

presented, as St. Cyril testifies, before his own Letter to Celestine which, according to a note in column 447 of that tome of Migne, was written about the middle of A. D. 430. That letter of Cyril next follows and gives the Orthodox side of the question as does Cyril's Commonitory to his deacon Posidonius, which follows it, whom he sent to Rome with his Epistle to Celestine, and "*tomes containing the heads of Nestorius' blasphemies*," as Cyril words it at the end of his Commonitory. Next comes a Fragment of a Sermon delivered in a Roman Council, probably, as the article "Rome (Concile de) l'an 431" in Migne's *Diéionnaire des Conciles*, states, in the Synod there held in August of that year, where the documents pertaining to the Nestorian controversy were examined and Nestorius was condemned and Cyril approved.

On August 11, 430, the letters were written to all the chief sees of the East, and probably to those of the West, and so through them, as Celestine words it above, "*to all who are marked with the name of the Anointed One*." The letters were Synodal, for they emanated from that Council of Rome, but as Cyril's long letter to Nestorius, which has the XII. Chapters, is Synodal and is often so termed, while it is also often called Cyril's without any mention of his Council, so the Epistles emanating from that Roman Council of A. D. 430, are sometimes mentioned as Conciliar, sometimes as Celestine's, as a writer explains in note "a," column 465, tome 50, of Migne's *Patrologia Latina*. One of those Epistles next follows, and is addressed by Celestine to Cyril of Alexandria, and is strong against Nestorius for his heresies and at the end pronounces excommunication against him unless he repent and profess the faith held by the Roman, the Alexandrian, and the whole Church. It is dated August 11, 430.

It is followed by an Epistle "to John" of Antioch; or, according to the Latin heading, to John [of Antioch], Juvenal [of Jerusalem], Rufus [of Thessalonica], and Flavian [of Philippi]. The Greek heading has "*to John*" only. But there is no discrepancy here; for it is merely a copy of a letter which was sent to each of the aforesaid separately. At the end Celestine states that he had written to Cyril of Alexandria that unless Nestorius, within ten days after his reception of the warning, condemned his sacrilegious preachings on Christ's birth, and professed the faith held to by the Roman, the Alexandrian, and the whole Church, he was to be removed from the assembly of the Bishops. It was dated August 11, 430. Next comes the above one of Celestine to Nestorius, of Aug. 11, 430. Next, in Migne's edition, comes an Epistle of Celestine to the clergy and the people of Constantinople. It is also dated August 11, 430. It exhorts them to stand fast against Nestorius' errors, declares that he regards Nestorius' depositions and excommunications of the Orthodox to be void, announces that he (Celestine) had made Cyril of Alexandria his place-holder, and then informs them of the sentence of deposition pronounced against Nestorius unless he

[11]. Know therefore, clearly, that our sentence is this, namely, that unless thou preach those very doctrines concerning our God Anointed (506), which both the Church of the Romans, and the Church of the Alexandrians, and all the Universal (507) Church holds fast, and as the holy Church in the great city of Constantine

renounce his errors against the faith of the Roman, the Alexandrian, and the whole Church, and of the Church of Constantinople up to Nestorius' time. Next comes a letter of Nestorius to Celestine in which he explains his views on the terms Θεοτόκος, that is, *Bringer Forth of God*, Χριστοτόκος, *Bringer Forth of the Anointed One*, and ἀνθρωποτόκος, *Bringer Forth of a Man*. It is a weak letter and contains no renunciation of his heresies on the Incarnation and on Man-Servicé. According to note "d," column 499, tome 50 of Migne's *Patrologia Latina*, it was written about the end of November, A. D. 430. Then comes a letter of Celestine to Cyril which was written May 7, A. D. 431. Celestine advises him to offer pardon or indulgence to Nestorius if he would correct himself, so that if he proved obstinate he might be regarded as the author of his own ruin, and asks him to proceed with very much caution regarding him and the suspects. The next is a Commonitory of Celestine to his legates to the Council of Ephesus as to how they should act. It is dated May 8, 431. The next Epistle is one of Celestine to the Third Ecumenical Council, which bears date May 8, 431. It will be found in the Acts further on. Next comes a letter of Celestine to the Emperor Theodosius. It is dated May 15, 431. It urges him to permit no novelties in religion, and to put the care of the faith before that of the Empire. Then follows a Report of the Synod of Ephesus to Celestine, which we will give further on in English. It gives an account of their Actions. Next comes an Epistle of Celestine to the Council after the deposition of Nestorius. It is dated March 15, 432. It approves the deposition of the heresiarch and the putting of Maximian into his place. It urges that Nestorius be sent far away from Antioch, and that unless John of Antioch and his other sympathizers repented and condemned their errors, they be deposed; but if they became Orthodox they were to be pardoned. Next comes Celestine's Epistle to the Emperor Theodosius II., in which he praises him for helping the Church against its Nestorian enemies, praises the election of Maximian to the see of Constantinople, and asks that Nestorius be removed from troubling the Church. This letter was written March 15, 432. Then comes Celestine's Epistle to Maximian, Bishop of Constantinople, written after the Third Ecumenical Council, March 15, 432. He expresses his joy at his ordination, urges him to repair the damage done to the Church of Constantinople by Nestorius, and to watch against Pelagian errors. Finally comes a letter of Celestine, dated also March 15, 432, addressed to the clergy and laity of Constantinople, in which he denounces the false doctrine, obstinacy and pride of Nestorius, and shows that his condemnation was just, professes his zeal for the Constantinopolitans and commends their firmness in the faith, and praises their new Bishop Maximian.

We must praise Celestine and his local Roman or Italian Council for the support given by him and them to St. Cyril and the Orthodox, though he was vastly below St. Cyril as a theologian and in grasp of all the matters involved

(508) very well (509) held fast until thee, and unless within the tenth day reckoned from the time that this admonition comes to thy knowledge, thou put away by a clear and written confession that unbelieving novelty and innovation of thine which attempts to separate the very things which the Holy Scripture joins together, thou

in the controversy; but we must blame him for his tyrannous course in trying, contrary to the Canons of Nicaea, to usurp under local Sardican Canons falsely adduced as those of Nicaea, Appellate Jurisdiction in the Diocese of Africa, of which Carthage was the chief see. How nobly Augustine of Hippo resisted him and his claim, and how he besought him not to subjugate the Africans by the aid of the secular powers which were at his disposal, is told in Augustine's *Epistle* to him in columns 417-422, tome 50 of Migne's *Patrologia Latina*; and how firmly and grandly Aurelius of Carthage and the Council of the African Diocese withstood his arrogance and attempt at usurpation is told in their *Epistle to Celestine*, in columns 422-427, and in their Canons which forbade such Anti-Nicene Appeals to Rome, under pain of deprivation of communion to the appellant. They are found in English with other matter connected with them in *The Church Journal* of New York City, for 1870, Aug. 10, Aug. 17, Aug. 31, Sept. 7, Nov. 30, and Dec. 7. God willing, they will appear in a future volume of Nicaea in this set.

(503). Do Celestine and his Synod use the above expression as a general appellation for a Christian, or for the signing with the cross the candidate in the initiatory rites? Of the signing the forehead of the catechumen, or the baptized infant with the sign of the cross, as in the Church of England Baptismal Offices, I hope to treat more fully either in the Appendix at the end of Act I. of this Council, or elsewhere on the idolatrous conventicle of Nicaea, A. D. 787, in a note too long to be inserted here. The Greek is τοὺς ἐπιγραφόμενους τὸ τοῦ Χριστοῦ ὄνομα. The Latin, as in the parallel column in tome 50 of Migne's *Patrologia Latina* (col. 483), is "qui censentur nomine Christiano," which is deemed the original, which means "*who are reckoned under the Christian name.*" In Harpers' *Latin Dictionary* of 1882, under *Censeo*, I, B. d., end, I find it translated "*marked*" once, though that sense is rare for it. Besides it does not mean a mark on or over the forehead there. Hence it does not naturally refer to the signing with the cross; nor does the Greek ἐπιγραφόμενους necessarily; but it may be rendered "*marked with the name of the Anointed One,*" as in the translation above, or more freely but not widely different in sense "*who bear the name of Christ,*" that is, "*who are called Christians,*" which seems, considering the sense of the Latin original, which it is fair to presume the translator endeavored to give in Greek, the more natural meaning. On the whole then there seems no clear proof that the sign of the cross is here referred to either by the Latin original or the Greek translation.

(504). That is Christ.

(505). Or, according to another manuscript reading, "with whom thou canst have no communion, and they being about to learn that, and being thereafter unshaken by thy [evil] example, ought with reference to that very thing to provide for their own souls by a well boiled down and well cooked decision."

art cast out (510) from [all] (511) the communion of the Universal Church. We have sent this very decision (512) of our judgment on thee by our son aforesaid, Posidonius the deacon, with all the papers, to the holy man our Fellow-Bishop, the Priest of the aforesaid Alexandria, who has given us a very complete (513) account regarding

(506). *περὶ τοῦ Θεοῦ Χριστοῦ ἡμῶν.* Here is Economic Appropriation.

(507). The Greek here as in Migne is, *καὶ πᾶσα ἡ καθολικὴ Ἐκκλησία κατέχει;* but the Latin in the parallel column is, "et Universalis Ecclesia Catholica."

(508). Constantinople. The Latin has "sacrosancta Constantinopolitanae urbis Ecclesia," at least as in the parallel column in Migne. If that represents exactly Celestine's Latin, the translator or translators gave it a slight change, in compliment to the greatness of the city of Constantinople. The Greek is, of course, the only form of this Letter which comes with the seal and formal approval of the Third Ecumenical Synod.

(509). *Κάλλιστα.*

(510). The Greek here, as in Migne, is *ἀπὸ πάσης κοινωνίας τῆς καθολικῆς Ἐκκλησίας ἐκβέβλησαι.* Note "i.," column 483, tome 50 of Migne's *Patrologia Latina*, informs us, however, that, "In manuscripts [or, 'in the manuscripts'] there is no *ἀπὸ πάσης.*" I have therefore put "all" in brackets to denote that it is doubtful.

(511). See note 507 above.

(512). Latin, "formam; Greek, *τύπον.*

(513). *τὸν πρὸς ἡμᾶς περὶ τούτου αὐτοῦ ἐντελέστερον ἀνενεγκόντα.*

(514). *ἵνα τοποτηρῶν ἡμῖν τοῦτο πράξῃ, ὥστε τὸ παρ' ἡμῶν ὠρισμένον, etc.* A note in column 484, tome 50 of Migne's *Patrologia Latina*, on the *ἵνα* of the clause here quoted, states that "Manuscripts [or 'The manuscripts'] have 'of us place holders,'" MSS. *τοποτηρητῶν ἡμῶν.* According to that reading we must render that place as follows, "*in order that he may perform that function of us place-holders* [that is, of us who hold the two chief places in the Church, Rome the first see of the West and of the whole Church, and Constantinople, the first see of the East and the second see of the whole Church], *so that what has been decided by us may be made known both to thee and to all the brethren.*" It is not clear from Migne's statement above whether this reading is the lection of a few manuscripts, of the majority, or of all of them. The Latin original, as in the parallel column, is, "*ut agat vice nostra, quatenus statutum nostrum vel tibi vel universis fratribus innotescat;*" which means, "*that he may act in our stead, to the end that our decision may become known both to thee and to all the brethren.*" The two Greek lections above differ in sense.

Rome of course had a right to one place only among the great sees of the Church, and one vote only. But Cyril with the aid of that then greatest see of the West, with Carthage, and with the aid of his own see, which, after Constantinople, was the greatest see of the East, with the Bishops assembled from everywhere, would represent the whole Orthodox Episcopate. And we shall find

this very matter, in order that he may hold our place (514) and attend to this thing (515), that so what has been decided by us may be made known both to thee and to all the brethren; because all ought to know what is done, as often as (516) the investigation is on a matter of interest in common (517)."

Carthage, the next greatest see of the West after Rome, represented, and with Cyril farther on. And the other Western sees were at this time of not so much account as they are to-day, for their people were inferior at that time in knowledge, civilization and religious influence to those of Italy, of which Rome was the head, and to that North Africa of which Carthage was the Patriarchal see.

But oh! what a grand sight would an Ecumenical Synod present to-day, with a Patriarch of London sitting in it, with one of Paris, another of Berlin, another of Vienna, another of St. Petersburg, another of Moscow, another of Madrid, another of New York or Washington, etc., and a Patriarch of each nation in Europe and in America, or several Patriarchs where the nation is very large. God grant us to see a true Orthodox Christian-world-representing Council before we die, to do away all service to created or made things and persons, and all infidelity, and all abuses, that the Church after her long division into East and West, the result, as the *Homily Against Peril of Idolatry of the Church of England* teaches, of its idolatry, may be without spot or wrinkle or any such thing, a fit bride for her heavenly Bridegroom, that the Christian nations may fly upon the shoulders of the Philistine idolatry of Rome in the West, and that they may reduce to obedience the Turk and the Arab who have ravaged the East, and that the Kingdoms of this world may become the Kingdoms of our Lord and of His Christ. But we shall never see an Ecumenical Council till the sees West and East are filled with Orthodox Men, not Mariolaters and Image-Worshippers. The first thing to be done therefore is to depose all such paganizers.

(515). That is to so attend to the Nestorian controversy in the East, as to make known to all there the decision of Rome and its local Council against Nestorius and his heresies, which with Carthage spoke for the chief parts of the then West, and so with Cyril and the other Orthodox Prelates of the East really showed that a clear majority of the Episcopate was against his errors and condemned them before the Third Synod met. See note 514.

(516). Greek, ὁσάκις.

(517). The Latin as given in Migne's *Patrologia Latina*, tome 50, col. 483, 485, has here what I add, but translated into English:

"And in another hand, 'God keep thee safe and sound, dearest brother. Given on the third day before the Ides of August, Theodosius and Valentinian, the August Ones, being Consuls, the former for the thirteenth time and the latter for the third.'" This date is August 11, 430. Note e, column 469, tome 50 of Migne's *Patrologia Latina* states that the above Epistle was received in Constantinople on November 30, 430, and therefore more than six months before the day (June 7, 431), appointed for the opening of the Third Council, and nearly seven before it actually began on June 22, 431.

Peter, a Presbyter of Alexandria and Chief of the Secretaries, said; The Holiness of our most God-revering Bishop Cyril has written things which are in harmony with those things which have been read, and we have them in our hands (518), and, if your God-Worshippingness will command, we will read them.

(518). Or, "at our hands."

(519). *Coleti Concil.*, tome 3, col. 1048. Φλαβιανὸς ἐπίσκοπος Φιλίππων εἶπεν· Ἀναγνώσθιντα καὶ ταῦτα ἐμφέρεσθω τοῖς πραττομένοις. The margin has ὑπομνήμασι. The Latin has "Flavianus Philippensium episcopus dixit: Legantur haec quoque, lectaque in actorum commentarios referantur."

(520). THE EPISTLE OF CYRIL, BISHOP OF ALEXANDRIA, AND OF HIS SYNOD TO NESTORIUS, BISHOP OF CONSTANTINOPLE, WHICH FOLLOWS ABOVE, HAS THE TWELVE CHAPTERS, and is one of the most important that has ever been written, because it condemns the Nestorian denial of the Incarnation, all creature-service, the error of the Presence of the Divinity of the Son on the Holy Table, all worship of It there, the error that we eat It there, the error that we may worship His separate humanity there or elsewhere, and all cannibal views on the Eucharist, and because it is Ecumenically approved. So that a noteworthy thing is that before there was any decision in any local Council in favor of any of those errors, there was a condemnation of them in an undoubted Ecumenical Council which spake by the Holy Ghost, in conformity with the promise of Christ that He would be with the Universal Apostolate to the end of the world to guide them into all truth. So that the blessed Reformers of the English Church were Restorers, so far, of the faith of the Universal Church which had been contradicted by divers local idolatrous conventicles, such as that falsely styled Seventh Ecumenical Synod of Nicaea, A. D. 787, the Fourth Lateran of A. D. 1215, and others, which in fact opposed the Third Ecumenical Synod. And we should add that as the falsely called Ecumenical Council of the Vatican of A. D. 1870, which represented only a part of the West, and not one valid episcopate of the East, which contradicts the decision of the really Universal Sixth Ecumenical Council of A. D. 680 by saying that its condemnation of Pope Honorius was wrong, has never been able to undo and abolish that Decision of the Sixth Council of the whole Church, East and West, so neither will all the efforts of creature-invoking and image-worshipping and Host-worshipping Synods, ever be able to do away with the God-led decisions of the Third Council of the whole Church, East and West, against those errors. This Epistle of Cyril, with the shorter one approved by vote above, and the condemnation in this Act I. of Ephesus of Nestorius' teaching of such errors, will live for ever and will at last universally prevail. But to go on with this Long Epistle of St. Cyril.

The following is a

SUMMARY OF ITS CONTENTS.

Cyril of Alexandria begins by saying that he dared not, in view of the Day of Judgment, be longer silent, that he and his Synod write in conjunction with

Flavian, Bishop of Philippi, said: Let them be read and be put into the Acts (519).

Peter, a Presbyter of Alexandria and Chief of the Secretaries, read (520):

the one holden at Rome, and that the Synod at Rome and that at Alexandria have assented to his former Letters to Nestorius. He states that they do not admit the validity of his deposition and excommunication of Orthodox clerics and laics for their Orthodoxy, tells him that it is not enough for him to confess the Symbol, that is Creed, which he admits only in a perverted sense on the Incarnation, and that he must condemn his own heresies and admit that sense of the Creed which the Whole Church East and West did. Cyril then recites (as he always does) not the Creed of the Second Ecumenical Synod (the Constantinopolitan), but that of the First (the Nicæan), in full with its Anathema; states that we must refer every thing in the Son, what belongs to the Man as well as what belongs to the Word, to the Word alone; condemns the relative bowing to the Man because of the indwelling Word, which was the doctrine and Man-Service of Nestorius, and the applying to that Man the name of God which was a part of the same Nestorian service to a creature; condemns the cannibal error of eating the flesh and blood of that man in the Eucharist, as abhorrent and God-forbidden; teaches that all expressions of Holy Writ used of the Son, those pertaining to the Man as well as those pertaining to the Word, must be referred Economically to the Word, the infinitely superior Nature of the two, in order to preserve the unity of His Person, and His due preeminence and prerogatives as God, and to save us from co-worshipping a Man with God the Word, that is from creature-worship. He is High Priest and Sacrificer, but for our sins, not for any of His own, because He was without sin. The Spirit glorifies Him, not as though He were Its inferior, but because It is His own Spirit. God the Eternal Word, brought forth out of the holy Virgin in flesh, and in time, has blessed the human race and has removed from it and human birth their former curse. The doctrine of this Letter is summed up at the end in Twelve Anathemas against the errors contrary to it].

To the above summary of Contents I would add that I have followed in part only the summary of this Letter given by P. E. Pusey, in his "Three Epistles of S. Cyril, Archbishop of Alexandria," page 59, but have brought out more fully certain points in the Letter which he blurs, because he did not, I think, hold to St. Cyril's and the Universal Church's doctrine against Man-Service.

Two things deserve to be noted on the magnificent and precious Long Epistle of St. Cyril of Alexandria, and the Synod of the Egyptian Diocese to Nestorius. They are:

I. *The Authority of the document itself.*

A. It was read and approved in the Third Ecumenical Council. On that point, Hefele in his *History of the Church Councils*, English translation, Volume III., page 48, after stating that it was read in the above place in its Act I., adds in Note 2 on the same page:

“To the Most Reverent (521) and Most Dear-to-God Fellow-Minister Nestorius, Cyril and the Synod assembled in Alexandria, out of the Egyptian Diocese, wish joy in the Lord.

“This is the Synodal letter to which the twelve anathematisms were appended. We were formerly of opinion that these anathematisms were read at Ephesus, but not expressly confirmed, as there is hardly anything on the subject in the Acts. But in the fifth Ecumenical Council (Collatio VI.) it is said:

‘Chalcedonensis sancta Synodus Cyrillum sanctae memoriae doctorem sibi adscribit et suscipit synodicas ejus epistolas, quarum uni 12 capitula supposita sunt’ (Mansi, t. IX., p. 341, Hardouin, t. III., p. 167).’ [In English this is, “*The Holy Synod of Chalcedon calls Cyril of holy memory its teacher and receives his Synodical Epistles, to one of which the XII. Chapters are annexed.*” CHRYSTAL. Hefele goes on as follows]: “If, however, the anathematisms of Cyril were expressly confirmed at Chalcedon, there was even more reason for doing so at Ephesus. And Ibas, in his well known letter to Maris, says expressly that the Synod of Ephesus confirmed the anathematisms of Cyril, and the same was asserted even by the Bishops of Antioch at Ephesus in a letter to the Emperor, of which mention will hereafter be made in Sec[*tion*] 145 (Hardouin, t. II., p. 530).”

P. E. Pusey in his *Three Epistles of S. Cyril, Archbishop of Alexandria*, Preface, page III., adds the important fact,

“The Council in the account sent by them to the Emperors of that memorable day (Ib. [Coleti's *Concilia*, tome III.], col. 1100), say: ‘And first comparing the Letters on the Faith of the most pious and most holy Archbishop Cyril with this Exposition [the Nicene Creed], we found them consonant both in their doctrines and in their conceptions, and that his teaching was in nought estranged from that pious Exposition.’”

B. The Fourth Ecumenical Council received that Epistle of Cyril as an authoritative Explanation of faith, and as a guide to it in making up its own decisions. On that P. E. Pusey as just cited adds:

“In the Second Action of the Council of Chalcedon (t. IV., col. 1212), the former Epistle to Nestorius, and the one to John of Antioch were read, the Council acclaiming its agreement therewith. By the acceptance therefore of this Council by the whole Church, the Letter to John of Antioch received, in addition to the two others, the Authority of the Church. In the fourth Action of this Council very many of the Bishops in giving their Sanction to the Tome of Pope S. Leo, said that they did so because it agreed with the Nicene Creed and that of Constantinople, and what was settled by the Holy Cyril in the Council of Ephesus.”

And the same Fourth Ecumenical Synod in its Definition testifies that:

“It has received the Synodal Letters of Cyril of blessed memory, Pastor of the Church of Alexandria, to Nestorius, and [that to] those of the East [as] being suitable for the refutation of the frenzied imaginations of Nestorius, and for the instruction of those who with godly zeal desire to understand the saving

"[A] (522). Forasmuch as our Saviour plainly says: '*He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me*' (523); what

faith" (Hammond's translation, page 96, New York edition of 1844). This includes therefore the Long Epistle to Nestorius; for only two of Cyril's letters to Nestorius ever came before any Ecumenical Council, that is that and the shorter one which was approved by a vote in the Third Ecumenical Synod.

And in conformity with custom each Ecumenical Council professes to receive every Ecumenical Council before itself. And so, before in this same Definition, the Fourth Synod says:

"We therefore preserving the order, and all the forms concerning the faith of the holy Synod, which formerly took place in Ephesus, of which Celestine of Rome, and Cyril of Alexandria of holy memory, were the leaders, declare," etc. (Hammond's translation in his *Canons of the Church*, page 95, New York edition of 1844).

C. The Fifth Ecumenical Council accepted as Authoritative Cyril's Long Epistle which has the XII. Chapters,

In the same Preface of P. E. Pusey, mentioned above, he continues:

"The Two Letters to Nestorius" [one of which is the Long One which has the XII. Chapters, CHRYSTAL], "were again read over in the Sixth Collation of the Fifth General Council, and recited as Authority. The Bishops said of the Letter attributed to Ibas, which they were condemning, *Whoso receives it, receives not Cyril* (Collatio VI., fin., t. VI., col. 176).

The former Letter to Nestorius as well as the latter" [that is the one with the XII. Chapters, CHRYSTAL], "was written by S. Cyril in Synod, as he himself says of it (p. 16) that the Synod at Rome had approved *the Letters written to thy Piety by the Church of the Alexandrians*."

This same Fifth Council, in its Definition, accepts the Long Epistle of Cyril to Nestorius, and anathematizes those who wrote against it or its XII. Chapters. After speaking words of praise of Cyril of Alexandria and of the Third Council, and condemning Pope Vigilius for not doing his full duty against heresy, it professes to receive that Council and the Fourth, and what they defined, without mentioning any exception, and condemns those who do not receive their doings, one of which is their approval of this Long Epistle of Cyril, and then condemns by name Theodoret's and Ibas' utterances and writings against the XII. Chapters which are at its end, and form part of it. I quote:

"We again confess that we receive the four holy Synods, that is the Nicæan, the Constantinopolitan, the first of Ephesus, and that of Chalcedon, and we have preached and do preach those things which they have defined for the one and the same faith.

Moreover, we judge those who do not receive those things to be aliens from the Universal Church.

Moreover we condemn and anathematize * * * those things which

punishment should we suffer if we yielded to the demand of thy Piety to love thee more than the Anointed Saviour of us all (524)? If we do so, who will be able to profit us in the day of judgment? Or what sort of an apology shall we find, if we shall have so honored

Theodoret impiously wrote against the right faith, and against the Twelve Chapters of the holy Cyril, and against the first Synod of Ephesus," etc.

"In addition to these, we also anathematize the impious Epistle which Ibas is said to have written to Maris the Persian, which * * * criminales Cyril of holy memory, who taught the truth, as a heretic, and as writing like Apollinarius, and blames the first Synod of Ephesus as though it deposed Nestorius without examination and inquiry, and calls the Twelve Chapters of the holy Cyril impious and contrary to the right faith."

The same Council in its Anathemas XIII. and XIV. uses similar language again in favor of this Long Epistle of Cyril and of the XII. Chapters at its end, and anathematizes those who impugn it or them. But the place is too long to be quoted here. See it in Hammond.

D. The Sixth Ecumenical Council in its Definition accepts the work of the Third Ecumenical Council and that of the Fourth, and Cyril's Letters to Nestorius of which that with the XII. Chapters is one, and the condemnation passed by the Fifth Synod against "*the writings of Theodoret against the Twelve Chapters of the celebrated Cyril and the Epistle which was said to be written by Ibas to Maris the Persian.*"

See it as on pages 142, 143 of Hammond's *Canons*. The Sixth Synod there professes to follow the preceding five Synods, in all their utterances, and makes no exception.

This Epistle, and the XII. Chapters which form part of it, are most clearly of Ecumenical Authority, and he who rejects them is therefore a heretic. We must then be on our guard against loose men who speak ill of them. The last Ecumenical Synods depose their rejectors if clerics, and anathematize them if laics.

We come now, 2, to say a few words as to the Text of the aforesaid Long Epistle of Cyril.

As it was approved in the form read in the Third Council and in the Fourth only, we will follow that, as being the sole type sealed with Ecumenical authority. We will follow it as in Coleti, mainly

(521). Or, "*most religious,*" *εὐλαβεστάτω.*

(522). These sections A to K inclusive are found in this Letter in Coleti *Conc.*, tome 3, col. 944-956, though I have not met with them elsewhere; and for convenience sake, I have thought best to preserve them.

(523). Matt. x., 37.

(524). The Greek at this point adds, "*and the rest [of the letter] just as it shines forth before*" [the Acts]. The Latin reads, "*And it [the Epistle] was read just as it is above.*" I have preferred to give it here in its natural place, where it was read, not in the Forematter where it is now printed.

thee by long silence on the blasphemies (525) contrived (526) by thee against Him? And if thou, by holding and teaching such things, wert doing injury to thyself alone, there would be less reason to care. But inasmuch as thou hast put stumbling blocks in the way of all the Church, to cause it to stumble (527), and hast cast the leaven of an unusual and strange heresy among the people (528); and that not only among those there [in Constantinople where thou art], but among all everywhere, for thy Expository Books are in circulation; what sort of a reason would suffice for our longer silence? Or why is it not necessary to remember that the Anointed One (529) says: '*Think not that I came to send peace on the earth. I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother*' (530). For when wrong is done to the faith, let respect for parents disappear, for it is unseasonable and likely to cause men to fall; and moreover let the law of affection for children and brothers be still, and thenceforward let the godly deem death preferable to living, that, as it is written, '*they may obtain a better resurrection*' (531).

"[B]. Behold, therefore, that we, together with the holy Synod which was collected in great Rome in which our most devout and most God-fearing brother and Fellow-Minister Celestine, the Bishop, was President (532), do hereby, even for the third time, by this Letter

(525). Or, "*the infamous utterances,*" δυσφημίαις,

(526). Greek, ταῖς παρὰ σοῦ γενομέναις κατ' αὐτοῦ δυσφημίαις.

(527). The Greek as in Coleti *Conc.*, tome 3, col. 945, omits "*all,*" and reads, translated, "*hast caused a Church to stumble,*" or "*hast scandalized a Church.*"

(528). Or "*the congregations,*" τοῖς λαοῖς.

(529). That is Christ, τοῦ Χριστοῦ.

(530). Matt. x., 34, 35.

(531). Heb. xi., 35.

(532). προεδρεύοντος; that is, being *Foresitter*; that is, *President*. The above language with its context shows that the Letter of Celestine to Nestorius, read in the Third Synod just before this of Cyril to that heresiarch, was Synodal, that is the work of the Synod of the Roman Patriarchate, at which, as we know, Bishops not canonically of his Patriarchate were present at least in later times. For his Patriarchate did not include even all Italy as Bingham has shown. See his *Antiquities*, Book IX., Chap. I., Sections 9, etc., to the end of that chapter. In a Romish *Diſſionnaire des Conciles*, published by Migne, a Council of Rome in A. D. 430 is mentioned; but, according to its editor, Celestine wrote the letter to Nestorius above mentioned at its close. Cyril, however, dwells on the fact of its being the utterance of the Council at Rome, because that of course would make it more authoritative than if it were the mere individual utterance of Celestine himself. So that, according to Cyril, the Orthodox party, though

protest against thee (533) and counsel thee to forsake those dogmas so sinister and perverted which thou holdest and teachest, and to choose instead the correct faith which has been handed down to the

opposed by the Bishop of Constantinople and by some of his friends, nevertheless entered the Third Ecumenical Synod with weighty documents in their favor, that is the Synodical utterance of Celestine and the Bishops of his Patriarchate, and with the Synodical utterance of Cyril of Alexandria and of his Patriarchate, in the two Letters above read in the Synod; both of them condemning the errors of Nestorius and threatening him with excommunication.

(533). Cyril and the Egyptian Synod here enter their solemn PROTEST against the creature-serving and Anti-Incarnation views of Nestorius. And this has always been the action of the Orthodox and Reforming party every where. All the Reformers of the sixteenth century though they lived in an age when they did not know the facts of primitive practice, nor the decisions of the Six Ecumenical Synods, as well as we do to-day, nevertheless did nobly in protesting against the creature-service of the corrupt and apostate and worse than Nestorianized church of their time. For God, in effect, calls Himself a *Protestant in the sense of opposing all idolatry and creature-service, and all disobedience*, when He speaks of Himself, in his anti-creature-serving Prophet Jeremiah as "*rising early and protesting, saying, Obey my voice,*" (Jerem. xi., 7), in which connection he rebukes the idolatrous Jews for disobeying him in the very matter of idolatry and serving creatures. Furthermore, no man can be truly Orthodox who does not as intensely hate every form of those sins and the refuges of lies by which men attempt to excuse them, such as *relative* service, etc., and shun them, as God Himself does. The Third Ecumenical Synod speaks of the Nestorian bishops and their following as an "*Apostasy,*" for that very sin of *relatively* worshipping the perfect humanity of Christ. See its Canons, and see also the Definition of the Fifth Ecumenical Synod against that Man-Service. How much worse than the Nestorians are those who *relatively* bow to the Virgin Mary, the angels, and saints, all of whom are creatures *less* than Christ's humanity. How much worse still are those who worship images pictured or graven, crosses, relics, and other mere inanimate things. The doctrine of the Scriptures and of the Universal Church in the Third Ecumenical Synod and the Fifth is that all worship is prerogative to Almighty God (Matt. iv., 10, and Luke iv., 8), and that it must all be direct to Him towards heaven where he is, not indirectly and in a roundabout way through any image of Him, like the golden calf in the wilderness or like the calves at Dan and at Bethel. For because of such relative worship of Him he was about to destroy guilty Israel in the wilderness, and because of it he gave the Ten Tribes to wasting, to poverty, to slaughter and to captivity. See on this whole topic, Exodus xxxii., Psalm cvi., 19-24; Nehemiah ix., 18, and I. Kings xii., 25, to I. Kings xiii., 6, and II. Kings xxiii., 15-21, and II. Kings xvii., 1-41 inclusive, and Isaiah xlii., 8, and Isaiah xlvi., 11, and those many passages where, with reference to such sins, he calls Himself Jealous, and Ezekiel viii., 3, 5; Exod. xxxii., 16, 21; I. Kings xiv., 1-31, inclusive, Deut. xxix., 17-29; Psalm lxxvi.,

Churches from the beginning through the holy Apostles and Evangelists, who *were* also *eye-witnesses and ministers of the Word*

58; Ezek. xvi., 38, and the context which is directed against the *spiritual harlotry* of worshipping images and mere things and persons other than God, and see in the Concordances many more passages under *Jealous, Jealousy, Idols*, etc.

I would add that the common appellation of the Church and the faith from the beginning has been *Christian*, and *Catholic*, *Καθολική*, that is *Universal*, and Orthodox; but as to the *individual Christian*, the custom in the East as to day has ever been to call him *Orthodox* (*Ὁρθόδοξος*) that is *rightly believing*, but in the West *Catholic* is used in the sense of *Orthodox*. In the Fourth Ecumenical Council we shall find the Bishops shouting out regarding a sound thing, "*This is the faith of the Orthodox.*" As no man can be called *Universal*, the Greeks have never been wont to call a man a *Catholic*, that is a *Universal*, for the word *καθολικός*, that is Catholic, is Greek, and was understood; whereas in Latin it was at first a foreign word, and so was applied to an individual not in the sense of *Universal* but of *Orthodox*, that is a member of the Universal Church.

But how shall we regard the term *Protestant*?

I answer that it has two meanings, one original and conservative, and the other later and anarchizing. In the original sense, as used of the English Reforming Prelates it meant one who imitated God and his faithful servants Elijah, Hezekiah, etc., in protesting against all creature worship and image-worship and so agreed with the Six Councils of the whole Church, and professed to respect the authority and doctrine, as in the *Homily against Peril of Idolatry*, of "*those Six Councils which were allowed and received of all men*," in other words it was applied to men who aimed, like the Jewish Reformers under the Old Testament, to restore all that had fallen into desuetude during the fall into idolatry, though they did not understand some facts in the matter as we do now, for on some points we have fuller information than they had.

The second sense of *Protestant* is later and anarchizing, and signifies a person who has no respect for the authority of the Universal Church, and indeed is so ignorant that he generally confounds it with Rome, and its idolatry, which is condemned by necessary implication in the Six Councils of the Undivided Church, and believes that he may take the Bible in his own ignorant and heretical sense as his empty noddle may suggest; the result of which is that there are about 240 such kinds of Protestant Sects in England and about 120 in our land. As to the Bible and the Sound Church, we must remember not to put asunder what God has joined together in His Word, for the Universal Church is the God-appointed interpreter of Holy Writ.

I would add that the *Orthodox* have in past ages been called by different names, such as *Homoousiasts* (see under *ὁμοουσιастής* in Sophocles' *Greek Lexicon*), *Two-Natureites*, etc., and as they are now called, *Protestants*, but the Church ever remains *Catholic*, and *Orthodox*, and only such as are *Protestant* in the first sense above accord with it. Part of it may be called as in the above Epistle, the Church of Alexandria or of the Alexandrians, the Church of the Romans, the Church of the Constantinopolitans; or we may add, the Church

(534). Or, if thy Piety will not do that before the day specified in the Letter of the aforesaid most devout and most God-fearing brother, our Fellow-Minister, Celestine, Bishop of the Church of the Romans (535), [then] know [hereby] that thou wilt have no lot with us, nor place nor reckoning among the Priests of God and Bishops (536).

“For it is not permitted us to disregard the Churches which are so disturbed, and the peoples who have been made to stumble, and the faith which is set aside, and the flocks which are scattered by thee, and which thou oughtest to preserve, if indeed thou wert like us, a lover of correct opinion, and a follower of the godly path of the holy Fathers. Moreover, we all commune with all both laics and clerics, who have been separated or deposed by thy Piety on account of their attachment to the faith. For it is not just that those who have known how to hold right opinions should be wronged by thy decisions, on account of their having done well by speaking in opposition to thee. For thou hast indicated that very thing in the letter written by thee to our most holy Fellow-Bishop, Celestine of the great Rome. And it will not suffice that thy Piety co-confess

of England, or of Ireland, etc., but it should never bear the name *Protestant Episcopal*, for that displaces the name of the Church in the Creed to which we all profess to belong.

The Unreformed Communions are called by different names also, such as Latins, Papists, Romanists, Greeks, etc.

It is a remarkable fact, in itself a witness for the idea of the Universal Church as the sole final teacher, that though it broke into two parts in the ninth or eleventh century, and parts of it have reformed since, yet none of the parts, Greek, Latin, Anglican, or any other professes to believe in any other than the “*One Holy, Universal, and Apostolic Church*” whose sole utterances, it should be added, are in the Six Councils.

I have spoken of the term *Protestant* as being taken in two senses. I ought to add that *Catholic* is taken in more. For the Latin so understands it, as to leave the Greek out in the cold as a schismatic and heretic and as lost. which compliment the Greek returns with interest by calling him not only a heretic and schismatic but unbaptized and unordained and lost.

And the Anglican in his Formularies, and in the Homilies approved by his Thirty Fifth Article brands both as idolaters, and so as incapable of salvation.

Besides the Nestorian has his own perversion of the term and the Monophysite his.

The same thing may be said as to the differences on the word *Orthodox*.

But after all there is no Catholicity or Orthodoxy without the Six Councils of the Undivided Church or contrary to them or to any of their decisions.

(534). Luke i., 2, and Acts i., 20-23.

(535). I have followed here the Greek text in Coleti *Conc.*, tom. 3, col. 945.

(536). Or “among God’s Priests and Bishops.”

the Symbol of the Faith only, which Symbol was put forth in due time, in the Holy Spirit by the holy and great Synod collected aforetime in the city of the Nicaeans. For thou hast understood and interpreted it not rightly, but rather pervertedly, although thou professest with thy voice the wording. Accordingly thou art to confess in writing and on oath that thou anathematizest on the one hand thy own foul and profane dogmas (537), and on the other that thou wilt hold and teach those things which we all also do, I mean, we the Bishops and teachers, and leaders of the people throughout the West and the East. And the holy Synod in Rome, and all of us, have agreed that the Letters written to thy Piety by the Church of the Alexandrians are correct and irreprehensible (538). And we have subjoined to this our Letter, what things thou oughtest both to hold and to teach, and what things it is becoming to abstain from. For the following is the faith of the Universal and Apostolic Church, which faith all the Orthodox Bishops in the West and in the East co-praise, namely:

"[C]. 'WE BELIEVE IN ONE GOD, THE FATHER ALMIGHTY, MAKER OF ALL VISIBLE AND OF ALL INVISIBLE THINGS.

"'AND IN ONE LORD JESUS ANOINTED, THE SON OF GOD, BORN OUT OF THE FATHER, SOLE-BORN THAT IS OUT OF THE SUBSTANCE OF THE FATHER, GOD OUT OF GOD, LIGHT OUT OF LIGHT, VERY GOD OUT OF VERY GOD, BORN NOT MADE, OF THE SAME SUBSTANCE WITH THE FATHER; THROUGH WHOM ALL THINGS WERE MADE, BOTH THOSE IN THE HEAVEN AND THOSE ON THE EARTH, WHO FOR US MEN, AND FOR OUR SALVATION, CAME DOWN, AND TOOK ON FLESH, AND PUT ON A MAN, SUFFERED, AND ROSE UP ON THE THIRD DAY, WENT UP INTO THE HEAVENS, AND (539) COMETH

(537). Strong language to apply to Nestorius' denial of the Incarnation and to his creature-service, but not stronger than John applies to the former sin in II. John 7-12; and than God Himself applies to all creature service again and again in his Word. What can be a plainer prohibition of service to Christ's separate humanity, than His own language in Matt. iv., 10, and Luke iv., 8?

(538). This includes all of Cyril's Epistles to him before this, one of which was the short Letter approved in Act I. of Ephesus by vote. But if the notes of time given in Migne's *Dictionnaire des Conciles*, and in the article on Cyril of Alexandria in Smith and Wace's *Dictionary of Christian Biography*, be exact, there does not seem to have been enough time between the date of the Council of Alexandria which approved Cyril's long letter to Nestorius which has the XII. Chapters, to go to Rome and to get back before the date of the presentation of this letter, that is Nov. 30, or Dec. 7, 430, so that it is not included. Indeed the words above have reference to what had been approved when it was written. Yet as the Third Ecumenical Synod and the Fifth formally approved it, it has Ecumenicity in the fullest sense.

(539). The "and," is not in Coleti *Conc.*, tome 3, col. 948.

TO JUDGE THE LIVING AND THE DEAD; AND [WE BELIEVE] IN THE HOLY GHOST.

“‘MOREOVER, THE UNIVERSAL AND APOSTOLIC CHURCH ANATHEMATIZES THOSE WHO SAY THAT THERE WAS ONCE WHEN THE SON OF GOD WAS NOT, AND THAT BEFORE HE WAS BORN HE WAS NOT, AND THAT HE WAS MADE OUT OF THINGS NOT EXISTING, OR WHO ASSERT THAT HE IS OF SOME OTHER SUBSISTENCE OR SUBSTANCE [than the Father], AND THAT HE IS MUTABLE OR CONVERTIBLE.’

“ Following everywhere (540) the confessions of the holy Fathers which they made, the Holy Spirit speaking in them (541), and tracking out and following the aim of the thoughts in them, and advancing even as by a royal way, we assert that the very Sole-Born Word of God, Who was born out of the Substance of the Father Itself, the very God out of very God, the Light out of the Light, He through Whom all things were made, both those in the heaven and those on the earth, came down for our salvation, and lowered (542) himself to be made of no reputation, and took flesh, and put on a man, that is having taken flesh out of the holy Virgin, and having made it His own from the womb, He underwent that birth, which is like ours, and came forth a Man out of a woman, yet did not cast away what He was before; for although He was in that taking of flesh and blood, nevertheless, even so, He remained what He was, that is God in Nature and in truth. But we neither say that the flesh has been changed into the Nature of Divinity, nor on the other hand that the ineffable Nature of God the Word has been changed into the nature of flesh (543). For the Same One ever remains, according to the Scriptures, unchangeable and entirely inconvertible. And even when he was visible as a babe in swaddling clothes, and yet on the bosom of the Virgin who brought Him forth, He was, nevertheless,

(540). Or, “*in every respect.*” The Greek is *πανταχῇ*.

(541). This follows from such promises to the continuous Apostolate as Matt. xxviii., 20; John xiv., 16-19; John xvi., 13; and 1 Tim. iii. 15, 16 (for the Church teaching is the Apostolate, Matt. xxviii., 19, 20). Their power to bind and loose, given to them exclusively, is in Matt. xviii., 15-19; John xx., 23; 1 Cor. v., 3-6; II. Cor. ii., 1-12.

(542). Or, “*abased himself.*”

(543). This utterance, of course, condemns Apollinarianism, and Monophysitism, its daughter heresy; and *necessarily* implies a belief in the Orthodox doctrine of *the Two Natures after their union*, because if each remains, as he here plainly teaches, unchanged and what it was, of course there still remain two unchanged Natures. So in passage after passage elsewhere Cyril speaks of the Two Natures after their Union as God the Word and the humanity which He put on.

as God, filling all the creation (544), and was Co-Sitter with Him who brought Him forth (545). For the Divinity is unquantified and unsized, and admits not of being confined to any bounds or limits (546).

[D]. Moreover, confessing that the Word has been Substantially (547) united to the flesh, we bow to [but] (548) one Son and Lord, Jesus Anointed, and we do not put apart and put boundaries between the man and God, (549) on the ground that they have been co-joined with each other in a union of dignity and authority, for that is [mere] empty talk and nothing else. Nor, moreover, do we name

(544). Does this language of Cyril teach that God is everywhere *by His Substance* or *by his attributes* of omniscience, omnipresence and omnipotence? I answer, It can not be understood of the *Substance* of God, for no one will assert that It fills the same space which our substance occupies, the substance occupied by heathen images, and by ash-barrels, and garbage, and water-closets, and the vilest places which, out of reverence, I will not mention. We must then make a broad distinction between the *Substance* of God and his *attributes*. His Substance has its limits, and so far as we know is in heaven alone, where alone Christ teaches us to pray to It, *Our Father who art in heaven*, where alone the Substance of the Logos and the Holy Ghost are. But by His infinite attributes of omniscience, omnipresence, and omnipotence, He is everywhere to see, to know, and to sway.

(545). That is with the Father, out of Whom He came.

(546). We must not understand by this that Cyril was a Pantheist, or that the Universal Church approved Pantheism by making God's Substance omnipresent, and to fill all things, or that the *Substance* of the Divinity can not be *quantified, sized*, and limited to heaven for instance, by God himself, even when He is everywhere *not by His divine Substance but by His infinite attributes of omniscience, omnipresence and omnipotence*; but only that *we* cannot quantity or size God's substance or prescribe the bounds in which alone It shall move and be.

(547). Greek, καθ' ὑπόστασιν; that is, by His [divine] Substance. Cyril explains in this same Section D, at the end, the Union to be like the union of soul and body in man, that is not exactly the same of course, but so that they are one, the difference between God and man being preserved of course.

(548). Greek, Ἡνώσθαι γε μὴν σαρκὶ καθ' ὑπόστασιν ὁμολογούντες τὸν Λόγον, ἓνα προσκυνούμεν Ὑῖόν καὶ Κύριον Ἰησοῦν Χριστόν. It is noteworthy that St. Cyril here bases all bowing to the Son, that is all worship to Him, for bowing is the most common of the acts of worship and stands for all of them, on the fact that the Divinity of the Logos is there. This is strikingly in accordance with Anathema VIII. in this Epistle towards the end. See there.

(549). That is, God the Word. Nestorius put a vast space between the Man and the Word, during his Incarnation on earth, for the Man, according to him, was on earth, whereas the Word was in heaven,

the Word who came out of God, Anointed, by Himself, and the Man who came out of the Virgin, Anointed by Himself in like manner; but we know only one Anointed, the Word who came out of the God and Father, within His own flesh (550). For then was he Anointed as man, as we are, although He Himself gives the Spirit to those who are worthy to receive it; and [He was anointed], as the blessed Evangelist John says, *not by measure* (551). But we do not say that

(550). Greek, μετὰ τῆς ἰδίας σαρκός. This may also be rendered "*with His own flesh*," but not in such a sense as to imply any co-worship of the flesh with the Divinity. For Andrew of Samosata says plainly that Cyril *forbade the flesh to be co-bowed to with the Divinity*. See his language quoted on page 97 above, in the note, and Cyril of Alexandria's Anathema VIII., which was approved by the Third Council, and Anathema IX. of the Fifth Council, and note 183, pages 79 to 128, and notes 580, 581 and 582 below. See also Vol. I. of Nicaea in this Set under *Economic Appropriation, Creature-Service, Relative-Worship, Man-Worship, Arius, Bowing, Invocation of Saints, Eucharist and Real Presence*.

(551). John iii., 34.

Cyril of Alexandria in his Address "*on the Right Faith to Arcadia and Marina*," explains the anointing in the expression in Hebrews i., 9, *God, even thy God, hath anointed thee with the oil of gladness above thy fellows*, of Christ's humanity; see the Greek on page 193 of Part I., Vol. VII. of *Cyril's Works*, P. E. Pusey's edition. Cyril there writes, "*As God He creates angels, but as Man He is anointed*," χρίεται δὲ ὡς ἄνθρωπος. To refer that anointing to God the Word is in accordance with the doctrine of Appropriating everything of His humanity as well as everything of His Divinity to God the Word.

Cyril states the same doctrine at the end of his work, "*That Christ is One*" (page 423 of Part I., Vol. VII. of *Cyril's Works*, P. E. Pusey's edition). I quote, "We believe therefore that the Son of the God and Father is [only] One, and that our Lord Jesus the Anointed is to be thought of as in [but] One Person, who as regards His Divinity was born out of the God and Father as the Word (Λόγον) before every world and time, and that He, the Same One, was born in the last times of the world in flesh out of a woman, and to Him we ascribe both the God-befitting and the human things, and we assert that to Him belong the birth in flesh and the suffering on the cross, for he has Appropriated to Himself all the things of His own flesh, but has nevertheless remained impassible in the Nature of His Divinity. For so *bends to Him every knee: and every tongue shall confess that Jesus Anointed is Lord to the glory of God the Father* (Philip. ii., 10, 11)."

Because the anointing of Christ's humanity is Economically ascribed to God the Word we find in *Celestine's Epistle to Nestorius*, Section 11, the Word spoken of as "*our God Anointed*," that is, "*our Anointed God*." See, for the Greek, note 506 above, on page 202. It is strange how much forgotten this doctrine of Economic Appropriation is in our day. See on it, page 74, note 173, and page 79, note 182, above. See also in Vol. I. of *Nicaea* in this Set, in Index I., under *Economic Appropriation*, where we see, as in the last references above,

the Word who came out of God dwelt in the Man born out of the holy Virgin, as in a common man, lest Anointed (552) be deemed [merely] an inspired man (553). For although the Word *tabernacled among us* (554) and although '*all the fulness of the Divinity*' (555) is said to have '*dwelt bodily in Anointed*' (556), yet we understand by all that only that He was made flesh, but we do not define that that indwelling in him (557) was made in the same manner in which He [the Word] is said to have dwelt in the saints, but that [the Word] having been united as respects His [Divine] Nature (558) [to the Man put on], and not having been turned into flesh, effected that indwelling [in the man] in such a way as the soul of a man may be said to dwell in its own body (559).

[E]. Anointed and Son and Lord is therefore One, not, however, that a Man has a mere [external] conjunction with God as in a unity of dignity that is of authority; for equality of honor could not unite the *Natures* (560); for example, Peter and John were of equal

that St. Athanasius and St. Cyril of Alexandria wisely held that the doctrine is necessary to avoid *Man-Worship*, ἀνθρωπολατρεία, as the Definition of the Fifth Synod calls it, that is the Worship of Christ's humanity, a noble creature, the highest of all mere creatures, but, nevertheless, a mere creature, and therefore not worshippable, for Christ so teaches in Matt. iv., 10. So St. Athanasius teaches on page 100 of this Vol. I. of *Ephesus* in the note.

(552). That is "*Christ*," which means "*Anointed*."

(553). Θεοφόρος ἄνθρωπος.

(554). John i., 14.

(555). Greek, τῆς θεότητος.

(556). That is in Christ's humanity; Col. ii. 9.

(557). Greek, τὴν κατοίκησιν, that is in the Man.

(558). Greek, ἐνωθεὶς κατὰ φύσιν.

(559). The Natures are united like one Person, though, of course as Cyril teaches, the Word remains God, and the Man, Man.

(560). Or, "*does not unite the natures*," οὐ γὰρ ἐνοὶ τὰς φύσεις ἢ ἰσοτιμία. The word ἐνοὶ may be found in both the indicative present and in the optative present. Notice the plural "*the Natures*," τὰς φύσεις. Here Cyril and the Council of Ephesus use the very expression approvingly and, as a matter of course, against which the Monophysites afterwards so much kicked; and which they so wrongly reject, even while professing to receive all the decisions of this Third Ecumenical Synod. They are either ignorant of the use of the expression here, or if they do know it, they are dishonest in professing to receive all that was approved by this Synod, and yet at the same time reject this Decision on the Two Natures.

If they attempt to limit Cyril's use of it to the time before their union, I reply that Cyril's language in this very document necessarily implies that the Two Natures still exist though united like one Person, for, in places elsewhere

honor, forasmuch as they were Apostles and holy disciples (561); but, nevertheless, the two were not one; nor, furthermore, do we understand the manner of the conjunction to be that of *placing the two NATURES BESIDE EACH OTHER* (562), for that is not sufficient for a nature union; nor, moreover, do we deem it to have been as by *RELATIVE PARTICIPATION* (563), as we, [for instance], being

noted, he confesses that they remain unchanged. And of course, if they remain unchanged, they are Two Natures still, as all fair-minded men can see at once without any argument.

(561). Here Cyril confesses the equality as *Apostles* of John and Peter. And this language is approved by the Third Synod. This impliedly condemns the Roman dogma of their inequality. Peter was only the first among his equals; *primus inter pares*. Though Peter was first, yet, as he was rebuked for his error at Antioch by his fellow Apostle Paul (Galat. ii., 11-21), so was Peter's Roman successor, Vigilius, by the Fifth Ecumenical Council—Aye, his Roman successor, Honorius, was condemned as a heretic by the Sixth Ecumenical Council. See note 94, page 39 above.

(562). Greek, *κατὰ παράθεσιν*, that is, by juxtaposition.

On *Nature Union*, *ένωσιν φύσικήν*, in the next line below the above, see page 65 of this volume, note.

(563). Greek, *ὡς κατὰ μέθεξιν σχετικὴν*.

By that expression the Nestorians meant, first, that the humanity of the Son shared, with other good men, only in a fuller measure, the sanctifying influences of the Spirit which is related to the Logos as being His Spirit, and that as a consequence of that sanctifying, that mere humanity, a mere creature, came to share the rank, the dignity, the name, and the worship of God the Word, in direct contradiction to Christ's prohibition of all creature-worship in Matthew iv., 10. See on all the Nestorian heresies on the Union, note 156, pages 61-69 of this volume, and especially, on the expression in the text above, pages 61, 62, 63, 64, and 65, where the Nestorian sense of *Relative-Sharing* and *Relative-Union* is explained by St. Cyril; and pages 67-69 where their sequence of *Relative-Worship* of Christ's humanity, that is the Nestorian Man-Worship (*ἀνθρωπολατρεία*) is explained by Cyril and by a Nestorian Creed which was condemned in the Third Council. That Nestorian Man-Worship is constantly denounced by St. Cyril. I would add that in all those texts where the Holy Ghost is called *Christ's Spirit* (Rom. viii., 9; Philip. i., 9, and I. Peter i., 11), and the *Spirit of the Son* (Galat. iv., 6), Whom He *sends* (John xv., 26, and John xvi., 7), Cyril and the Third Council with him understood the Spirit of the Logos, even that *Spirit Which goeth out of the Father* (John xv., 26), Which is given by Him (John xiv., 16), and is also sent by Him (John xiv., 26, and Galat. iv., 6), and is therefore spoken of as His Spirit (Galat. iv., 6), though the Spirit is the Vicar of Christ under the New Dispensation of the Spirit (John xiv., 16-19, 26; John xv., 26, and John xvi., 7-16. Compare II. Cor. iii., 8).

I wish here to notice a perversion of Pusey on the word *relative* (*σχετικὴν*), in this expression. In order, I fear, to do away with the evidence of this word

'joined unto the Lord,' as it is written, 'are one spirit' with Him (564); aye more we avoid the term *Conjunction* on the ground that it does not suffice to express the union (565). Furthermore, we do not name the Word Who came out of God the Father, either God of the Anointed One (566) or Master (567), of the Anointed

against the *Relative-Worship* (σχετική προσκύνησις), of the Greek Church, and of the Latin, of images, relics, etc., he translates it "external," so that he renders the whole expression above "in the way of an external participation," page 63 of his translation in his *Three Epistles of S. Cyril, Archbishop of Alexandria*. But in looking at the term σχετικός in *Liddell and Scott's Greek Lexicon, Sixth Edition, Revised and Augmented*, Oxford, A. D. 1869, I do not find "external" given among its meanings, nor do I find that signification in *Sophocles' Greek Lexicon of the Roman and Byzantine Periods*, Boston, A. D. 1870, nor does it express the exact and literal meaning here. In *Liddell and Scott's* the second meaning given is, "in Eccl. writers, relative." That is the meaning here. They add, "non-essential, accidental," but neither of those terms fits the context nor Cyril's common use of σχετικός in such connections. The Latins rightly render the Greek σχετική προσκύνησις by *Relativa Adoratio*, that is *Relative-Worship*. In Migne's Migne d'Arnis' *Lexicon Manuale ad Scriptores Mediae et Infimae Latinitatis*, I find *Relativus* defined as follows: "Relationem habens ad alterum; relatif;" that is "having a relation to another; relative." It is the only meaning there given for that word. If the term σχετικός ever means "non-essential, accidental," it is rather in philosophy than in theology.

(564). I. Cor. vi., 17.

(565). Cyril means that the term *conjunction* (συνάφεια) which the Nestorians used to express their heresy of a mere external conjunction of God the Word with His humanity does not suffice to express the full sense of the Orthodox Scriptural *Union* which teaches that God the Word actually took on Him that Man in Mary's womb, and has indwelt him ever since. The Nestorian doctrine of a mere external conjunction of Christ's humanity, a mere creature, in a *unity of dignity and authority* with the uncreated God the Word is mere blasphemy, as Cyril again and again teaches. So is a mere *conjunction of juxtaposition*, and so is a *relative participation*, for no creature, not even the highest of all creatures, Christ's own spotless and perfect humanity, can share the dignity, the authority and the worship of Almighty God the Word; but the Nestorians said that that Man, that mere creature could, and are therefore justly termed *Man-Worshippers* (ἀνθρωπολάτραι) and *creature-worshippers* (κτισματολάτραι). In other words Nestorianism ended in one Jewish heresy, denial of the Incarnation of God the Word; and in the great pagan heresy of worshipping a mere creature relatively. Hence not only the Third Council but the Fifth also condemns its Man-Worship, the former in the Eighth Anathema of St. Cyril approved by it, and the latter in its Ninth Anathema, and in the Definition of which it forms part. See on that whole matter of Man-Worship, note 183, pages 79-128, above. As to Nestorian heresies on the Union see note 156, pages 61-69.

(566). Greek, τοῦ Χριστοῦ.

(567). Greek, δεσπότην. This term though often rendered *Lord* means

One, lest we clearly cut the one Anointed, and Son, and Lord (568) into two, and fall into the crime of blasphemy, by making Him God of Himself and Master (569) of Himself. For, as we have said before, the Word of God having been united to flesh by His Substance (570) is [nevertheless] God of the universe, and Master of every man (571), and He is neither slave (572) to Himself, nor Master (573) to Himself. For even to think or say so, would be silly, aye rather even impious. For although He Himself, being God by Nature, and out of the Father's Substance, did say that *the Father was His God* (574), nevertheless we are not ignorant that while He was God, He was also made a man who was (575) under God, in accordance with that law [of subjection to God], which befits the nature of the humanity. But how could He be made God of Himself or Lord of Himself? Therefore, as man, and so far as befitted the condition of one who had *made Himself of no reputation* (576), He says that He Himself, with us, is under God (577). So He was *made under the law* also (578), although He Himself uttered the Law, and was [the] Law-giver, forasmuch as He is God (579).

properly *Master*. Cyril just below uses its correlative term "slave" (δούλος), which is often rendered *servant* in the King James' Version.

(568). Greek, Κύριον.

(569). Greek, δεσπότην.

(570). Greek, καθ' ὑπόστασιν.

(571). Greek, δεσπόζει. . . τοῦ παντός.

(572). Greek, δούλος.

(573). Greek, δεσπότης.

(574). Matt. xxvii., 46.

(575). Or, "*Subject to God*," καὶ ἄνθρωπος γέγονεν ὁ ὑπὸ Θεῷ.

(576). Philip. ii., 7, literally, "*and so far as befitted the measures of the emptying.*"

(577). That is, "*subject to God*," ὑπὸ Θεῷ.

(578). Galat. iv., 4. Greek, ὑπὸ νόμον.

(579). I do not understand from this whether Cyril means that the Logos was in the Father, and so acted with Him in giving the Law to Moses, or whether he means that God the Word acted alone as the Lawgiver as the Representative of the Father to Moses and to Israel. On the manifestations before the Law and under it see note 309, page 231, Vol. I. of *Nicaea* in this Series, and Passage 3 quoted from St. Athanasius on pages 222-225. On pages 222-236, Athanasius argues, as in the third Passage, that religious bowing belongs to God alone, and that therefore wherever it is given under the Old Testament to a seeming angel, he was really the Logos. So he reasons on page 240, 241, 242. So St. Epiphanius writes on page 242, 243, 244, 245, 246. So Faustin well argues

“[F]. Furthermore, WE DECLINE TO SAY OF ANOINTED, ‘*I worship him who is worn*’ [the mere man put on by the Word], ‘*for the sake of Him*’ [the Word] ‘*Who wears him*. I bow to him who is seen’ [the mere Man] ‘*on account of Him*’ [the Word] ‘*who is unseen*,’ and it is A HORRIBLE THING, to say also, in addition to that,

“‘*He who is taken*’ [the mere man] ‘*is co-called God with Him*’ [the Word] ‘*who has taken him*’ (580). For he who says those things

on page 251. It is of fundamental importance and absolutely necessary to Orthodoxy and to salvation that we always maintain the teaching of Athanasius and the primitive Fathers that whenever any seeming angel, or seeming man, appeared in the Old Testament and either demanded or received any act of worship, from God’s sound servants, be it bowing, prostration, prayer, or any other, he must have been God, because, as they reason, all acts of religious service are prerogative to God alone, and therefore can not be given to any creature. Cyril may in this case have gone farther, and where there was no appearance of a seeming angel or man, may have meant to teach that the Lawgiver of Sinai was not the Father but His Coeternal and Consubstantial Word. Indeed his words above seem to show that he took that view.

(580). Greek, Παρατιούμεθα δὲ λέγειν ἐπὶ Χριστοῦ, “Διὰ τὸν Φοροῦντα τὸν φορούμενον σέβω, διὰ τὸν Ἀόρατον προσκυνῶ τὸν ὁρώμενον,” φρικτὸν δὲ πρὸς τούτῳ κάκεῖνο εἰπεῖν “Ὁ ληφθεὶς τῷ Λαβόντι συγχρηματίζει Θεός.” This Nestorianism is plainly the same in principle as that which now prevails in all the creature-serving Communion, the Roman, the Greek, the Monophysite, and the Nestorian; that is, it is *relative*-worship. The worship of the Sacred Heart of Jesus, which is, beyond all successful cavil, a worship of a part of His humanity, and is anathematized, by necessary implication, in Cyril of Alexandria’s Anathema VIII., and in Anathema IX. of the Fifth Synod, exists in the Roman; and other forms of *relative* worship, *relative* that is to God, exist in all the rest of those Communion, in the form of cross-service by kissing, etc., and in the form of kissing, burning lights, incensing, kneeling, prostration, bowing, etc., to pictured images of the Father, Son, or Spirit, to altars, communion tables, and the Bible, in the Greek, the Roman, and Monophysite, and of all these and of graven images in the Roman.

Aye, worship, *relative* even to mere saints, angels, archangels, and the Virgin Mary, is found in all those communion, except as to images only in the Nestorian, in the form of kissing their images, bowing to them, burning lights to them, incensing them, etc., their relics, etc. The Latins bow also to altars of the Virgin, and of St. Joseph.

Furthermore, direct worship is paid to creatures in all those communion, which, however, is occasionally put on the ground of worship to them for the sake of God; that is, such paganizers claim that it is done *relatively* to God.

On the whole topic of the condemnation of the worship of the separate humanity of Christ by the Ecumenical Councils, see note 156, pages 61–69, above, and note 173, pages 74–76, and note 183, pages 79–128. On page 120, the very language of Nestorius above is quoted. See also notes 581, 582 below, and, on *Relative* worship, note 156, page 61.

cuts [the Son] again into two Anointed, and places the Man separately by himself, and God [separately by Himself] in like manner. For, confessedly, he denies the [true] Union, in accordance with the doctrine of which [Union] NO ONE IS CO-BOWED-TO (581) AS ONE

St. Cyril treats of the above plain confession of Man-Worship by Nestorius and denounces that error and sin again and again. I refer to some of the places in the Oxford (P. E. Pusey's?) English translation of "*S. Cyril of Alexandria on the Incarnation Against Nestorius*," but at the same time warn the reader that that translation is not always exact, for if it was done by P. E. Pusey, it should be said that he was only a layman, not a theologian, and was the son of the notorious heresiarch and idolatrizer E. B. Pusey, and that it should be read with caution as that of a suspect. But whoever was the translator, it should be compared with the original where he translates passages of St. Cyril which condemn the Nestorianized views of the editor, E. B. Pusey, in favor of creature-worship and of the worship of an alleged Real Presence of Christ's body and blood in the Eucharist. Some part of P. E. Pusey's translation on such themes is positively wrong. I would recommend therefore the reader who can to examine the original Greek always.

Especially would I warn against Pusey's failure to bring out sufficiently in his translation the difference between St. Cyril's profession of worshipping "*the Word within His flesh*," or at least "*with His flesh*" (μετὰ σαρκός), in such a sense as not to co-worship His flesh with His Divinity, and his condemnation of the error of "*co-worshipping the flesh with the Divinity*." See on that the language of Andrew of Samosata as quoted in the note on page 97 above. Compare Nestorius' language in the Eighth and the Fourteenth of his Twenty Passages below as read in Act I. of the Third Synod.

Another mistranslation of P. E. Pusey, and a very bad one is his rendering of θεοφόρον ἄνθρωπον, as for instance in St. Cyril's Anathema V. towards the end of the above Epistle and elsewhere by "*God-clad man*." See on that P. E. Pusey's *Three Epistles of S. Cyril, Archbishop of Alexandria*, page 68 compared with page 36. From that rendering no man can understand Cyril's meaning, there and in such places. It should be "*inspired man*." It bears on the doctrine of the Incarnation.

So he constantly mistranslates θεοτόκος, *Bringer-Forth-of-God*, by *Mother of God*, as though it were ἡ Μήτηρ τοῦ Θεοῦ, an expression not authorized by the Third Council. The two expressions are not exactly the same in sense, as will be shown elsewhere. The old Latins rendered θεοτόκος exactly by *Deipara*. But it was like the Latinizer and mediaevalizer Pusey to prefer the mediaeval and modern *Mother of God* to the exact translation of the expression used by the Holy-Ghost-led Synod, *Bringer-forth-of-God*. E. B. Pusey, in his scoundrelly *Eirenicon* in his desire to Romanize and idolatrize the Anglican Church actually favors image-worship and the invocation of saints. See pages 105-108, of Vol. I. of *Nicaea* in this Series. Alas! alas! the tendency of much better men than the traitor Pusey has resulted in doing away in the Anglican Communion the ancient and apostolic trine dipping, which it had retained till some time in Elizabeth's blessed reign.

WITH ANOTHER, NOR IS ANY ONE CO-CALLED GOD, AS ONE WITH ANOTHER; but *Anointed Jesus, Son, Sole-Born, is understood to be [only] one, and is honored with [but] ONE BOW (582), within his own flesh (583).*

Passages which bear on the topic of Relative Worship in St. Cyril are very numerous, for his clear intellect at once saw that that Nestorian makeshift was a plain return to the old pagan argument of *Relative Worship*, and his holy soul hated it because he loved God who forbids all creature-worship, whatever be the speciousness and craft of the paganizer's plea for it, and his conscience moved him to do his duty as a Bishop and Watchman against it, and his pity, and zeal for the salvation of the deathless souls confided to him by Christ forced him to speak and act on all occasions against that Nestorian error.

I have room here for only a few out of scores of references in his works against it. I will refer therefore only to a part of those in one volume, that is in the Oxford translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*. They are,

1. Pages 75—81: compare pages 63—75, and indeed all of the *Second Book* of which those passages form part in Cyril's *Five-Book Contradiction of the Blasphemies of Nestorius*. The passage on pages 75—81 is in Sections XI., XII., XIII. and XIV. of that book. It is found in P. E. Pusey's edition of the Greek of *St. Cyril's Works*, vol. VI, pages 127—133. On page 129, id., St. Cyril speaks of Nestorius' error of the Relative Worship of Christ's humanity, as resulting in *Man-Worship* (ἀνθρωπολατρίας.)

2. On Nestorius' error of Relative-Worship see in that Oxford translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*, in the *Index of Greek Words* under σχέσει and σχετικήν, not however in that bungling translation of them but in the original Greek of places there referred to.

I have a *Dissertation* on the whole theme of the Nestorian *Relative Worship* of Christ's humanity, which, if God will, I hope to publish. In it I try to give a goodly number of patristic and also heretical passages on that theme.

In the Three Synodical Epistles of Cyril, including the two approved by the Third Council, and in the Definition of the Fifth and in its Ninth Anathema we have utterances of the whole Church against the Nestorians' Relative-Worship of Christ's separate humanity. The Long Epistle of Cyril above even quotes the words of the heresiarch and condemns them. So does this very Third Synod farther on in this its Act I. These are Ecumenical and therefore not disputable Decisions forever. I here go somewhat into detail as to the character of such of Nestorius' heretical utterances on the theme of the Relative-Worship of Christ's humanity as are quoted to prove that he held that error and are condemned in said Act and made the basis of his deposition. First, and what is of vast importance, the words of Nestorius above, "*I worship him who is worn*" [the mere Man] "*for the sake of Him*" [God the Word] "*who wears him. I bow to him who is seen*" [that is the mere Man], "*on account of Him*" [God the Word] "*Who is unseen*," are found in the Eighth of those Twenty Passages which were culled from his writings as proofs and specimens of his heresies and read further

"And we confess that the Son Himself, and God Sole-Born, born out of God the Father, although in His own [Divine] Nature He is not liable to suffering, [nevertheless] *suffered in flesh* for us, accord-

on in this Act I. On the basis of those Passages he was condemned and deposed as a Man-Serving heretic (ἀνθρωπολάτρης). It is noteworthy that in the said Eighth Passage of Nestorius the above words are followed by a further profession of his *Man-Worship*, as follows: "*God is unseparated from him*" [the mere Man] "*who appears. For that reason I do not separate the honor of the unseparated One. I separate the Natures but I UNITE THE BOWING.*"

The above words, taken in connection with other utterances of Nestorius, mean that he believed in a mere moral inseparability of God the Word and the Man born of Mary whom, according to him, God the Word indwelt not by his Eternal Substance as the Orthodox believe, but by his Spirit only as He indwelt the Apostles and Prophets as the Nestorians believe. So he bowed to the two Natures contrary to St. Cyril of Alexandria's Anathema VIII. which was approved by the Third Ecumenical Council, and contrary also to Anathema IX. of the Fifth Ecumenical Synod.

So in the Tenth Passage quoted from Nestorius among the Twenty aforesaid, he again professes to worship Christ's humanity; for he writes:

"*Let us worship the Man co-bowed to with the Almighty God in the divine conjunction.*"

So in the Fourteenth of the Twenty Passages of Nestorius aforesaid, he shows again that he worships Christ's humanity *with reference*, that is *Relatively* to God the Word: I quote,

"*I co-bow to him*" [the mere Man] "*with the Divinity*" [of the Word], "*inasmuch as he is a co-worker with the divine authority * * **" that which was formed from a womb is not God by itself; that which was created by the Spirit is not God by itself: that which was buried in the tomb was not God by itself: for" [if we had] "so" [said and worshipped that Man as being himself God,] "we should have been plainly *worshippers of a Man*, and *worshippers of a corpse*. But precisely because God is in the Man taken," [Nestorius means by His Spirit only, not by His Substance] "*the Man taken is co-called God*" [with God the Word] "*from Him*" [the Word] "*Who has taken him, inasmuch as that Man is co-joined to God the Word Who has taken him.*"

Forasmuch as giving the name *God* to a creature is giving what is prerogative to God to a creature, and is an act of religious worship, therefore St. Cyril anathematizes it in his Anathema VIII. See it in the Letter above towards the end.

Such worship of created things or created persons *relatively* to God the Word is a return to the pagan principle of *relative-worship*, and therefore Caution I. of the Third Synod calls John of Antioch's Nestorian Conventicle at Ephesus "*the Sanhedrim* [or "*the Council*"] *of the APOSTASY* (τῷ τῆς Ἀποστασίας Συνεδρίῳ); and in its Canon II. it repeats the same appellation of it, and speaks of Nestorianism as *the Apostasy* (τῇ Ἀποστασίᾳ); and in its Canons III. and IV. it

ing to the Scriptures (584), and He, though He did not suffer, [nevertheless] was in the crucified body, appropriating to Himself the sufferings of His own flesh (585), and *by the grace* (586) of God, He tasted

speaks of those who leave the Church for Nestorianism as *Apostates* (Canon III. has ἀποστατήσασιν, and Canon IV. has ἀποστατήσαιεν).

(581). Greek, συμπροσκυνεῖται.

(582). That is no bow is to be given separately to Christ's humanity. Andrew, of Samosata, the Nestorian, in commenting adversely on St. Cyril of Alexandria's *Anathema VIII.*, as we see by his language in note 183, page 97 above, states that Cyril "said that the Son [that is, the Logos evidently, CHRYSTAL], must be bowed to with flesh, but forbids the flesh to be co-bowed to with His Divinity;" as the Greek has it, λέγων αὐτὸν μετὰ σαρκὸς δεῖν προσκυνεῖσθαι, ἀπαγορεύων δὲ συμπροσκυνεῖσθαι τῇ Θεότητι τὴν σάρκα. Andrew evidently, according to that translation, understood St. Cyril to deny any worship to Christ's humanity at all; that is, he seems to have understood him so to worship the Word *with His flesh* (μετὰ σαρκὸς) as not to worship the flesh at all. See the place in Cyril of Alexandria's *Defence of his XII. Chapters Against the Bishops of the East*, that is, of the Patriarchate of Antioch, of which John of that see, Nestorius' supporter, was head. I have quoted it as I find it in P. E. Pusey's edition of *Cyril of Alexandria's Works*, Vol. VI., page 316. See on that particular point pages 102-128 of note 183 above. On μετὰ and σύν above see page 97, note. To that I would add another passage which I have since found; it is in Cyril of Alexandria's *Address on the Right Faith to Arcadia and Marina*, where he is arguing against the Nestorian assertion that Christ is a mere Man, and contending that He is God, *because religious bowing is given to Him*, which, being prerogative to Divinity alone, and being given to the Son in the New Testament proves that He must be God. I quote the passage as I find it on page 193 of Part I., Vol. VII. of P. E. Pusey's edition of *Cyril of Alexandria's Works*:

"From the Epistle to the Hebrews :

"And when He bringeth in the First Brought Forth into the inhabited world, He saith, And let all God's angels bow to Him."

"The Word who has come out of God the Father has been named *Sole Born* with reference to His [Divine] Nature, because He alone has been born out of the Father alone. And He was called *First Brought Forth* also when having been made Man He came into the inhabited world and [became] a part of it. And besides He is so bowed to by the holy angels, and that too when THE RIGHT TO BE BOWED TO BELONGS TO AND BEFITS GOD ALONE. How then is Christ not God, seeing that He is bowed to even in heaven?"

"Ὅταν δὲ εἰσαγάγῃ τὸν Προτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ."

Μονογενὴς κατὰ φύσιν ὁ ἐκ Θεοῦ Πατὴρ ὠνόμασται Λόγος, ὅτι μόνος ἐκ μόνου γεγέννηται τοῦ Πατρὸς· εἶρηται δὲ καὶ Πρωτότοκος, ὅτε καὶ εἰσῆλθεν εἰς τὴν οἰκουμένην ἄνθρωπος γεγονώς, καὶ μέρος αὐτῆς. Πλὴν καὶ οὕτω προσκυνεῖται παρὰ τῶν ἁγίων ἀγγέλων, ἀνακειμένου τε καὶ

death for every man (587) [by] giving for him His own body, although in His [Divine] Nature *He Himself is Life, and the Resurrection* (588). For in order that, by His unspeakable power, He might tread death under foot, and so, in His own flesh first, might become [the]

πρέποντος μόνῳ Θεῷ τοῦ καὶ προσκυνεῖσθαι δεῖν. Πῶς οὖν οὐ Θεὸς ὁ Χριστὸς, ὁ καὶ ἐν οὐρανῷ προσκυνούμενος.”

In making all worship by *bowing*, the most common of the acts of religious service and standing for them all, prerogative to Almighty God, Cyril follows the teaching of his instructor and predecessor the great Athanasius, and others. See in this set, Vol. I. of *Nicaea*, A. D. 325, pages 217–255, and under *Athanasius* and *Bowing* in its Index.

Eutherius, Bishop of Tyana, the Nestorian, seems to have held that St. Cyril denied all worship to Christ's humanity; see note 183 above, pages 98, 121, 125 and 126.

(583). Greek, ἀλλ' εἰς νοεῖται Χριστὸς Ἰησοῦς, Υἱὸς Μονογενῆς, μὴ προσκυνήσει τιμώμενος μετὰ τῆς ἰδίας σαρκός. The last four Greek words are often used by Cyril in connection with the topic of worship to the Word. They may mean “*with His own flesh*,” or “*within His own flesh*.” In note 183 I have treated of that matter historically only, on pages 102–128. See there. I reserve any fuller discussion of it until I come to a Dissertation on the subject where I may express my own judgment. See the note last above. Those who believe in the worship of both Natures of Christ understand the worship of the Word μετὰ τῆς ἰδίας σαρκός, to be equivalent to συμπροσκυνεῖσθαι τῇ θεότητι τὴν σάρκα.

Those who deny any worship to Christ's Humanity, but confine all worship to Him to His Divinity, claim that the language of Andrew on page 97 above, makes against that view, and say in effect about as follows:

“The words μετὰ τῆς ἰδίας σαρκός do not imply that the flesh is worshipped, but only that we bow to the Word who is always *with His own flesh*. The case is somewhat similar to my non-religious bowing to a friend. Whenever I see him he has clothing on. And I bow to him with that clothing on, but never to the clothing. So with my non-religious bowing to a woman. Cyril does not here say, ‘*I bow to the flesh WITH the Word*,’ nor does he say, ‘*I bow to the Word AND His flesh*,’ nor does he say, ‘*I bow to the Word, TOGETHER WITH His flesh*’ (σὺν τῇ σαρκί). On the contrary, in his books against Nestorius, he, in effect, condemns all such expressions as *Man-Serving*, that is *creature-serving*, and approves the credal expression, ‘*I bow TO THE WORD, WITHIN his flesh*.’ Cyril in his *Scholia* shows that by the expressions “*Anointed*,” “*Jesus*,” “*Son*,” and “*Sole-Born*,” he means the Word alone, who, however, has put on flesh and is in a Man. And those who deny worship to Christ's Humanity adduce against it Anathema VIII. of St. Cyril of Alexandria, which was approved by the Third Synod, and Anathema IX. of the Fifth Ecumenical Council, and an expression in the Definition of that Holy Synod against “*the crime of Man-Worship*.”

I reserve my own judgment till the proper Dissertation appears. It would be anticipating to speak now.

First Brought Forth from among the dead (589), and [the] *First Fruits of those who slept* (590); and in order that He might make for the nature of man, a road back to incorruption, He, *by the grace of God*, as we have just said, *tasted death for every man* (591), and returned to life

(584). I. Peter iv., 1. See also Paul's language in Acts xx., 28, where we read, "*Feed the Church of God, which He hath purchased with His own blood*," which is a plain New Testament example of the doctrine of *Economic Appropriation*, for here the bloodshedding of the Humanity is appropriated to God the Word to Whom that humanity belongs.

It is noteworthy that "*God*" in the above text is the reading of the two oldest manuscripts of the New Testament, the Sinaitic and the Vatican, a fact admitted by Tischendorf in his *Novum Testamentum Graece, Editio Octava, Critica Major, Lipsiae*, 1869-1872; though with the same (shall I say Arian or Socinian?) animus, exhibited by him elsewhere, he argues for "*Lord*" instead of "*God*" there. See on I. Tim. iii., 16, where his arguments for "*who*" instead of "*God*" do not shake the testimonies of writers of the fourth century like Gregory of Nyssa and Didymus of Alexandria, and writers even earlier, there adduced. It should be added that even with the lection "*Lord*," (τοῦ Κυρίου, in Acts xx., 28, the sense is still the same according to Cyril's and the Third Synod's understanding of that expression, for they take it to mean God. For as we see in Cyril's three Epistles which were approved in Ecumenical Synods and in Cyril's *Scholia* he, and those Councils, who followed him as their teacher, understood every name of Christ of God the Word.

There is still another reading of that place, namely "*the Lord and God*" (τοῦ Κυρίου καὶ Θεοῦ), which of course also makes the reference to be to *God*.

(585). Greek, καὶ ἦν ἐν τῷ σταυρωθέντι σώματι τὰ τῆς ἰδίας σαρκὸς ἀπαθὺς οἰκειούμενος πάθῃ, that is "*claiming as His own the sufferings of His own flesh*," on the ground that the flesh which suffered was His and not another's. This is St. Cyril's doctrine of *Economic Appropriation*. This is not Theopaschitism, for Cyril here denies that God the Word suffered, and explains his utterances which might, without that explanation, seem to teach it. And, so explained, the Universal Church approves those utterances in this Letter. On this Doctrine of Economic Appropriation see above, page 74, note 173, and page 79, note 182, and Cyril's Anathema XII., which, in effect, asserts it and anathematizes those who deny it.

The Greek at the head of this note, literally translated, is "*And He was in the crucified body unsufferingly Appropriating to Himself the sufferings of His own flesh*."

On the doctrine of the *Economic Appropriation* to Himself by God the Word of the sufferings, including even the crucifixion and death, of the Man put on by Him, see the pages referred to under οἰκείωσιν and οἰκειώσεται in the *Index of Greek Words* in the Oxford translation of S. Cyril of Alexandria on the Incarnation Against Nestorius; St. Cyril's Defence of the XIIIth of his XII. Chapters Against the Eastern Bishops; his Defence of the same Chapter against Theodoret; Chapters VIII. and XXXVII. of his *Scholia*.

again on the third day, having spoiled Hades (592). So that even though it is said that *by a man came the resurrection of the dead* (593), nevertheless we understand that the Word who came out of God was that man (594), and that the power of death has been dissolved by

on the Incarnation; his Dialogue entitled *That Christ is One*, pages 296-306 in the Oxford translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*; his *Short Letter to Nestorius*, on pages 74-79 above, and the notes on them; and in his *Letter to John of Antioch* which was approved by the Fourth Ecumenical Synod. The last place is on page 74 of P. E. Pusey's *Three Epistles of S. Cyril*. See also in the aforesaid Oxford translation of S. Cyril, pages 5, 6, 10, 116, 158, 159, 163, 166, 169, 170, 174 and note, 175, 177, 178, 181, 182, 193 and note, 225, 226, text and note "n," 227, 228, 229, 231, 233, 234, 235, 236, 249, 300, 301, 302, 303, 304 to 308, 312, 313 to 318, 319, 336, and in the *Index* to that volume, page 383 under "*His Passion*." Indeed St. Cyril's assertions of the important doctrine of *Economic Appropriation* are very numerous, even in that one volume. See also all his works *passim*. See their indexes under proper terms. St. Athanasius, St. Cyril's teacher and his predecessor on the throne of Alexandria, taught the same doctrine of *Economic Appropriation*. See some statements adduced from him on that theme in *S. Cyril of Alexandria on the Incarnation Against Nestorius*, page 291, note "r," Oxford translation.

And see also especially Anathema XII. at the end of the above Ecumenically approved Epistle. It is Cyril's and the Universal Church's *Economic Appropriation Anathema*, that is their Anathema on all heretics who deny that necessary doctrine. See also page 130, Vol. I. of *Nicaea* in this Set.

(586). That is, "favor."

(587). Heb. ii., 9.

(588). John xi., 25. Compare John v., 26, and John vi., 35-41.

(589). Col. i., 18. Greek, Πρωτότοκος ἐκ τῶν νεκρῶν. See on page 225 above, note 582, where St. Cyril well explains the difference between *Sole-Born* (Μονογενής) and *First Brought Forth* (Πρωτότοκος).

(590). I. Cor. xv., 20; see page 126 above, noted.

(591). Heb. ii., 9.

(592). Col. ii., 15; I. Cor. xv., 54-58, and Eph. iv., 8.

(593). I. Cor. xv., 21.

(594). It is plain that no mere creature, not even the highest of all mere creatures, the spotless and perfect Man put on by God the Word in Mary's womb, could effect the resurrection of the dead. That is the work of the Logos alone. He is the Agent of the Father in that prerogatively divine operation, (John v., 19-31). St. Paul therefore in the expression above (I. Cor. xv., 21) uses the term *Man* as referring to God the Word. This accords with the fundamental doctrine of Orthodoxy by which all the names and sufferings of the Man put on are ascribed to God the Word who put him on. For God the Word is the infinitely superior Nature of the Two, and unless we bear this in mind

Him (595). And in due season, He will come as one Son and Lord

there is great danger that we run into the fundamental heresy of Man-Worship as St. Athanasius and St. Cyril show; see above, page 74, note 173; page 79, note 182; and page 75, note.

(595). John i., 14; II. Tim. i., 10; I. Cor. xv., 54, 55; and Heb. ii., 14. The context in Chapter I. of Hebrews shows that it was God the Word who destroyed death.

(596). Matt. xvi., 27; Mark viii., 38; John v., 19-31; and Acts xvii., 31.

(597). That is *in the Congregations*." Greek, τὴν ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν λατρίαν.

(598). The Greek expression καταγγέλλοντες (see I. Cor. xi., 26), should be rendered *telling on*, that is by those symbols of bread and wine. For "*tell on*" is the literal meaning of that verb. And in I. Cor. xi., 26, it should be translated "*ye do tell on.*" Compare the texts under καταγγέλλω in the *Englishman's Greek Concordance of the New Testament*, where out of seventeen instances of it, it is ten times rendered by "*preach*," thrice by "*shew*," once by "*teach*," twice by "*declare*," and once by "*spoken of*." All those renderings coincide with the literal sense, "*tell on.*"

(599). Greek, τὴν ἀναίμακτον * * * λατρίαν, that is "*service without blood*," an expression which makes for the Symbolic view of the Eucharist against both Consubstantiation and Transubstantiation. For, of course if there is actual blood there, as the Consubstantiationist and the Transubstantiationist both hold, the sacrifice is *bloody*; not *unbloody*. This expression *Unbloody Sacrifice*, has been used from primitive times to mark a principal point of difference between the sacrificial service of Christianity and that of Judaism, that is to contrast the unbloody aftertypes of the leavened bread and wine of the great sacrifice of Calvary, with its bloody foretype in the Passover Lamb under the Mosaic Dispensation. The Roman and Creature-serving interpretation here is that when the writers of the primitive Church used the expression "*unbloody service*," and *unbloody sacrifice*," and when the Universal Church approved, in its Third Synod, the former expression in this Letter of Cyril, they all meant the exact opposite to what they said! that is, that they meant *bloody sacrifice*! This after all their twistings and dodgings is what the Consubstantiationists and the Transubstantiationists mean. And so they, in effect, reject this part of the Decisions of the Universal Church, and are heretics, in order to maintain their own bloody sacrifice and idolatrous and creature-serving errors of Consubstantiation and Transubstantiation, and their logical consequence, the worshipping of Christ's Divine Substance as there present; whereas Cyril, as we shall show elsewhere, confesses that the Substance of the Word is not there, and both he and the Universal Church following him have defined and taught that Christ's separate humanity is not to be served, because it is a creature, and that in the Eucharist there is no real flesh and blood of a man like us at all, and that neither is eaten or drunk there. And, in passing, I would say that there are some men so thickheaded and unspiritual as to suppose that unless they make the Christian Sacrifice in the

in the glory of the Father, to judge, as it is written, the world in righteousness (596).

Eucharist one of actual blood it is not so lofty a one as the *bloody* offerings of the Mosaic Law, whereas it is superior to them precisely because it is a *spiritual* offering, inasmuch as the *spiritual*, as all wise men admit, is in its very nature higher than the merely *carnal*, that is, as carnal means, *fleshly*. Hence the Holy Ghost, by the Apostle Peter (I. Peter ii., 5, 9), speaks of the priesthood of Christian clergy and people as being a *spiritual* one and their sacrifices *spiritual*, and so more noble than the *carnal*, that is *fleshly* sacrifices of the Jews, such as the offering of lambs, bullocks and goats. For, addressing his Christian brethren; Peter writes (I. Peter ii., 5, 9),

*"Ye also as living stones, are built up a SPIRITUAL house, A HOLY PRIESTHOOD, to offer up SPIRITUAL SACRIFICES well pleasing to God through Jesus Anointed. * * * But ye are a chosen race, A ROYAL PRIESTHOOD."* And well therefore does John the Apostle glorify Christ that *"He hath made us * * * PRIESTS to his God and Father"* (Rev. i., 6), a glory of which an early writer, Tertullian, reminds his brethren, in his work *On the Soldier's Crown*, Section 15, and in that *On Monogamy*, Section 7, in both which places he quotes the last named text. And because the Christian clerics who lead in the offering (for all Christian laics offer with them, as the language of the Anglican Liturgy and other Liturgies shows), offer *spiritual sacrifices* such as the *Bloodless Sacrifice* (ἀναιμάκτος θυσία) and *prayer and praise*, and *alms*, therefore are they priests in a higher sense than the sons of Aaron ever were. For the Holy Ghost by Paul teaches us that *the gifts and sacrifices of the Mosaic Law could not make him that did the service perfect as pertaining to the conscience, which stood only in articles of food and drink, and divers washings, and carnal ordinances imposed on them until the time of Reformation* (Heb. ix., 9, 10), that is *ordinances of flesh*, that is commands in the Mosaic Law to offer the flesh of lambs, bullocks, goats, etc., in sacrifice, until the Christian Dispensation, *the Ministration of the Spirit*, should take the place of the Mosaic Dispensation, *the Ministration of the letter and of death* (II. Cor. iii., 6-12), that is when the *Spiritual*, and because *Spiritual* therefore higher Dispensation of Christ, should take the place of the Mosaic Dispensation of *fleshly* ordinances, and because *fleshly* therefore inferior. For since Christ *"offered one sacrifice for sins forever"* (Heb. x., 12), there remain no more *bloody* sacrifices, which were merely foretypes of His one all sufficient sacrifice for the sins of the whole world on Calvary (Rom. vi., 10, *"For in that He died He died for sin once for all,"* as the Greek there is; see also Heb. vii., 27; Heb. ix., 12, 28; Heb. x., 1-19; I. Peter iii., 18, etc.), and they derived their whole efficacy to pardon from it as *foretypes* of it, not from any virtue in themselves; and now remain the nobler *aftertypes* of that great sacrifice of Calvary, the bread and wine of the *Thanksgiving* (Εὐχαριστία), so-called from the *giving of thanks* by Christ at the Lord's Supper (εὐχαριστήσας in Matt. xxvi., 27; Mark xiv., 23; Luke xxii., 19, and I. Cor. xi., 24; compare *Gardner's Greek Harmony of the Gospels*, Section 134; and Suicer's *Thesaurus* under εὐχαριστία, II.), where early writers are quoted to show that *Eucharist*, that is *Thanksgiving* (Εὐχαριστία), is derived from the expression *having given thanks*:

And we will, necessarily, add that thing also.

(εὐχαριστήσας), in the Gospels); as it is often called *the Blessing* (Εὐλογία), and both elements together *the Blessings*, as in St. Cyril's Epistle above (ταῖς μυστικαῖς εὐλογίαις) from the fact that Christ *blessed* in the Lord's Supper in Matt. xxvi., 26, and Mark xiv., 22. Wherefore Paul in I. Corinthians x., 16, calls the Eucharistic, that is the Thanksgiving cup, "*the cup of the Blessing* (τὸ ποτήριον τῆς Εὐλογίας ὃ εὐλογοῦμεν).

The leavened bread (ἄρτος, not ἄζυμα) and wine of the Eucharist are also called *the Communion*, as in I. Cor. x., 16, "*The cup of the Blessing which we bless is it not a Communion of the blood of the Anointed One* (οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστίν)? *The leavened bread which we break is it not a Communion of the body of the Anointed One* (τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν)?

Suicer in his *Thesaurus*, under the word Εὐλογία, that is *Blessing*, Section IV., shows from Cyril of Alexandria, and Chrysostom, that the ancient Christians used it of the Eucharist, a usage, by the way, which has fallen into too much disuse as *Thanksgiving* for it also has.

As we shall see below, one of the Twenty heretical Passages adduced from Nestorius' writings as causes for his condemnation and deposition asserts that the real body and blood of Christ's humanity are in the Eucharist, so that he made it in some sense a *bloody* sacrifice. See on priesthood and sacrifice there and note 95, page 39 above, and id., page 195, note 491. For instances where the ancient Christians used ἀναίμακτος θυσία, *unbloody sacrifice*, of the Eucharist, see under ἀναίμακτος and θυσία in *Sophocles' Greek Glossary* and also in his *Lexicon*, as well as θυσία in *Suicer's Thesaurus*. It would be a sad blunder to forget that the bloodless offerings of the New Testament are higher offerings than the bloody sacrifices of the Old Testament because they are Spiritual, not carnal, that is not of flesh. Many radical so-called Protestants forget this and lay themselves open to a crushing reply by any competent scholar. They do not help us against Roman idolatry and Roman errors on the *Thanksgiving* (Εὐχαριστία).

I here quote a few passages out of many to show how prominent the ancient Christians made the New Testament truth that in the Christian Dispensation sacrifices are no longer of *flesh*, and *bloody* like those of Moses and those of the heathen, but *spiritual* and *unbloody*. I will refer to others, for the narrow limits of a note forbid me to do more. For more on this topic I must refer to my *Dissertation on the Eucharist*, to be published hereafter if God by His servants gives me the means.

I would say that the ancient Christian writers were fond of quoting Malachi i., 10, 11, as predictive of the Christian Unbloody Offering of the *Thanksgiving* (Εὐχαριστία) as preferred by God to the bloody offerings of the Jews and as substituted for them by Christ in the Gospel.

Some of these references, for the sake of those readers who do not understand Greek are given to the pages of Clark's *Ante-Nicene Christian Library*,

“[G]. For in the Churches (597), *telling on the death* as regards

published at Edinburgh, Scotland, in 24 volumes. The Greek-reading scholar can by them readily find them in the original.

My limits here will not allow me to refer to many authors outside of the Ante-Nicene period.

In a note on the whole of the above Eucharistic passage, I will quote St. Cyril's predecessors in teaching, who belonged to the School of Alexandria, whom probably he best knew, and whom he would naturally most incline to follow. Indeed, in his *Epistle to John of Antioch* which was approved by the Fourth World-Council, he professes to follow St. Athanasius in all things.

I will put each of the following references, under the century in which its writer flourished. The limits of a note do not permit me to quote them in full:

Century I.

The New Testament utterances on our theme are referred to above in this note.

I do not adduce the alleged *Epistle of Barnabas* here, because its authenticity is now generally denied. On it see the article *Barnabas* in Hackett's Smith's *Dictionary of the Bible*; the article *Barnabas, Epistle of*, in Smith and Wace's *Dictionary of Christian Biography*, the author of which (Milligan) has (strangely enough) blundered so far as to deny that Barnabas was an apostle, contrary to the plain statement in Acts xiv., 14, that he was; and the *Introductory Notice* to it on pages 99 and 100 in Volume I. of the *Ante-Nicene Christian Library*.

In Chapter 2 of that *Epistle* its writer, whoever he was, speaks of the Jewish sacrifices of flesh, incense, etc., as abolished, and the Christian sacrifices of a broken spirit, and a heart that glorifies God as acceptable to Him. The passage is on pages 102-104 of the *Apostolic Fathers*, Volume I. of the *Ante-Nicene Christian Library*.

Century II.

JUSTIN THE MARTYR teaches the priesthood of Christians in his *Dialogue with Trypho*, Section XLI., pages 120 and 121 of the Oxford translation; and Section CXVI., page 214, id., where Christians are called “*the true high-priestly family of God*,” predicted of in Malachi i., 11, and Section CXVII., pages 215 and 216, id. In Sections XLI. and CXVII., he applies Malachi i., 10, 11 as a prediction of the abolition of the Jewish sacrifices and the substitution for them of the Christian—the pure sacrifice of the Eucharist. Compare Section XXVIII., page 104, id. See also under “*Sacrifices*” in the *Index* to that volume, and “*Sacrificia*” in the *Index* to tome 6 of Migne's *Patrologia Graeca*.

Still more clear for *spiritual* sacrifices is Chapter XIII. of his *First Apology*, page 9, id. See also under *Eucharist* in the *Index* to that volume for the simple spiritual form of it then. The article *Justinus Martyr* in Smith and Wace's *Dictionary of Christian Biography*, Vol. I., gives as an approximate date for the *First Apology* A. D. 148, and for the *Dialogue with Trypho*, A. D. 142-164; see id., page 563, and 570.

His flesh (598), of the Sole-Born Son of God, that is of Jesus An-

Century II.

Section XIII. of the "Embassy" or "Intercession of ATHENAGORAS THE ATHENIAN CHRISTIAN PHILOSOPHER for the Christians." It is addressed "to the Emperors Marcus Aurelius Antoninus, and Lucius Aurelius Commodus." Mansel in his article "Athenagoras" in Smith and Wace's *Dictionary of Christian Biography*, vol. I., page 205, concludes that the work "was written between the end of A. D. 176 and that of A. D. 177." That brings its date to about 76 or 77 years after the death of the Apostle John, and, so, within a comparatively short distance of the Apostolic age, while the Church was still pure. I quote this place:

"But since most of those who charge us with atheism, have not even the dreamiest knowledge of God and are unlearned and unobservant of the physical, and the theological matter [involved], and measure piety by the law of sacrifices, and [therefore] charge us with not acknowledging the same gods as the cities do, consider here I pray ye, O Emperors, both those points. And first as to our not sacrificing: the Maker and Father of the Universe does not need blood, nor the odor of burnt sacrifice, nor the fragrance of flowers and incense, forasmuch as He Himself is the perfect Fragrance having no need nor lack; but the greatest sacrifice to Him is for us to know who stretched out and vaulted the heavens, and fixed the earth in its place like a centre, who gathered the water into seas, and divided the light from the darkness, who adorned the sky with stars, and made the earth to bring forth seed of every kind, who made animals, and formed man. When, holding God to be the Maker who holds them together and superintends them all by that knowledge and skill with which He guides all things, we *lift up holy hands* [I. Tim. ii., 8] to Him, what need has He further of a hecatomb?

"And men, when any one has transgressed and sinned, intreat the gods by sacrifices and gentle prayers, and with a drink-offering and with the odor of burnt sacrifice, and turn away their wrath' [Homer's *Iliad*, ix., 499, sq.].

"But what have I to do with whole burnt sacrifices, which God does not need? Although it is necessary to offer AN UNBLOODY SACRIFICE and to bring the *reasonable service*" [Romans xii., 1]. The Greek of this last part is, *καὶ τοὶ προσφέρειν θεῷ ἀναιμακτον θυσίαν, καὶ τὴν λογικὴν προσάγειν λατρείαν*. The *ἀναιμακτον θυσίαν*, that is the *Unbloody Sacrifice* is probably the Eucharist, for that is its common name among the ancients. And *ἀναιμακτος*, we must remember, means *without blood*, and the *Eucharist*, that is the *Thanksgiving*, is *unbloody* in that sense therefore.

The expression *reasonable service* is used by Paul in Romans xii., 1, of *presenting our bodies a living sacrifice, holy, acceptable unto God*.

It should be said that in the New Testament the term *sacrifice* (*θυσία*) is used not only for Christ's sacrifice on Calvary, but also for different kinds of spiritual sacrifices also; for instance in Philip. ii., 17, of the *sacrifice of faith*; in Philip. iv., 18, the *things sent* to him by the Philippians to relieve his want; in

ointed, and confessing His coming to life again from the dead, and

Hebrews xiii., 15, 16, it is used for "*the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name,*" and for *doing good* and for *communicating* of our means to others; and in I. Peter ii., 5, for "*spiritual sacrifices acceptable to God through Jesus Anointed,*" our Great High Priest, who receives them from us and offers them to His Father, and at the same time all-prevailingly and all-sufficiently intercedes for us, which intercession is a part of his prerogatively mediatorial work and office.

Century II.

TERTULLIAN, a presbyter of Carthage, according to Arbp. Benson, on page 822, volume iv. of Smith and Wace's *Dictionary of Christian Biography*, wrote his work *Against the Jews* about A. D. 197, 198. In chapters V. and VI. of it he takes Malachi i., 10, 11, to be a prediction of the substitution of the spiritual sacrifices of Christians for the abolished fleshly sacrifices of the Jews; and so in his work *On Prayer*, Chapter XXVIII.; both pertinent and excellent passages. Compare his work *Against Marcion*, Book III., Chapter XXII., and id., Book IV., Chapter I.; and his work *Against Marcion*, Book II., Chapters XVIII. and XXII.

To show how thoroughly opposed the primitive Christians were to the idea that we eat real human flesh or drink real human blood in the Eucharist, I quote here but one passage out of several: that is an utterance of ST. IRENAEUS, Bishop of Lyons in Gaul, A. D. 177-202. It is a fragment preserved to us by Ecumenius, a Greek Commentator of the tenth century, in his remarks on I. Peter iii. He was Bishop of Tricca in Thessaly. I quote it as in column 1236, tome VII. of Migne's *Patrologia Graeca*, and follow mainly, though not wholly, the English translation of it on pages 164, 165, Part I., of Volume IX., of the *Ante-Nicene Christian Library*. It is as follows:

Passage I. of IRENAEUS: "For when the Greeks [that is, the pagans] having arrested the slaves of Christian Catechumens, then used force against them to ascertain some hidden secret forsooth concerning the Christians, those slaves not having any thing to say that would meet the wishes of their tormentors, [and] inasmuch as they had heard from their masters that the godly Communion is Christ's blood and body, they themselves SUPPOSING IT TO BE REALLY BLOOD AND FLESH told that to their inquisitors. Then the inquisitors assumed that thing to be REALLY done by the Christians in the rite, and, so, exultingly told it to the other Greeks, and by tortures sought to compel the martyrs Sanctus and Blandina to confess [that the thing was so], to whom Blandina replied very admirably and frankly in the following words: *How should those persons endure such things, who for the sake of ascetic practice did not even give themselves the pleasure of partaking of the different sorts of flesh permitted to them.*"

Passage 2 from IRENAEUS.

This is a fragment found in column 1253 of tome VII. of Migne's *Patrologia Graeca*. It is translated on pages 176, 177, Part I. of Volume IX. of the *Ante-Nicene Christian Library*, and is as follows:

His being taken up into the heavens, we perform the Unbloody Ser-

"Those who in the second [rites] have followed closely the commands of the Apostles know that the Lord instituted a new oblation in the New Covenant, in accordance with the following prediction of Malachi the Prophet: *For from the rising of the sun even unto the going down of the same, my name has been glorified among the Gentiles; and in every place incense is offered to my name and a pure offering* [Mal. i., 11]; and as John says in the Revelations, *The incense is the prayers of the saints* [Rev. v., 8]. And Paul exhorts us to *present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service* [Rom. xii., 1]. And, *Let us offer a sacrifice of praise, that is the fruit of the lips* [Heb. xiii., 15]. Now those oblations are not according to the Law [of Moses], the handwriting of which the Lord took away from the midst by cancelling it, but they are according to the Spirit, for we *must worship God in Spirit and in truth* [John iv., 23]. And therefore THE OBLATION OF THE EUCHARIST [that is, the Thanksgiving] IS NOT A FLESHLY ONE, BUT A SPIRITUAL, ONE AND BY THAT FACT IS PURE. For we make an oblation to God of the *leavened bread and the cup of blessing, giving Him thanks*, because He has commanded the earth to bring forth these fruits for our nourishment; and then, having finished the oblation, we pray for the Holy Spirit that it may show forth this sacrifice [to be], the leavened bread the body of the Christ, and the cup the blood of the Christ, in order that the partakers of these ANTITYPES [that is "AFTERTYPES,"] may obtain remission of sins and life eternal. Those therefore who bring these offerings *in remembrance of the Lord* [I. Cor. xi., 24] do not follow the dogmas of the Jews, but by performing the service *spiritually* they shall be called sons of wisdom."

Century II. and III. See also *The Miscellanies of CLEMENT OF ALEXANDRIA*, Book V., page 299, of the translation in Vol. XII. of the *Ante-Nicene Christian Library*.

Third Century. See CYPRIAN, *Bishop of Carthage*, A. D. 248-258, in his *Testimonies Against the Jews*, Book I., Chapters XVI. and XVII.

Suicer in his *Thesaurus* under *Θυσία*, that is *Sacrifice*, II., 2, a, tells us that that term is used of "The Holy Supper of the Lord, which is called a *Sacrifice* even plainly, and that frequently by Chrysostom in his *Homily XVII. on the Epistle to the Hebrews*. 'The Sacrifice,' says he, 'is [but] one. There is no other sacrifice, but we always perform the same one, or rather we perform a remembrance of a sacrifice.'

Again he writes, 'Many partake of this sacrifice once only during the whole year' [a fault then come in which he strongly rebukes, as Bingham shows in his *Antiq.*, Book XV., Chap. IX., Section 4, and against which Canon IX. of the so-called *Apostles* is aimed, and Canon II. of the local Council of Antioch which was made of Ecumenical authority by Canon I. of the Fourth Ecumenical Synod. See how strongly the early Church favored frequent Communion in that Chapter IX. of Bingham and in his Book IX., Chapter VIII., Section 5. Indeed some Egyptian monks took it every day, often before a meal. For Bingham in his Book VII., Chapter III., Section 17, writes:

vice (599); and so we go to the secret blessings (600) and

“And not only on Sundays, but on Saturdays also, it was customary for the Egyptian monks and others of the East to communicate, for the first and last days of the week were so appointed by Pachomius, the father of the Egyptian monks, to be Communion days among them, as appears from his Rule in Sozomen [*Eccl. Hist.*, Book III., Chap. 14], and Palladius [*Hist. Lausiac.*, cap. 38]; and Cassian [*Collat.* 18, c. 15], frequently speaks of it as their constant practice. Some were more strict, and let no day pass without receiving the Eucharist. Palladius [*Hist. Lausiac.*, cap. 3], says the Egyptian monks, under Apollo, observed this rule; for Apollo was used to instil this notion into his disciples, that a monk, if he had opportunity, ought to communicate every day; and accordingly he, with his fraternity, communicated every day at nine, or three o'clock in the afternoon, which was the time of their solemn assembly, before they went to their ordinary refreshment.”

St. Cyril of Alexandria in his *Explanation of his XII. Chapters*, under *Anathema XI.*, terms the Eucharist “*the holy and life-producing and unbloody sacrifice* ; ” see P. E. Pusey’s edition of the Greek of the *Works of St. Cyril of Alexandria*, Vol. VI., page 257. I quote and translate:

“We perform in the Churches the holy and life-giving and unbloody sacrifice, not believing it to be a body of one of those like us and of a common man, and so we teach in regard to the precious blood also; but receiving it on the contrary [or “*rather*”] as having been made an own body [or “*a peculiar body*”], and of course an own blood also [or “*a peculiar blood also*”] of the Word who giveth life to all things. For common flesh can not make alive, and of that the Saviour Himself is Witness, for He says, *The flesh profiteth nothing, it is the Spirit that maketh alive* [John vi., 63]. For since it has been made [or “*since it is made*”] an own flesh [or “*a peculiar flesh*”] of the Word, for that very reason it is deemed and is life-producing [that is “*and is quickening*”] as the Saviour Himself says, *As the living Father hath sent Me, and I live by the Father*, [so] *also He that eateth Me, even He shall live by Me* [John vi., 57].

“And since Nestorius, and those who think as he does, unlearnedly do away with the force of the mystery, for that very reason and very justly has this Anathematism [XI.] been made” [against them].

So Cyril teaches again in his *Defence of his XII. Chapters Against the Orientals*, under Chapter XI., and in his *Defence of them Against Theodoret*, under the same Anathema, and in Chapters 3, 4, 5, 6 and 7, Book IV. of his *Five-Book Contradiction of the Blasphemies of Nestorius*.

See also more fully in the *Dissertation on the Eucharist* in this Set when it is published.

The foregoing quotations and references (a few only out of the many which might be given) amply prove that the Eucharist is not a bloody but an unbloody sacrifice, and are against the Nestorian doctrine of the real presence in the Eucharist and the actual manducation there of a man’s body like ours, and the real presence of human blood like ours there and of our actual drinking it.

are made holy, becoming partakers of both the holy flesh and

That would indeed be what St. Cyril in the last reference to him above calls it, that is ἀνθρωποφαγία, that is *eating a man*, that is *cannibalism*; and surely that would make the *Thanksgiving* (Εὐχαριστία) any thing but what St. Cyril calls it in the text of the Ecumenically approved Epistle above, that is an ἀναιμάκτος θυσία, that is an *Unbloody Sacrifice*.

It will be noticed by the Orthodox reader that St. Cyril above justly brands the Nestorian error of "*cannibalism*," (ἀνθρωποφαγία) as he calls it in Section 4 and 5, Book IV. of his *Five-Book Contradiction of the Blasphemies of Nestorius*, as an "*unlearnedly doing away the force of the mystery*."

And yet, alas! the creature-worshipping parts of Christendom deem that part of Nestorius' heresy on the Eucharist sound, and so alas! do, in effect, the partisans of the heresiarchs Pusey and Keble, who died not only traitors to their own formularies, but also to the doctrine of the Universal Church in the Third Synod.

Compare page 50, Vol. I. of *Nicaea* in this Set, and under "*Eucharist*" and "*Real Presence*" in Index I. to that volume. A tendency to what Cyril calls *Cannibalism* in the Eucharist has generally been associated in the history of the Church with a tendency to idolatry and to creature-worship; whereas the sound view has generally been held by men who worshipped God alone in accordance with Christ's command in Matt. iv., 10.

I would add that even the spurious *Apostolic Constitutions*, which some deem an Ante-Nicene Work, agree with the genuine works in teaching the doctrine of the Bloodless Sacrifice. For in Book VI., Chapter XXIII., where the writer explains "*How Christ became a Fulfiller of the Law; and what parts of it he caused to cease, or changed, or transferred*," he says rightly:

"*Instead of the sacrifice which was by blood He hath appointed the reasonable and unbloody and mystic one of His body and blood which is performed by Symbols to represent the death of the Lord.*"

The Greek is, Ἀντὶ θυσίας τῆς δι' αἱμάτων, λογικὴν καὶ ἀναιμάκτον καὶ τὴν μυστικὴν ἥτις εἰς τὸν θάνατον τοῦ Κυρίου συμβόλων χάριν ἐπιτελεῖται τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος.

On the words "*by Symbols*" Cotelier, a Romanist, as quoted in column 973, tome I., of Migne's *Patrologia Graeca*, writes as follows:

"*By Symbols*, because what is Symbolic and sacramental in the Eucharist is a sign of the Lord's death; according to the following passage of St. Chrysostom on Matt. xxvi., 28; '*For if Jesus did not die, of whom are the consecrated things Symbols?*' (Εἰ γὰρ μὴ ἀπέθανεν ὁ Ἰησοῦς, τίνας σύμβολα τὰ τελοῦμενα;). And Eusebius in his *Ecclesiastical History*, Book X., Chapter III. [mentions,]

"*The secret Symbols of the Saviour's suffering*' (Σωτηρίου πάθους ἀπόρρητα σύμβολα)."

So in id., Book II., Chapter XXV., we read as follows:

"*Ye, therefore, at the present day, O Bishops, are to your people Priests and Levites, who minister in the holy tabernacle, the holy Universal Church;*

the precious blood of the Anointed Saviour of us all. And WE DO NOT RECEIVE IT AS COMMON FLESH. GOD FORBID! NOR, MORE-OVER, DO WE RECEIVE IT AS THE FLESH OF A MAN SANCTIFIED AND

and stand at the altar of the Lord our God, and offer to Him the reasonable and unbloody sacrifices through Jesus, the Great High Priest." The Greek of the last part is as follows: Καὶ προσάγοντες αὐτῷ τὰς λογικὰς καὶ ἀναίμακτους θυσίας διὰ Ἰησοῦ, τοῦ μεγάλου Ἀρχιερέως, Migne's *Patrologia Graeca*, tome I., column 661.

In the Liturgy of St. Basil, towards the beginning, the Priest, addressing God, the Father, says: "O God * * * turn not away from us sinners, who undertake [to perform] this fearful and unbloody sacrifice, to Thee" (ἐγχειροῦντάς σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν; Migne's *Patrologia Graeca*, tome 31, col. 1630.

The English Communion Office, the Scottish, and the American derived from them, have several instances of the use of *Sacrifice* in a *Spiritual* sense, but would be improved by adding *unbloody sacrifice* in a fit place. I quote some clauses in the American Book in the *Oblation* :

"We earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving. * * * And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto thee. * * * And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service," etc.

Just before, the Scriptural doctrine of the *Soleness* of the one bloody offering by Christ on the cross is confessed and the Eucharistic Oblation is pronounced to be a Memorial of it, all of which accords with the doctrine of the Unbloody Sacrifice as set forth by St. Cyril in the above Long Epistle and approved by the Third Ecumenical Council.

The Anglican type of Liturgy is probably the most Scriptural and grandest of all in setting forth the Soleness of Christ's one sacrifice for sins forever.

I would add that the Greek order of the above is as follows :

"And we will necessarily add that thing also [or, "this thing also"]. For *telling on the death*, as regards His flesh, of the Sole-born Son of God, that is of Jesus Anointed, and confessing His coming to life again from the dead, and His being taken up into the heavens, we perform [or "complete"] in the Churches the Unbloody Service."

The Greek for the first clause of the above is ἀναγκαίως δὲ κάκεινο προσθήσομεν. As Liddell and Scott in their *Greek Lexicon* teach us under ἐκεῖνος, that term "generally refers to what has gone immediately before," I have therefore so translated it above. Yet it may here possibly refer to what follows it on the Eucharist, and is so taken in the Latin translation in P. E. Pusey's *Three Epistles of S. Cyril, Archbishop of Alexandria*.

(600). That is, to the Lord's Supper. As its rites were anciently reserved for the baptized alone, and as the Church jealously guarded its mysteries from the eyes of the profane, Cyril's language, as a designation of it, is very appropriate. To this day the Greeks have a memento of the secrecy observed in all

CO-JOINED WITH THE WORD IN A UNITY OF DIGNITY, THAT IS AS THE FLESH OF A MAN WHO HAS A [mere] GODLY INDWELLING (601) *but as being truly life-producing and [as] a peculiar FLESH OF THE WORD HIMSELF* (602). For being Life by Nature inasmuch as He is God, *since he has become one with His own flesh, He has appointed* (603) *it to be life-producing.* So that even though He says to us,

the ancient rites of Christianity in the term applied to them, which is *Mystery*, and not *Sacrament*, that is *Sacred Rite*, which we use in the West. For proofs of the reserve and secrecy observed by the Universal Church in its rites see in Bingham's *Antiquities of the Christian Church*, Book I., Chapter IV., Section 8; and id., Book X., Chapter II., Section 10; and especially id., Book X., Chapter V., all of it; see also id., Book XIV., all of Chapter V., and Book XV., Chapter I., Section I. On Romish misstatements as to the *Secret Discipline* (*Disciplina Arcani*) of the ancient Church see id., Book VIII., Chapter VIII., Section 6. See also on this last topic Haddan's article *Disciplina Arcani* in *Smith and Cheetham's Dictionary of Christian Antiquities*, and Plumptre's article *Catechumens* in the same work.

I would add that I was once present at a baptism of an adult in Greece where the confession of faith was made in the Church before a large congregation, and that then the candidate, a man, retired with the Archbishop officiating and a few Clergy, (Presbyters and Deacons), and perhaps a dozen other men, to the Baptistery on the Church grounds where the candidate disrobed behind a screen separate from the rest, and that then he came out, a sheet first being thrown around him by the Clergy or assistants, was led to the Bishop, received the ante-baptismal anointing and all the other rites which immediately precede Baptism, and was then thrice totally immersed, the sheet being all this time held around him till he had descended into the font, when most of his body was under the water, when it was removed, and the Archbishop then came to the side of the font and with his hand on the candidate's head thrice plunged him totally under the water. That he could easily do for the font was high. After that the sheet was thrown around him again, and then he came up out of the font, received the rites usual after baptism, robed again, returned into the Church, where the Congregation had waited during the whole time of the baptism, and there the service was finished. So the ancient secret discipline was observed, and all things were done, modestly, decently, and in order.

(601), This is aimed at the Nestorian tenet that the Word did not in *His own Divine Substance*, dwell in the Man *conjoined* to Him (to use their favorite expression), but that He was in that Man *relatively* only as he was in the prophets, and as He is in other holy men, that is by His Holy Spirit alone, which is related to Him as being His Spirit, and in that sense the Nestorians held the indwelling to be *relative* only.

(602). Or, "*an own flesh of the Word Himself*:" Greek, ἅλλ' ὡς ζωοποιὸν ἀληθῶς καὶ ἰδίαν αὐτοῦ τοῦ Λόγου.

(603). Or "*has declared*," or *has explained*," or "*has made*," Greek, Ζωὴ γὰρ ὢν κατὰ φύσιν ὡς Θεὸς, ἐπειδὴ γέγονεν ἐν πρὸς τὴν Ἐαυτοῦ σάρκα, ζωοποιὸν ἀπέφηνεν αὐτήν.

Verily, Verily, I say unto you, unless ye eat the flesh of the Son of Man and drink His blood (604) WE DO NOT RECKON IT TO BE THE FLESH OF A MAN, LIKE ONE OF US, FOR HOW WILL THE FLESH OF A MAN BE LIFE-PRODUCING BY ITS OWN NATURE? But we consider it as having become truly a peculiar flesh (605) of Him who for us has both become and is called *the Son of Man* (606).

(604). John vi.; 53.

(605). Or "*as having really become an own flesh.*" Greek, ἀλλ' ὡς ἰδίαν ἀληθῶς γεγενῆσθαι του δι' ἡμᾶς καὶ Υἱοῦ Ἀνθρώπου γεγονότος τε καὶ χρηματίσαντος.

(606). Cyril teaches here again that we must not understand God the Son's words in John vi.; 53, as meaning that we must eat the flesh and drink the blood of a human being such as we are, and such as the Man He put on was, but the flesh and blood of the Word, that is the bread and wine of the Eucharist, the typical body and blood, by which he communicates the grace of eternal life to us, according to His own teaching in John vi.; 47 to 69 inclusive. The ancients like Cyprian, Pope Innocent I., and Augustine of Hippo, seem to have held that no infant even can be saved unless he partakes of the bread and wine of the Eucharist. See the Oxford translation of Cyprian's *Treatises*, pages 36, 90, and 187, and 168 to 170. See also Bingham's *Antiquities*, Book XII., Chapter I., Section 3, and Book XV., Chapter IV., Section 7, and Scudamore's article *Infant Communion* in Smith and Wace's *Dictionary of Christian Biography*. In what sense we receive the body and blood of the Word I will inquire in the *Dissertation on the Eucharist*. Neither Bingham nor Scudamore have pleaded so strongly for the restoration of Infant Communion as they might, though they show its great antiquity and primitiveness. It should be restored wherever it has fallen into disuse. See also on that theme Zorn's *Historia Eucharistiae Infantium*.

By the Twelfth Chapter of Exodus the whole of a Hebrew family, including every circumcised male, partook of the foretype of Calvary, the Passover Lamb (Exodus xii.; 3-5 and 47, 48); and why should not every baptized Christian child partake of its aftertypes, the leavened bread and the wine of the Lord's Supper? No good reason can be given against his so doing. The early Christians understood Christ's words in John vi.; 53, "*Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you,*" to mean that no one, infant or adult, can be saved without it.

The whole Church, East and West, practiced Infant Communion for at least 800 years after Christ, indeed more or less till the 12th century or even later, and the Eastern part practices it, though corrupt in some other things, till this very hour.

Later Scholars like "Bishop Bedel and some others have declared entirely for it," as Bingham shows in his *Antiquities*, Book XV., Chapter IV., Section 7.

And we must remember that every unbaptized infant who is deprived of it, and dies without it, by that very fact dies out of the Communion of the Church, that is he dies in fact excommunicate. And why should we excommunicate any innocent infant, who in his very guilelessness presents not the slightest

[H]. But we do not distribute the expressions used of our Saviour in the Gospels either among two Subsistences (607), or,

barrier to its reception, which can not be said of some gray haired sceptics and some immoral persons who take it regularly? I. Corinthians xi., 28, sometimes adduced against it, is not at all opposed to it, for the apostle is not there blaming infants who partook of it, but grown persons who got drunk at it. And, on the principle that we must not interpret Holy Writ in such wise as to make it contradict the belief and practice of the whole Church from the beginning, that objection must be at once rejected as a perversion of Scripture.

Besides no infant is in the Communion of the Church of Christ, the fold of the saved, until he has been confirmed and then communed in both kinds, the leavened bread and wine.

And, as the heretics who oppose the baptism of infants allege, the arguments which would sweep away the Scriptural and Universal Tradition Supports for Infant Communion would also sweep away those from the same sources for Infant Baptism also. So that it is favoring that soul-ruining heresy to oppose the necessity of communing infants as well as adults.

As this is a very important passage, as being an Ecumenically approved utterance on the Eucharist, and as Scholars may desire to see the original Greek, I here append it as on page 26 of P. E. Pusey's "*Three Epistles of S. Cyril, Archbishop of Alexandria*," Oxford, 1872, Parker: 'Αναγκαίως δὲ κάκεινο προσθήσομεν καταγγέλοντες γὰρ τὸν κατὰ σάρκα θάνατον τοῦ Μονογενοῦς Υἱοῦ τοῦ Θεοῦ, τουτέστιν, Ἰησοῦ Χριστοῦ, τὴν τε ἐκ νεκρῶν ἀναβίωσιν, καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦντες, τὴν ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν λατρείαν· πρόσμιεν τε οὕτω ταῖς μυστικαῖς εὐλογίαις καὶ ἁγιαζόμεθα, μέτοχοι γινόμενοι τῆς τε ἁγίας σαρκὸς καὶ τοῦ τιμίου αἵματος τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ. Καὶ οὐχ ὡς σάρκα κοινὴν δεχόμενοι, μὴ γένοιτο· οὔτε μὴν ὡς ἀνδρὸς ἡγιασμένου καὶ συναφθέντος τῷ Λόγῳ κατὰ τὴν ἐνότητά τῆς ἁγίας, ἦγουν ὡς θεῖαν ἐνοίκησιν ἐσχηκότος· ἀλλ' ὡς ζωοποιὸν ἀληθῶς καὶ ἰδίαν αὐτοῦ τοῦ Λόγου· Ζωὴ γὰρ ὦν, κατὰ φύσιν ὡς Θεός, ἐπειδὴ γέγονεν ἐν πρὸς τὴν ἑαυτοῦ σάρκα, ζωοποιὸν ἀπέφηνεν αὐτήν· ὥστε καὶ λέγει πρὸς ἡμᾶς " Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα " οὐχ ὡς ἀνθρώπου τῶν καθ' ἡμᾶς ἐνός καὶ αὐτὴν εἶναι λογιούμεθα, πῶς γὰρ ἡ ἀνθρώπου σὰρξ ζωοποιὸς ἐσται, κατὰ φύσιν τὴν ἑαυτῆς; ἀλλ' ὡς ἰδίαν ἀληθῶς γενομένην τοῦ δι' ἡμᾶς καὶ υἱοῦ ἀνθρώπου γεγονότος τε καὶ χρηματίσαντος.

Τὰς δὲ γε ἐν ταῖς ἐναγγελίαις τοῦ Σωτῆρος ἡμῶν φωνάς, οὔτε ὑποστάσει διδοὺς οὔτε μὴν προσώποις καταμερίζομεν· etc.

The above passage on the Eucharist, and Anathema XI. below, are the only things on that theme in any of St. Cyril's three Ecumenically approved Epistles. But there is a very important passage in Section. 5, 6 and 7 of Book IV. in Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, where Cyril refutes Nestorius' error on the Eucharist. Language of Nestorius on that subject there quoted is quoted again in the Eighteenth of the Twenty Heretical Passages of Nestorius which were read further on in Act I. of Ephesus and were made the ground of his deposition. Besides St. Cyril in his two *Defences* and in his *Explanation* of his Eucharistic Anathema, Anathema XI., reverts to this topic again and again. See the part of note 599, which is on pages 236 and 237 above.

furthermore, among two Persons (608); for the one and sole Anointed is not a Double, although He is thought of as [composed] of two differ-

These are the chief places which bear on the controversy between Cyril and Nestorius, on the *Thanksgiving* (Εὐχαριστία).

For a fuller citation of those documents, so valuable on the much disputed questions regarding the Lord's Supper, and so little known, and so little understood even by many who have written on the Eucharist, I must refer the learned and Orthodox reader to the *Dissertation* on that Sacred Rite in this Set, which is to appear hereafter, if God will.

For the present I limit myself, as the small compass of a note compels me, to state *the chief* facts in the controversy. And these I will put under two heads; that is, I will tell:

1. *How far Cyril and Nestorius agreed on the Holy Supper, and*
2. *How far they disagreed on it.*

And, 1. *As to how far they agreed.*

Both were Bishops in the Eastern part of the Universal Church; and, it may be safely assumed, did not differ in the *Externals* of the Rite from what had up to their time been the common customs of Oriental Christendom, as Bingham and others have shown them to have been; that is,

(A.) *They used the leavened bread, and the mingled cup, that is the wine mixed with water.* See Bingham's *Antiquities*, Book XV., Chapter II., Sections 5, 6, 7, 8 and 9; compare Book XV., Chapter III., Section 35. Even the Romanizer J. M. Neale admitted that the Greeks "*always used leavened bread, and leavened bread only;*" see Vol. I. of *Nicaea* in this Set, pages 124 and 125.

(B.) *They gave both kinds to the people as well as to the clergy, that is they gave to every one first the bread separately, and then the cup separately;*" see Bingham's *Antiquities*, Book XV., Chapter V., Sections 1 and 2; and Book XVI., Chapter VI., Section 27.

I here specify a few facts as to the custom of Nestorius' Church, Constantinople; and Cyril's, Alexandria.

In the episcopate of John Chrysostom at Constantinople A. D. 398-407, the laic still received the bread in his hand and put it to his own mouth, as appears from Chapter V., Book VIII., of Sozomen's *Ecclesiastical History*.

By the Alexandrian Liturgy, called St. Mark's, the communicant took first the bread and after that the cup. See J. M. Neale's *History of the Holy Eastern Church, General Introduction*, page 680. And Eusebius in his *Ecclesiastical History*, Book VII., Chapter IX., has preserved to us a letter of Dionysius, Bishop of Alexandria, to Xystus, Bishop of Rome, which was written about A. D. 257 or 258. In it Dionysius describes a communicant of the Church of Alexandria, as "*listening to the Thanksgiving, and uttering with the rest the Amen* [to it], *and standing near the Table and stretching out his hands to receive the holy food, and receiving it, and partaking of the body and the blood of our Lord.*"

ent things which have met in the Inseparable Unity; as man also, for instance, is thought of as [composed] of a soul and a body, and yet he

(C). *The people received both kinds standing as they had from the beginning*; see Bingham, id., Book XV., Chapter V., Sections 3 and 6. That was probably the custom of the whole Church, East and West, at first. It was certainly the ancient as it is the present custom of the Greeks. Aye, I have read in some work of John Mason Neale that in some old (mediaeval, I think) pictorial representations of the Eucharist in a Western Church or Churches the communicants are portrayed as standing. Though Bingham in the above place gives it as his opinion that kneeling was sometimes used—he gives no clear testimony of any ancient writer to that effect.

Of those whom he quotes, Easterns and Westerns, not one is clear for any other posture than standing. That was probably the posture of the Apostles when Christ gave thanks and blessed at the original institution of the Lord's Supper. It is still the posture at the blessing at the beginning of the memorial of the Passover which the modern Jews celebrate. I quote an account of it in the article *Passover*, Vol. VII., page 742, outer column, in McClintock and Strong's *Cyclopaedia*.

"Each one has a cup of wine. over which they, *all standing up*, and holding their respective cups in their hand, pronounce the blessing for the juice of the grape, welcome the festival, and drink the first cup leaning on the left side." So probably the Apostles stood at Christ's Eucharistic blessing, for that was and is the ordinary posture of the Orientals in addressing God. There is no record of their sitting after it. At any rate that is the only posture found in early Christian writers in receiving the bread and wine. See Bingham as above and Bright as below. The burden of proof rests on him who would bring in any other posture at it. And no such proof is possible for there are no facts to base it on. Tyrwhitt in his article *Eucharist (in Christian Art)* in Smith and Cheetham's *Dictionary of Christian Antiquities*, Volume I., page 626, inner column, tells us that,

"In the Laurentian MS., A. D. 556, our Lord is represented as administering a small rounded object, evidently bread, to one of eleven *standing* figures. (See woodcut)." It represents evidently the first administration of the Lord's Supper to His eleven faithful Apostles, and the observable thing is that He and they all stand, though, as there is a little space between Christ and the recipient, the upper part of both bodies are bent towards each other, but yet both stand. As the painters of such scenes were not generally learned in Christian Archaeology, and generally contented themselves with portraying such rites in the way they saw them administered in the Church in their day, we may therefore naturally infer that in A. D. 556 the old custom of standing in the delivery and in the reception of the Eucharist still remained in the home of this painter. The passages quoted in the ten volume edition of Bingham's Works (Oxford, A. D. 1855), show that the clergyman who delivered the bread stood as well as the recipients. Bingham in Section 3, Chapter V., Book XV. of his *Antiquities*, speaking of the testimonies adduced by him on the subject of standing at the reception of the Lord's Supper, writes:

is not a double, but one from both. Furthermore, if we think rightly we shall see that the human as well as the divine expressions were

“There is sufficient evidence from the foregoing testimonies, of their standing to receive the Eucharist at the Lord's table. And this is further confirmed by a collateral argument, which is, that on the Lord's Day, and all the days of Pentecost, they were obliged to pray standing, and in no other posture, as has been shown at large above [Book XIII., Chapter VIII., Section 3], therefore it is very reasonable to believe, that at all such times they received the Eucharist in the same posture they were obliged to pray in, that is, standing at the altar.” In reply to this I would say, first, that, as Bingham states, the testimonies, adduced by him show that in ancient times Christians received the Eucharist standing. But the argument that they received it standing because they prayed standing is not pertinent, for the two things, prayer and the reception of the Eucharist, are not the same.

So he is weak and rests upon not a single written testimony but upon mere guess and surmise when he adds, in the same place,

“But then the usual custom was, on all other days, and particularly on the Stationary Days” [Wednesday and Friday] “for the whole Church to pray *kneeling*, as has likewise been fully evinced before [Ibid. Section 4], and therefore it is no less reasonable to believe that they received the Communion in the same posture as they prayed, though there are not such positive evidences of their practice.” Then after refuting two alleged proofs for kneeling at the Communion, one drawn from a corrupt and false reading of Tertullian in one place; and the other from Cyril of Jerusalem which he shows means “*not kneeling*,” but “*standing in a bowing posture*,” he comes to a passage of Chrysostom which he thinks “*seems more nearly to express*” kneeling at the reception, which however says not a single word on the topic of posture at the reception. Finally, as if aware on sober second thought of its weakness as a proof, he reverts to his argument above :

“But if there were none of these expressions, the very custom of kneeling at prayers on these days, is a sufficient indication of the posture in which at the same time they received the Communion,” that is he infers, illogically enough, that because they knelt in prayer on certain week days therefore they must have knelt at the reception of the bread and wine of the Eucharist on those days : and this supposition he puts forth without a single passage of any ancient writer to back it. And indeed the Orientals do not commonly kneel but stand generally on all week days, when we Westerns kneel. And this seems to have existed always. Of the three passages adduced by Bingham then, one is from a Western, Tertullian, of Latin Africa. It is found in Chapter XIX. of his Work “*On Prayer*,” which was written while he was still Orthodox (Oxford translation of Tertullian, page 299, top, preliminary note, and Fuller's article *Tertullianus*, in Volume IV. of Smith and Wace's *Dictionary of Christian Biography*, page 822, outer column.) Fuller in the last named place ascribes it to about A. D. 197-199. It is therefore a description of Orthodox custom in the African Church. Let us see what it says on the theme of posture in the reception of the Eucharist. I translate:

said by [but] One. For when in language which pertains to God (609), He says of Himself, *He that hath seen me, hath seen the Father*

Tertullian On Prayer, Chapter XIX; (Col. 1181, Tome 1 of Migne's *Patrologia Latina*): "In like manner also very many think that on the Days of Standing Guard we ought not to be present at the prayers of the sacrifices because the Guard-Stand is to be ended when the Lord's body is received. Doth then the Eucharist break off a service devoted to God? Doth it not the more bind to God? Will not thy Stand-Guard be more solemn if thou *stand* at the altar of God also. When the body of the Lord hath been received and reserved, both things are observed, both the partaking of the sacrifice, and the fulfilment of the service. If the Stand-Guard taketh its name from the example of a soldier's standing guard (for we are even God's soldiery)" [II. Tim., ii., 3, 4: I. Tim., i., 18: II. Cor. x., 4: and Eph. vi., 10-18], "surely no joy or sorrow that cometh upon the camp, cutteth short the guard-stands of the soldiers. For joy will the more cheerfully, sorrow the more anxiously, maintain the discipline." By "*reserved*" here, Tertullian means the custom of the communicant's keeping the consecrated bread to eat at home after his fast was over as is shown in note "*b*," page 313 of the Oxford translation here. Compare the article *Eucharist*, Section 5, in Smith and Cheetham's *Dictionary of Christian Antiquities*.

Bingham (*Antiq.*, Book XV., Chapter V., Section 3,) thinks that to "*stand at the altar of God*" here does not mean really to *stand*, which conflicts with the assertion of Tertullian. Indeed the only posture here mentioned is *standing* and that at the receiving "*the Body of the Lord*." His argument for the view that Tertullian's "*stand at God's altar*" means *kneel* at God's altar is that Tertullian, in that place, is speaking of the Stand-Guard days, Wednesday and Friday, and that on those days all Christians *must* have knelt. And in his *Antiquities*, Book XIII., Chapter VIII., Section 4, he shows that kneeling was used in both branches of the Church, the West and the East, though some of the passages there cited relate to prostration not to mere kneeling. And Bingham does not prove there either that all his kneeling passages there refer to kneeling on the two Stand-Guard days aforementioned, nor that kneeling alone was universal on them, though it was much more common in ancient times, as it is now, in the West than in the East. Indeed the Orientals now as of yore use kneeling but seldom. They generally pray standing on the Stand-Guard days as they do on Lord's days. And the custom of the African Church seems on those days to have been similar, only on those two days kneeling and prostration might be used and were used in accordance with Canon XX. of Nicaea. See on the posture of standing, of bowing down the head, and on that of prostration Bingham, *id.*, Sections 3, 5 and 6. And as in the East men sometimes knelt or prostrated themselves on the Stand-Guard days, and yet, as we know from ancient writers, stood to receive the Communion on those days and at all other times as they do still, so in Latin Africa they did as Tertullian's words above show, "Will not thy Stand-Guard be more solemn if thou *stand* at the altar of God also?" (Nonne sollempnior erit statio tua si et ad aram Dei steteris?). And Bingham himself in Section

(610); and *I and the Father are one* (611), we recognize His divine and ineffable Nature, in which, by identity of Substance, He is *one with*

12, Chapter VI., Book VIII. of his *Antiquities* understood this last expression as referring to the reception of the Eucharist on the said Stand-Guard days, for he explains it as follows, "*Will not your station or fast * * * be more solemn, if you stand at the altar of God?*" that is, receive the Communion on a fast day."

There is therefore not the slightest clear proof that any of the ancients knelt in receiving the bread and wine of the Communion. The only posture at it distinctly mentioned is *standing*.

Bright in his *Notes on the Canons of the First Four General Councils*, page 75, so understands it, and gives quite a number of passages from early writers and Liturgies which show that in both the West and the East, standing was the ancient custom in receiving the Eucharist. I quote it: he has been speaking of Canon XX. of Nicaea which commands standing in prayer during all the Lord's Days in the year and during the whole period from Pask to Pentecost. Then he goes on as follows:

"The Canon does not mention, but goes far to imply, that custom of standing at the Holy Communion to receive the Eucharist, which to all appearance was taken for granted on all hands. It was indeed usual for the faithful to kneel during the first prayer said after the dismissal of the ordinary penitents; see Chrysostom (on II. Cor., Hom. xviii., 3), that during this prayer they were prostrate on the pavement: and in the 'Clementine' liturgy the deacon proclaims at this point of the service, 'Let all of us, the faithful, bend the knee.' But from the offertory onwards, all stood: so the 'Clementine' represents the deacon as saying just before it, 'Let us stand upright to offer to the Lord.' Compare the similar direction in the Liturgy of St. James, 'Upright all!' (Hammond's Liturgies, p. 32): and St. Mark's (ib. p. 179), and there are, later on, repetitions of 'Let us stand,' as in St. James's Greek and Syriac, St. Chrysostom's, the Armenian, the Coptic, etc. The very title of the *συνιστάμενοι* tells us enough, and the Roman canon still describes those who are present at the Mass as 'standing around' ('Memento * * * omnium circumstantium.') 'It was thought the proper position for all who offered sacrifice' (Scudamore, Notit. Euchar. p. 183), as the faithful did in their own way, not only by contributing the elements, but by sealing the great 'oblation' with their Amen. And as sacrifice was consummated by participation (see Scudamore, p. 400) they kept the same posture at the moment of communion: thus Tertullian speaks of 'standing at God's altar' and 'receiving the Lord's Body' (de Orat. 19), and Dionysius of Alexandria tells a remarkable story about a man who had long been accustomed to 'stand beside the table, and stretch forth his hand to receive the holy food' (Euseb. vii. 9; laymen were wont to come up to the altar for Communion, compare Gregory Nazianzen, Orat. xvii. 12, Chrys. in II. Cor., Hom. xx. 3, and Martene, de ant. Eccl. Rit. i. 430). Rather more than twenty years after the Council, Cyril of Jerusalem instructed his catechumens, when they made their Communion for the first time, to 'receive the Body of

His own Father (612), and is *His Likeness, and Character, and the Effulgence of His glory* (613). But when, not dishonoring the measure of

Christ' in the palm of the right hand, to 'draw near to the cup, not stretching out the hands, but stooping (*κύπτων*), and saying the Amen in token of worship and reverence' (Catech. xxiii. 21, 22). To this day, communicants in the Eastern Church thus stand bending forward (compare an old Ethiopic form, 'Ye who stand, bend your heads,' before the prayer of access; Hammond, p. 236). In the Latin Church 'some traces of the ancient practice remain' (Scudamore, p. 636), notably in the case of the priest's own communion at Mass, and of the deacon's at a solemn papal celebration."

Bingham, in his *Antiquities*, Book XV., Chapter V., Section 3, refers to two other passages as having been cited to show that sometimes the ancient Christians received the Eucharist on their knees. Both are from Easterns, that is one from Cyril of Jerusalem, which teaches *bowing* at the reception not kneeling, and all should bow to the Father in heaven to whom alone the Unbloody Eucharistic-Memorial of His Son's Bloody Sacrifice on the cross is offered, to Whom an excellent African Canon, Canon XXIII., of the Third Council of Carthage, A. D. 397, directs all prayers at the altar to be always addressed, for as the original sacrifice of Christ on the cross, was offered by the Son not to Himself, nor to the Holy Ghost, but to the Father alone, so must we offer its Aftertypes, the leavened bread and wine of the *Thanksgiving*. Hence any address in prose or poetry to the Son or the Holy Spirit in the Eucharistic rite is out of place, and at the least shows most lamentable ignorance of the fact that it is a *sacrifice to the Father*. Often in later times addresses to the second person of the Blessed and Adorable Trinity are meant as addresses to Him as really present by His Eternal Substance on the Holy Table, which is manifest idolatry; for as St. Cyril of Alexandria teaches in passages quoted from him below, the Substance of Christ's Divinity is not there, nor is It eaten there. Such addresses to the Son at the rite have come to be used idolatrously even by some perverted and perverse later Anglicans to testify their belief in the heresy of the real presence of the Substance of His Divinity there, contrary to Cyril and the Third Ecumenical Synod. For instance, Bp. King, the unsound Bishop of Lincoln, is reported to have used at the rite the expression "*Lamb of God, who takest away the sins of the world, have mercy upon us.*" Arbp. Benson in not deposing him for that act, if it was done with intent to worship any alleged real presence of the Substance of Christ's Divinity there, has done violence to the Formularies of his own Communion, has been false to the faith, has neglected his vowed duty, has aided the spread of idolatry where he should have checked it, and so has done what he could to damn the souls of thousands of his people to the eternal flame, has proved a wolf to destroy where he should have been a shepherd to save, and has proven himself the most infamous occupant of the throne of Canterbury since the days of the corrupter Laud who brought God's curse on Church and State, as Benson is doing. If the Church of England is to be saved, he should be at once deposed and Bp. King with him. For the action of the Third Council of the whole

His humanity He says to the Jews: '*But now ye seek to kill me, a man who hath told you the truth*' (614), we recognize none the less again

Church against the Nestorian heresy on the Eucharist requires that. So should be deposed Arbp. Benson's co-assessors if they were partners in his sin of tolerating soul-damning error.

Bingham's reference to Chrysostom does not prove any kneeling at the reception of the Communion.

Furthermore, no ancient Greek Father mentions kneeling at the Communion. But, as Bingham shows, they mention standing at it again and again. And to this very hour though the Greeks use different postures in prayer, standing, kneeling, and prostration, they use only one at the reception of the Lord's Supper, that is standing as they have done from the beginning. They kneel at Pentecost only. At other times they stand, but sometimes prostrate themselves, but never on Lord's Days, nor during the whole period between Pask and Pentecost. They often use bowing.

In the same section, just below, Bingham adds as to posture in receiving the Eucharist,

"As to *sitting*, there is no example of it, nor any intimation leading toward it in any ancient writer."

To conclude, all the testimony which exists in the ancient writers makes for the *standing posture* in delivering and in receiving the bread and wine of the Lord's Supper. To that custom all Westerns will return at last. Indeed some of them so receive now, as, for instance, the German Lutherans.

And all the Easterns should return to primitive practice in other things where they are astray.

(D.) *Infants as well as all others received the Communion in both kinds*: see the references to Bingham in this note above.

(E.) *Both Cyril and Nestorius consecrated the Thanksgiving* (Εὐχαριστία) *in both kinds on a table after the example of Christ in the Gospels and of the Apostles* (Luke xxii., 21; John xiii., 28; and I. Cor. x., 21.) For that was the custom of the whole Church, West and East, in their day as it had remained from the beginning, and as it remained long after, and as it remains in the Greek Church till this very day, for every altar in Greece and in Constantinople which I examined in A. D. 1869, by raising the cloth which covered its front and sides, I always found to be, according to the New Testament example, a table. Formerly, as we see by Paul the Silentiary's account of the Holy Table in the Cathedral Church of Holy Wisdom at Constantinople, the Table stood on four legs (pages 63, 64, of Vol. I. of Smith and Cheetham's *Dictionary of Christian Antiquities*); but in every instance that I saw in Greece and Constantinople it stood on but one placed under the centre of the table like the altar on page 63, id., which was found near Auriol in France, which is thought as old as the fifth or sixth century; it left all the under part of the table, open. In the top of the leg or under the table must be put relics now by the enactment of the idolatrous conventicle held at Nicaea in A. D. 787 under Irene, the

Him who is God the Word in the equality and likeness of the Father, even though He is in the measures of His humanity. For since it is

Jezebel of idolatrizing, and Tarasius, of the God-cursed death. So its Canon VII. orders. Balsamon and Aristenus, Greek Canonists of the twelfth century ridiculously enough make what in Ralle and Potle's *Σύναγμα* is Canon LXXXIII. of Carthage to favor the same evil practice of placing dead men's bodies or bones, which the Old Testament brands as defilements (a), under Christian Holy Tables where the *Pure Sacrifice* of Malachi i., 10, 11, the Unbloody Sacrifice, is offered, whereas the aim of that Canon was to stop superstition and idolatry and relic-worship so far as perverted and wilful mobs of ignoramuses would allow. Before that Canon was made, the Second Canon of the First Council

(a). Levit. xxi., 11; Numb. xix., 11-22; Numb. v., 1-5; Numb. ix., 6-15; Numb. xxxi., 19; Lam. iv., 14, 15; Haggai ii, 13. God in thus forbidding priests and people to touch a dead body or its bones or blood rendered relic worship impossible to the Israelitish people (Deut. xxxiv., 5, 6). He buried Moses away from them for the same reason, for doubtless they would have worshipped his body or bones by kissing, incense, etc., as the Greeks, Romanists, and pagans do to-day with their relics. Indeed with one thing which some might call a relic, the brazen serpent, they committed idolatry by giving it the relative worship of incense; and therefore the God-blessed, pious, reforming, and restoring King Hezekiah *broke it in pieces* and called it *Nehushtan*, that is "*a piece of brass*" (II. Kings xviii., 4 and the context). Here the relic worshippers might have said, *God commanded Moses to make it, and you have no right to break it*. Others not relic worshippers, but Reformers less zealous than Hezekiah, might have said, *Remove it far from the deluded who incense it and so ruin t'emselves, but do not destroy it*. But that glorious monarch, so loyal and faithful to God, the Jealous One, who *will not give his praise to graven images*, saw that it might, after his death, be again worshipped, and he therefore broke it, and God commends him for it and for his other acts in reforming in most commendatory terms (II. Kings xviii. 1-9).

So in the Old Testament we read that God's prophet in foretelling His vengeance against the idolatrous altar of Bethel, where Jehovah was relatively worshiped through a calf, declares that men's bones shall be burnt upon it. Compare on that relative worship there of a calf I. Kings xii., 28, where the Hebrew should be rendered, "*Behold thy God*," [that is, in an image], "*O Israel, who brought thee up out of the land of Egypt*," that is Jehovah. Similar language is used in Exodus xxxii., 1, 8; "*Make us a God*," "*This is thy God, O Israel, who hath brought thee up out of the land of Egypt*," that is Jehovah, in an image. That the reference is to Jehovah here and not a false God is made clear by the Hebrew of verse 5, "*To-morrow is a feast to Jehovah*." And let us remember that Jehovah is never used for any but the true God. And the idolaters were celebrating that feast to Jehovah when the Lord cursed them for it (Exod. xxxii., the whole chapter). So the noble and blessed reforming King Josiah defiled the places of idolatrous worship by filling them "*with the bones of men*," etc. (II. Kings xxiii., 13 to 21). Compare II. Chron. xxxiv., 5. It is observable that though God wrought a miracle by the bones of Elisha to attest his mission (II. Kings xiii., 21), it was not when his Law which required their burial was violated, but when a dead man was let down into his anti-relic-worshipping prophet's sepulchre, and that the Israelites did not therefore take up Elisha's bones and scatter them hither and yon to work miracles, as Christians who fell into the paganism of relic-worship did, nor did they, like those worshippers of the relics of Saints, worship Elisha's relics.

I presume it likely that the wretched man who first buried the defilements of dead men's bones in the top of a leg supporting a Communion Table had in mind the fact that under the altar in the temple of Heaven are the souls of the martyrs, who cry for vengeance on those evil men who dwell on the earth (Rev. vi., 9-12). But surely he should have seen that sanctified and purified and spotless souls are one thing, and dead men's stinking and unclean bones another and widely different thing, and that the souls of the martyrs are in Heaven where that altar is and not on earth.

necessary to believe that He, being God by Nature, has become flesh, that is a man animated by a rational soul, what reason have any to

of Carthage, A. D. 348, had commended the burial of martyrs' bodies, and in effect had condemned their worship.

But none of the above five points, A, B, C, D, and E., was called into dispute in the controversy between Cyril and Nestorius on the Eucharist. Both disputants would agree on them.

But the following points are mentioned, and I dwell on them the more particularly, as they bear on, and, taken together, settle forever the question as to the worship of the alleged real presence on the Holy Table of the Substance of Christ's Divinity and the alleged real presence of the substance of His Humanity there; a heresy newly put forth in our time in the Anglican Communion, against its own Formularies and against the Decisions of the Third Ecumenical Council, by two of its thoroughly traitor presbyters, E. B. Pusey, and John Keble of the sad death; on both of whom as convicted antecedently by the Third Synod we must pronounce *Anathema*, or be ourselves traitors to God, and be condemned as idolaters if we approve that heresy, or as guilty of such false liberalism, and disobedience as cost our first parents temporal death, and King Saul his crown, and will lead to our own damnation as failing to do our full duty as watchmen upon the walls of Zion. St. Paul in Galatians i., 8, 9, has antecedently anathematized them and all who teach like them on that theme, and we must do the same or be condemned. Christianity is a militant faith, not a mere uncertain mistiness fit only for weaklings and dawdlers. I go on.

[F]. (a). *As to the alleged real presence of the actual Substance of Christ's Divinity on the Holy Table in the Eucharistic rite, St. Cyril plainly denies it, and I think that Nestorius agrees with him.*

(b). *Both St. Cyril and Nestorius very plainly deny any eating of the Divinity of Christ in the Eucharist.*

For the full text of all the places of St. Cyril which are most pertinent on this matter, see the *Dissertation on the Eucharist* which I hope soon to publish, if the means be sent to me for that purpose. I shall simply quote the most definite utterances in Cyril, and the Third Council on this theme. They comprise not only his own words but those of Nestorius also.

As a necessary preliminary, in order to learn exactly what the Universal Church has decided once for ever on the Eucharist, we must first understand the questions on it regarding which Nestorius and St. Cyril of Alexandria differed. Nestorius supposed Cyril to be an Apollinarian, that is a One-Natureite: that is, he thought that Cyril held that Christ's human nature had been changed into His Divinity, and so that he held that we eat Christ's Divinity only in the Lord's Supper, whereas Nestorius held that we eat and drink Christ's humanity there, and he therefore brings Christ's assertion in John vi., 56, 57 that we eat *His flesh and drink His blood* as a proof that His humanity was not transubstantiated into Divinity but still exists. His argument has no meaning unless we understand him (as Cyril did, as we see below;) to take Christ's words literally,

be ashamed of any of His expressions, though they befitted His humanity? For if any one rejects those words which befit the Man,

in which case we must understand him as Cyril and the Third Council did to teach *cannibalism* (ἀνθρωποφαγία), and must condemn him for such errors, as they did. Nestorius' words show that he did not believe that we eat Divinity at all in the rite.

That Nestorius deemed Cyril an Apollinarian is clear from Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, Book II., Chapter 10, page 43 of Pusey's translation, and from the passage below. As yet no party held that both Natures of Christ, that is the actual Substance of His Divinity and the actual substance of his humanity are on the Holy Table in the rite and are taken into the mouth and swallowed. That was to come in with the later heresies of Consubstantiation and of Transubstantiation. Yet it could be said that the corrupting Antiochian School were gradually veering towards what St. Cyril calls below the error of *Eating a Man* (ἀνθρωποφαγία), whereas the Alexandrian School as yet was entirely free from such errors as it had been from the beginning.

To show Nestorius' own ideas and errors, I here anticipate and quote the particular places of his writings which are two in number, and are quoted below in this Act I., as heretical, and were made part of the criteria and basis for his deposition.

[*"Passage 18," of the 20 Heretical Passages quoted in Act I. of Ephesus from Nestorius' Writings, which were made the criteria and causes for his deposition in it;*]

"Another Passage, likewise from the same [Work of Nestorius]; tetrad iv.

'Hear therefore and give heed to the things which I am about to speak. He says, He that eateth my flesh (b). Remember that this is said regarding the flesh, and that the expression the flesh is not added by me, lest I seem to them to misinterpret. He that eateth my flesh and drinketh my blood (c); he did not say, He that eateth my Divinity and drinketh It, but He that eateth my flesh and drinketh my blood, abideth in me, and I in him' (d).

'And after some things more [Nestorius adds]:

'But with reference to the point before us, He that eateth my flesh and drinketh my blood, abideth in me and I in him (e); remember that this is said REGARDING THE FLESH. As the Living Father hath sent me (f); me [he means], who am visible to you (g). But I sometimes misinterpret [thou sayest]. Let us hear [then] something from the words which follow: As the Living Father hath sent me (h); HE [Cyril?] SAYS THAT 'me' HERE MEANS THE DIVINITY;

(b). John vi., 56.

(c). Ibid.

(d). Ibid.

(e). Ibid.

(f). John vi., 57.

(g). That is Christ's humanity, which is visible; not his Divinity, which is invisible.

(h). John vi, 57.

who is it that forced Him to become a man like us? And forasmuch as He [the Word] abased Himself to a voluntary *making Himself of*

BUT I ASSERT THAT IT MEANS THE HUMANITY (i). Let us see who the misinterpreter is; Christ says, *As the Living Father hath sent me* (j), and the heretic [Cyril?] says that He means the Divinity [by "me"] here. For in the clause, *He hath sent me* (k), he says, that "me" means God the Word. In that sense he [the heretic] understands the "me" in the expression, *As the Living Father hath sent me* (l). And according to them the word "I" in the clause, *And I live* (m) means, God the Word; so that he understands the whole passage to mean, *And I, God the Word, live by the Father*. Then forasmuch as after that expression it says, *And he that eateth me, he also shall live* (n) I ask WHAT DO WE EAT, THE DIVINITY, OR THE HUMANITY? (o)."

St. Cyril in his *Five-Book Contradiction of the Blasphemies of Nestorius*, Book IV, Section 3 and after, page 140 and after in the Oxford English translation, replies at length to the above quoted passage of Nestorius, denies that we eat Divinity in the Eucharist, or that It is on the Holy Table in the rite, and accuses Nestorius' error of eating the actual flesh and drinking the actual blood of a Man as resulting in "*Cannibalism*." See the Oxford translation of S. Cyril of Alexandria on the *Incarnation against Nestorius*, page 142, and the context. Even Pusey in his note "s," on pages 143, 144, quotes Cyril as denying that we eat Christ's Divinity, in the rite, and as charging Nestorius with "*Cannibalism*," and in the Index to that volume, under *Eucharist* on page 380, he refers to Cyril again as teaching that "*we eat the Son's flesh, not Godhead*." To be more exact he should have said that, in the places there referred to, Cyril teaches that we eat not the flesh of a man like one of us, but the flesh of God the Word. It is strange how after admitting that Cyril teaches that, and having before him Cyril's teaching in the very places adduced and quoted by him that Christ's Divinity is not on the Holy Table in the rite, he should have fallen into the idolatry of worshipping His humanity there, since all admit that St. Cyril's Anathema VIII., approved by the Third Ecumenical Synod, and Anathema IX., of the Fifth Ecumenical Council, and the Definition of which it forms part forbid any worship of the separate humanity, even were it there as Nestorius held. Humorously enough the Romanizing E. B. Pusey, who opposed essential parts of St. Cyril's doctrine on the Lord's Supper and did so much to foster that idolatry of worshipping both Christ's Divinity and humanity as substantially present in it, in id., Preface, page CIV., claims Cyril as his "*early teacher*" on the Eucharist, whereas St. Cyril shows that Christ's Divinity is not there at all, and that His separate humanity cannot be worshipped.

(i). On this see below, at the end of this passage of Nestorius.

(j). John vi., 57.

(k). Ibid.

(l). Ibid.

(m). Ibid.

(n). Ibid.

(o). See the Greek in Passage 18 in the proper place further on in Act I.

no reputation for us, for what cause should He reject the expressions which befit *that making himself of no reputation* (615)? Therefore

On page CIII., of the same Preface, Pusey gives as one rendering of Θεοφόρος, "bearing God," whereas its meaning is "God-borne," that is "God-inspired" where Cyril mentions it as used by the Nestorians as, for instance, in his Anathema V., in the above Epistle where he condemns and anathematizes the expression that Christ is a mere "God-inspired Man." See it translated below.

We come now to summarize *results* as set forth in St. Cyril's replies to the above language of Nestorius, and the Council's condemnation of Nestorius for it. Cyril teaches:

1. *That Christians do not eat the Divinity of God the Word in the Eucharist*, and says that it is impossible to do so; and

2. He denies that It is on the Holy Table. Of course this shows,

3. That he worshipped nothing on the holy Table; not the Divinity of the Word because It is not there; nor the humanity of Christ, because, being a creature, it can not be worshipped as he again and again teaches. I quote:

(A.) PASSAGES OF ST. CYRIL OF ALEXANDRIA IN WHICH HE TEACHES AGAINST NESTORIUS THAT WE DO NOT EAT THE DIVINITY OF CHRIST IN THE EUCHARIST.

PASSAGE I. OF ST. CYRIL OF ALEXANDRIA *against the heresy of eating the Divinity of God the Word in the Lord's Supper; from his FIVE BOOK CONTRADICTION OF THE BLASPHEMIES OF NESTORIUS.*

"But we eat, NOT CONSUMING THE DIVINITY (AWAY WITH THE BLASPHEMOUS THOUGHT); but the own flesh of the Word which has been made life-giving, because it has been made His who liveth *because of* [or "through," or "by"] *the Father*," (Cyril of Alexandria's *Five Book Contradiction of the Blasphemies of Nestorius*, Book IV., Section 5).

PASSAGE II. *against the blasphemy of asserting an eating of the Divinity of the Word in the Eucharist.*

Cyril in his *Defense of his Twelve Chapters Against the Orientals*, expressly treats of the Divinity of Christ in the Eucharist, in definite answer to Nestorius' taunting references in favor of the literal flesh-eating and blood-drinking sense of John vi.

"Did He say, *He that eateth My Divinity and drinketh My Divinity?* * * * * *

"After this He [Christ] says even again, *He that eateth Me, he also shall live (p).* WHAT DO WE EAT, THE DIVINITY, OR THE FLESH?"

To this Cyril answers,

"THE NATURE OF DIVINITY IS NOT EATEN."

This passage and its context are the more remarkable and noteworthy because Cyril's language occurs in reply to the very language of Nestorius which

all the expressions in the Gospels are to be ascribed to [but] one Person, to [but] one infleshed Subsistence (616) of the Word. For, according to the Scriptures, Jesus Anointed is [but] *one Lord* (617).

forms the Eighteenth of the Quotations from him in the First Act of the Third Ecumenical Synod; and as this reply to the Orientals, and Cyril's *Five-Book Contradiction of the Blasphemies of Nestorius*, above quoted on this theme, had both been published and circulated prior to the Council, and were of chief and indeed *necessary* importance in order to understand the great doctrinal questions involved in the controversy between Cyril and the heresiarch Nestorius; it is therefore fair to presume that they with the other writings of Cyril up to that date were read by the Bishops before the Council met, or in the long wait for John of Antioch before it began business, and that they furnished the criteria and proofs of his heresy, and were the bases on which he was condemned and deposed. These facts are all-important, and yet are but little known; and they serve to make clear the fact that the Synod approved Cyril's denial that the Divinity of God the Word is eaten in the Sacrament of the Lord's Supper.

PASSAGE III. of CYRIL OF ALEXANDRIA *against the heresy of believing that the Divinity of the Word is eaten in the Eucharist*; from his ADDRESS ON THE RIGHT FAITH TO THE EMPEROR THEODOSIUS II:

"AND THAT THE WORD IS NOT TO BE EATEN * * * IS CLEAR TO US BY AS MANY AS TEN THOUSAND REASONS."

As this letter, as Professor Bright states (q), was written some time before the Third Ecumenical Synod met, it is fair and reasonable to presume that it formed, with the two documents last cited above, part of the basis and criteria for Nestorius' condemnation and deposition; and therefore with them also it is especially valuable and authoritative.

PASSAGE IV. of ST. CYRIL OF ALEXANDRIA *against the blasphemy of supposing that any one can eat the Divinity of God the Word*: from his genuine ADDRESS ON THE RIGHT FAITH TO THE EMPRESSES, *which is sometimes termed the SECOND*; section 56;

He puts the following poser to some heretics:

"If therefore it is the Word who came out of Him, bare and by Himself, HOW IS HE EATEN BY US IN ORDER THAT WE MAY LIVE BECAUSE OF HIM, FOR DIVINITY IS INCORPOREAL BY ITS [very] NATURE?" And therefore of course, Cyril means, it can not be eaten.

(B). PASSAGES OF ST. CYRIL OF ALEXANDRIA IN WHICH HE DENIES THE REAL PRESENCE OF THE SUBSTANCE OF CHRIST'S DIVINITY IN THE EUCHARIST, THAT IS IN THE THANKSGIVING, AS EUCHARIST MEANS.

PASSAGE I. of ST. CYRIL OF ALEXANDRIA *in which he denies absolutely the real presence of the substance of the Divinity of God the Word*

(q). In his article on Cyril of Alexandria in *Smith and Wace's Dictionary of Christian Biography*, Vol. I., page 765. P. E. Pusey also assigns the above work to a time before the Council of Ephesus. See page vii. of the *Praefatio* to Pt. I. of Vol. VII. of his edition of the Greek of the Works of St. Cyril of Alexandria.

[I]. And though He is called (618) both *Apostle*, and *High Priest of our profession* (619) as performing the priestly work (620) of presenting to the God and Father the profession of faith offered by

ON THE TABLE IN THE EUCHARIST, *in or with the bread and wine: in other words his denial of both Consubstantiation and Transubstantiation*: from ST. CYRIL OF ALEXANDRIA'S FIVE BOOK CONTRADICTION OF THE BLASPHEMIES OF NESTORIUS, *Book IV., Section 6, where, writing with reference to one of Nestorius' objections to God's truth, he tells him*:

"BUT THOU SEEDEST TO ME TO FORGET THAT WHAT LIETH FORTH ON THE HOLY TABLES OF THE CHURCHES IS BY NO MEANS THE NATURE OF DIVINITY."

Nestorius had asserted that Christ's humanity is eaten in the Eucharist, not his Divinity, supposing that by the assertion that His Divinity was eaten he would hit Cyril because he deemed him an Apollinarian and a denier of the truth that Christ has humanity. And so, speaking on the Eucharist, he asserts that Christ has humanity and proves it by Zechariah xii., 10, where it is said, "*They shall look upon him whom they pierced,*" which refers of course to Christ as "*pierced,*" and then triumphantly asks, "*Who then is He who was pierced? The side. But a side belongs to a body, not to Divinity.*" Hence, Nestorius means, there is a humanity of Christ in the Eucharist *to be eaten*. We do not eat Divinity there.

To this Cyril replies,

"Petty therefore as I said, is the profit of the UNBLOODY SACRIFICE, (r) because perchance it hath not become possible to consume the Nature of the Divinity along with the flesh, because we are not in possession of impossibilities [by] having the bare Incorporeal to eat. But thou seemest to me to forget that WHAT LIETH FORTH ON THE HOLY TABLES OF THE CHURCHES IS BY NO MEANS THE NATURE OF DIVINITY yet it is an own body of the Word who was born out of God the Father: and the Word is God by Nature and in truth. Why therefore dost thou confound all things and jumble them without understanding, all but mocking at our Bread *which has come out of heaven* and giveth life to the World, because it is not called Divinity by the voice of those who have discoursed on God (*τῶν θεηγόρων*) but rather a body of Him who hath put on a Man for us, that is, of the Word who has come out of God the Father? And why (tell me) dost thou call it the Lord's Body at all, unless thou knowest it to be a thing pertaining to God, and God's? for *all things* are subject to their Maker," (St. Cyril of Alexandria's *Five-Book Contradiction of the Blasphemies of Nestorius*, Book IV., Section 6).

(r). Cyril uses this Orthodox expression again and again. See another instance of it on page 236 above in note 599; and see examples of the use of the same expression in other writers in that note. See also instances of its use by Cyril again in Sections 5 and 6, Book IV. of his *Five Book Contradiction of the Blasphemies of Nestorius*, pages 146 and 150 of P. E. Pusey's translation. The expression, notwithstanding the cavils of Romanists and of others who believe in the actual presence of blood in the rite and of its being drunk there, is prohibitive of those errors and irreconcilable with them.

us both to Him and through Him to the God and Father, and moreover in the Holy Spirit also (621), nevertheless we say that He is

Under the last A. above, I have adduced *Passages of St. Cyril of Alexandria, in which he teaches against Nestorius that we do not eat the Divinity of Christ in the Eucharist*. Under B, I have shown that he teaches that the *Divinity of Christ is not on the Holy Table in the Rite*. I come now: C. *To show that HE DENIES THAT WE RECEIVE IN THE EUCHARIST THE DIVINE SUBSTANCE OF GOD THE WORD; THAT IS THE SUBSTANCE OF HIS DIVINITY*. All under this last A, B and C come under head F, on page 250 above, and are a summary of what belongs to it.

(C). *PASSAGE I. OF CYRIL OF ALEXANDRIA in which he denies that we receive in the Eucharist the DIVINE SUBSTANCE of God the Word; that is the Substance of His Divinity.*

In his *Commentary on the Gospel according to Luke*, Cyril expressly teaches that the *Substance of God the Word* is not in us by the Eucharist, but that God the Word is in us *relatively* only, that is, as he explains the expression, by His Spirit only which is related to Him as being His Spirit. A great difference between Cyril of Alexandria and Nestorius was as to how God the Word dwelt in the Man united to Him, Cyril asserting that the very Substance of the Divinity of God the Word was in that Man and abode in him from his conception in the womb, came into the World with him out of the Virgin's womb, and has abode in that Man ever since; but Nestorius denied this and asserted that God the Word dwelt and dwells in that Man *relatively* only, that is by His Spirit only, as He dwelt in the inspired Prophets and Apostles.

This is a very important question, for if God the Word dwelt in the Man united to Him, *by the grace of His Holy Spirit only*, as He did in the inspired Prophets and Apostles, of course there was nothing in the Son to be worshipped, because the *Substance of the Divinity of God the Word* was not in that Man any more than it was in the inspired Apostles and Prophets, and hence the Son could no more be worshipped than they could be. It would be the sin of *Man Service* (ἀνθρωπολατρεία), and therefore of *Creature Service* (κτισματολατρεία), to bow or pray to him, a mere inspired creature according to them, as much as it would be to bow to or to pray to the inspired Apostles and Prophets, who were certainly mere men.

Cyril, in passage after passage denounces those errors and heresies of *Relative Indwelling* which denied the Incarnation of God the Word, and gave *Relative Service* to a mere inspired Man, to a mere inspired creature; which, of course, is *paganism*; and is the principle on which to this day the heathen attempt to defend their worship of images painted, and graven, altars, relics, and other created things, and created persons; the passages of Cyril are in a blurred and, on those points, *mangled* translation in the Oxford English rendering of *S. Cyril of Alexandria on the Incarnation Against Nestorius*. See in the *Index of Greek Words*, page 405 in that tome, under σχέσει which means *by relation*, and σχετικήν which means *relative*, and (under the last term) σχετικῶς, which means *relatively*. The Oxford translator, (to hide his own pagau-

the Sole-Born Son Who as respects His [Divine] Nature has come out of God; and we will not assign to a man, another besides Him,

izing and to help on an impossible union of England with idolatrous and partly Nestorianized Rome?) has there wilfully or unlearnedly mistranslated those passages. But the impartial reader who will render the Greek faithfully as the words mean will have no difficulty in understanding Cyril's deep detestation of the Apostatic (s) twin heresies of the *Relative Indwelling* and *Relative Worship* of that man. We deal here in treating of the Eucharist with the former.

Nestorius tried to get over the difficulty by bringing in again the heathen principle of *relative bowing*, that is by asserting that it is right to bow to the Man united to the Word, because though THE SUBSTANCE OF THE DIVINITY of God the Word was not in that Man, nevertheless He was in him *relatively* by His Holy Spirit. Cyril's reply to that is that if we may bow *relatively* to the mere Man, the mere creature united to God the Word, because the grace of the Holy Spirit is in him, then inasmuch as the grace of the Holy Spirit was in the inspired men of the Old Testament and of the New it would be right to bow *relatively* to them also, and so *creature worship* would be right.

Cyril in his *Commentary on Luke* had been making clear two sorts of Indwelling by God the Word not by His Spirit in His Humanity, but *in us*, which is another thing altogether, as follows:

"He [Christ] dwells in us, first, by the Holy Ghost, and we are His abode, according to that which was said of old by one of the holy prophets, *For I will dwell in them, He says, and lead them and I will be to them a God, and they shall be to Me a people* (t).

"But He is also within us in another way by means of our partaking in the oblation of the UNBLOODY OFFERINGS, which we celebrate in the Churches, having received from Him the saving pattern of the rite, as the blessed Evangelist plainly shows us in the passage which has just been read (u). For he tells us that *He took a cup and gave thanks, and said, Take this and divide it with one another*" (v), etc.

(s.) Canon I. of the Third Ecumenical Synod, speaks of any metropolitan who might leave that Holy Synod and go over to the Nestorian Conventicle there as "*apostatizing*" (ἀποστατήσας) and as joining himself 'to the Council of the Apostasy' (τῷ τῆς ἀποστασίας συνέδριῳ). Canon II. speaks of provincial Bishops who might leave the Holy Synod and join themselves "*to the Apostasy*" (τῇ ἀποστασίᾳ) of Nestorianism, and deposes those who go over to the Nestorian Synod as running back 'to the Council of the Apostasy' (τὸ τῆς ἀποστασίας συνέδριον). Canon III. forbids the Orthodox to subject themselves to Nestorian Bishops whom it stigmatizes as having "*apostatized*" (ἀποστατήσασιν). And Canon IV. speaks of clerics who fall into Nestorianism as having "*apostatized*" (ἀποστατήσασιν).

And surely Nestorianism is creature service, and surely falling into creature service is an *apostasy* from Christ; and so the Synod spake by the Holy Spirit in so deciding.

(t), Ezek. xxxvii., 27.

(u). Luke xxii., 17-23, where the institution of the Lord's Supper is mentioned.

(v). Luke xxii., 17.

the name and the office of the Priesthood (622), for He (623) has become a Mediator between God and men and a Reconciler unto peace,

As to the first sort of Indwelling; Cyril here refers to his own belief and that of the ancients that by Baptism a person becomes a temple of the Holy Spirit and that the Spirit is given to him daily as he will receive it.

The second sort of Indwelling by God the Word *in us* is by the Eucharist.

Both of these Indwellings, it will be seen from the above, are of God the Word by His Holy Spirit, and so are *relative*. For, as to the first, Cyril writes, "He [Christ] *dwells in us* BY THE HOLY GHOST," etc.

As to the second he adds:

"But HE is also within us in another way, by means of our partaking of the oblation of the UNBLOODY offerings," etc. And just below Cyril tells us that we receive in the Eucharist "*life-giving blessing*, * * * FOR EVERY GRACE and every perfect gift cometh unto us from the *Father by the Son in the HOLY GHOST*."

The Holy Ghost the *Quickener*, that is the *Giver of Life* (John vi., 63; II. Cor. iii., 6) is then given to all the baptized daily as they will receive it, according to Cyril and according to Scripture.

But he has stated above that "HE [Christ] *is also within us* * * * *by means of our partaking of the oblation of the unbloody offerings*."

Then the question would naturally arise, How is He within us, by His divine Substance, as He dwells in the man whom He took out of the Virgin; or *relatively*, that is by His Holy Spirit?

And Cyril answers *relatively*, not by the Substance of His Divinity as the Romish Transubstantiationist teaches who says that in the Eucharist "*are verily, really and substantially contained the body and blood, together with the soul and Divinity of our Lord Jesus Christ, and consequently the whole Christ (w)*," and that "*the whole Christ is contained under each species, and under every part of each species when separated (x)*," of course according to this frightful blasphemy, if "*whole Christ*" is under each fragment on Pask, that is on what is called Easter Sunday, for instance, as there are at least a million such fragments, for at least that number of communicants in the Roman Communion, there must be at least one million Second Persons of the Trinity; and moreover in each of one million stomachs there must be "*verily, really, and substantially contained the body and blood, together with the soul and Divinity, of our Lord Jesus Christ, and consequently the whole Christ*," so that when Paddy Pagan or Biddy Idolatry, after worshipping creatures comes out of Church with the said "*whole Christ, body and blood, soul and DIVINITY (y)*," inside of him or her it is plain that God the Word is incarnated, that is, is

(w). Buckley's *Canons and Decrees of the Council of Trent*, (London, Routledge and Co., 1831,) page 77: Session XIII., Chap. VIII., Canon I. The same doctrine is taught in the *Catechism of the Council of Trent* (see page 231 of Buckley's English translation).

(x). *Ibid.*, Canon III.

(y). *Ibid.*, Canon I.

by offering himself for '*an odor of a sweet smell*' (624) to the God and Father. And therefore he said, '*Sacrifice and offering thou*

infleshed, in Biddy's stomach as much as He ever was in the Virgin Mary's womb; and, furthermore, since all agree that wherever the Substance of Divinity is there it is to be worshipped, it is impossible to give any good reason why we should not fall down and worship Christ's Divinity in Paddy's stomach and in Biddy's. Such are the ridiculous and abominable and blasphemous and necessary results of the Romish heresy of the actual reception of the *Substance of the Divinity of God the Word* in the Eucharist by the mouth, and in the stomach.

But Cyril had discussed this matter more than eleven hundred years before the heretical local Council of Trent, and by making the Indwelling of God the Word in us *relative*, that is by the sanctifying influences of His Spirit only, not by the Substance of His Divinity, had avoided all such blasphemous absurdities, as did the Third Ecumenical Synod also which he led.

I quote therefore Cyril here on this all important matter ;

"And let none of those whose wont it is to disbelieve, say, *Since therefore the Word of God, being by Nature Life, dwells in us also, is the body of each one of us too endowed with the power of giving life ?*

"Rather let him know that it is one thing to have the Son in us by A RELATIVE PARTICIPATION AND ANOTHER AND A DIFFERENT THING IN EVERY WAY for Him to become flesh, that is to make that body His own which was taken out of the blessed Virgin. For when He comes into us, He is not said to *put on a man* and to *become flesh* for that was done once for all when He came [forth out of the Virgin's womb] a man, without ceasing to be God. Therefore the body taken out of the holy Virgin and united to Him became the Word's own body ; but how or in what way it is not in us to say, for it is untold and utterly uncomprehended, and the manner of the Union is known to Himself alone. It was behooving Him therefore to come into us in a GOD BEFITTING MANNER BY HIS HOLY SPIRIT," etc.

Here then, *the DIVINE SUBSTANCE* of God, the Word, is not in us. It was in the blessed Virgin alone of all creatures, and that Indwelling was the Incarnation. And if It were to dwell in any other human being that would be a new Incarnation.

But though God the Word is not in us by His *Divine Substance*, He is by *His Holy Spirit* which is related to Him as being His Spirit; and so He is in us *relatively*, that is, by His Holy Spirit.

Therefore when any Transubstantiationist or Consubstantiationist asserts to us that we do not believe that God the Word is in us if we do not believe He is in us by His divine Substance, that is in the heretic's Ecumenically condemned sense, we must remember to say in the Words of the Orthodox Cyril:

"*Rather let him know that it is one thing to have the Son in us by A RELATIVE PARTICIPATION and another and a different thing in every way for Him to become flesh, that is to make that body His own which was taken out of the blessed Virgin ;*" in other words it is one thing for God the Word to dwell in us by the

wishedst not; in whole burnt offerings and sacrifices for sin thou hast had no pleasure, but a body hast thou prepared me. Then said I, Lo,

sanctifying influences of the Holy Spirit, and another and an entirely different thing for Him to become incarnate of the Virgin (z), that is for Him to enter her by His Divine and Eternal Substance, and for that Divine and Eternal Substance to wrap Itself in flesh and to put on a Man in her womb and to dwell in that Man there, to be in him at birth out of her, and to dwell in him ever since.

Here then in no less than FOUR PLACES, St. Cyril of Alexandria plainly teaches that GOD THE WORD CAN NOT BE EATEN.

And in another passage he even goes further and DENIES THAT THE SUBSTANCE OF GOD THE WORD LIES ON THE HOLY TABLES AT ALL, by which expression he radically negatives both Consubstantiation and Transubstantiation, for both those errors necessarily include that and the eating of real flesh and blood, for the strict Consistentiationist holds that the real flesh and blood and the actual Substance of the Divinity of God the Word are in the bread and wine and received by the mouth in them: and the Transubstantiationist holds that after the consecration there is no bread nor wine there, but only the actual flesh and blood of Christ with the actual Substance of God the Word, all of which are received in the mouth by the communicant.

And in still another passage, to make the condemnation of Transubstantiation and Consistentiation still stronger, if it be possible to make it stronger, he plainly denies that we receive the divine Substance of God the Word in the Lord's Supper. This ends head F, which begins on page 250 above, which treats of the Question of the real presence of the Substance of Christ's Divinity in the Eucharist.

We come now G, to the Questions as to the real presence of the actual human flesh and human blood of Christ in the Lord's Supper, of their being eaten there, and of their being worshipped there.

What are Cyril of Alexandria's teachings on those points?

The Transubstantiationist and the Consistentiationist, both hold that Christ's real flesh and real blood are present in the Eucharist, are to be worshipped there, and are eaten there.

As to the worship of Christ's humanity or any part of it, in the Eucharist, Cyril settles the matter at once by his teachings that the Man put on by God the Word is not at all worshipable by himself, because he is a creature, that God alone may be worshipped, and that in the Son the Substance of God the Word only may be worshipped, *within* [or, *with*] *His own flesh*, (μετὰ τῆς ἰδίας αὐτοῦ σαρκός), and that the Substance of God the Word is not at all present in the Eucharist. Hence, according to him, there is nothing of the Son to be worshipped there. And the whole Church at Ephesus ratified that view.

We come then, to consider the remaining two questions:

(z) Some thing akin to the error above, though not the same, is mentioned in the fourth century. For, according to Peltier, among the statements of the heretic Arius before the Alex-

I come (in the volume of the book it is written of me,) to do thy will, O God" (625). For He has offered His own body as '*an odor of a*

1. As to the actual presence of Christ's real flesh and real blood there ; and
2. As to their being really eaten and drunk by the communicant.

(D). PASSAGES IN WHICH ST. CYRIL DENOUNCES WHAT HE TERMS THE CANNIBALISM OF NESTORIUS' HERESY OF EATING ACTUAL, HUMAN FLESH AND DRINKING ACTUAL, HUMAN BLOOD IN THE LORD'S SUPPER.

Cyril teaches the truth,

(a). That *we do not eat the flesh or drink the blood of a common man like one of us.*

(b). That *to do so would be cannibalism, that is man-eating, that is eating a man.*

(c). That *what we eat and drink is the body and blood of God the Word,* which he explains, in effect, to mean not the flesh and blood of a man like one of us, but a peculiar flesh and blood of God the Word, that is the bread and wine filled with "*the energy of His own flesh.*"

(d). That *God the Word imparts Himself to us Divinely by His Spirit, humanly by His body and blood.* Or as St. Cyril expresses it in Section 5 of Book IV. of his *Five Book Contradiction of the Blasphemies of Nestorius*; "And as the body of the Word Himself is life-giving, He having made it His own by a true union which is above understanding and language, so we also in partaking of His holy flesh and blood are made alive in every way and altogether, *the Word remaining in us Divinely by the Holy Spirit, and humanly besides by His holy flesh and His precious blood.*" By the expression "*humanly besides by His holy flesh and His precious blood,*" he shows that he does not mean cannibalism, but that God the Word operates through or with "*the*

andrian Synod of A.D 315 or 320, was the assertion, "That Jesus Christ is not true God, or that He is called god by participation only like others." The expression "*others*" seems to refer to Psalm lxxxii., 6, *I have said, Ye are gods,* etc., and John x., 34, 35, which, properly understood, convey no such error as Arius with his wonted perversity drew from them. The place of Peltier referred to is in his "*Dictionnaire des Conciles,*" under "*Alexandrie * * * 1^e an 315,*" etc., Migne, Paris, A. D. 1846.

The Arians asserted of their mere created Word that he could be called *god* in the sense that the word *god* is applied to Moses in Exodus vii., 1, and to mere civic magistrates and judges in Psalm lxxxii., 6, and John x., 34, 35, that is as representatives of God.

See Bp. Patrick in his *Commentary* on those texts, and Rosenmüller in his *Scholia in Vetus Testamentum* on them. But the word there used is not *Jehovah* but *Elohim*, the inferior term, But Athanasius shows, against the Arians, that the term *God* is given to the Word as being such by his eternal and divine Nature. See on that Newman's English translation of *S. Athanasius' Treatises against Arianism*, page 236, note "c," and pages 427, 433, 434, and *passim*. The Church in approving St. Cyril's Anathema VIII. has declared God's curse on every one who asserts that the perfect humanity of Christ, which is confessedly the highest of all mere creatures, "*ought to be co-called God with God the Word * * * as one with Another.*" See the whole of that Anathema in the above Epistle further on.

Cyril of Alexandria devotes part of a Chapter of his *Commentary on the Gospel according to John* to showing, "*that the Holy Ghost is in the Son not by participation, * * * but Essentially and by Nature.*" See the Oxford English translation of it, Vol. I., pages 134 to 147.

sweet smell' for us, and not for Himself, For what sort of an offering or sacrifice did He need for Himself, Who, forasmuch as He is

things which lie before us," that is the leavened bread and the wine, His body and blood not carnally, but in "energy" to purify and to sanctify our bodies.

PASSAGE I. *Where* CYRIL OF ALEXANDRIA *denounces the eating of human flesh and drinking of human blood in the Eucharist as CANNIBALISM :*

From his *Five Book Contradiction of the Blasphemies of Nestorius*, Book IV., Section 4.

Nestorius, speaking of the Jews mentioned in John VI., who were scandalized at Christ's language as to the necessity of eating His flesh and drinking His blood, says :

"The hearers endured not the loftiness of what was said : they imagined of their unlearning that He was bringing in the EATING OF A MAN."

To this Cyril at once replies :

"And how is the thing not plain eating of a man (*ἐναργῆς ἀνθρωποφαγία*), and in what way is the Mystery yet lofty, unless we say that the Word who came out of God the Father has been sent, and confess that the mode of that sending was the Inman. For then, then we shall see clearly that the flesh which was united to Him, and not another's flesh, avails to give life, and that too because it has been made an own flesh (*αα*) of Him Who is mighty to quicken all things (*ββ*). For if the visible fire sends the power of its natural inherent energy into those substances to which it approaches, and changes water itself though cold by nature into that which is contrary to its nature and makes it hot; what wonder, or how can one disbelieve that the Word who came out of God the Father, being the Life by Nature, rendered the flesh which is united to Him life-giving? For it is His own and not that of any other conceived of as apart from Him and as one of those like us. But if thou remove the life-giving Word of God from the mystical and true Union with the body and sever them utterly, how canst thou show that it is still life-giving? And Who was it Who said, *He that eateth My flesh and drinketh My blood, abideth in Me and I in him*? (*cc*) If, then, it be a man by himself (*dd*) and the Word of God have not rather been made as we, THE DEED WERE EATING A MAN (*ee*) AND WHOLLY UNPROFITABLE THE PARTAKING (for I hear Christ Himself say, *The flesh profiteth nothing, it is the Spirit that quickeneth*) (*ff*), for so far as pertains to its own nature, the

(*αα*). Or, "a peculiar flesh."

(*ββ*). That is, of God the Word.

(*cc*). John vi., 56.

(*dd*). In the fore-quoted passages Cyril denies that the Substance of the Divinity of God the Word lies before us in the sacrament. And in other passages also, quoted in this work, he denies that the actual flesh and blood of a man like one of us lie before us on the holy table.

Nestorius agreed with him on the first point, but held to what St. Cyril brands as *cannibalism*, that is to the actual eating of Christ's human flesh and to the actual drinking of His human blood.

(*ee*). That is, cannibalism.

(*ff*) John vi., 63.

God, is free from all sin? For although *all have sinned and come short of the glory of God*, (626), inasmuch as we have become prone to

flesh is corruptible, and will in no wise quicken others, for it is itself diseased with the corruption which belongs to its own nature; but if thou say that it is the own body of the Word Himself (*gg*), why dost thou set forth a MONSTROSITY (*hh*) and talk at random [by] contending that not the Very Word Who has come out of God the Father has been sent, but that some other besides Him has been sent, that is he who was visible (*ii*), that is the flesh, albeit the God-inspired Scripture everywhere proclaimeth one Christ, full well affirming that the Word was made a man like us, and defining in those words the tradition of the right faith."

PASSAGE II. of Cyril of Alexandria, against the real presence of the actual flesh and the actual blood of a Man like one of us in the Eucharist on the holy table, and the CANNIBALISM of eating them there: and his advocacy of the doctrine that instead He "*sends the power of life into the things which lie before us*," that is into the bread and wine; "*and changes them to the ENERGY of His own flesh*," etc.

From his *Commentary on the Gospel according to Luke*.

In this work, while Cyril plainly teaches that the Lord's Supper is a means of grace and blessing, he does not attribute the blessing to cannibalism, but in effect to the life giving power of God the Word, which is sent "*into the things which lie before us*," so that it quickens through them. It is the grace of the Word by His Spirit for, as we see by the passages quoted from him above, he shows that we do not eat God the Word.

We have seen that Cyril blames Nestorius for not holding that God the Word's *Divine Substance* indwelt the Man united to Him, and for teaching that the Word indwelt him *relatively* only, that is by his Holy Spirit only, as He dwelt in the prophets and other holy men. This fixes the sense of *relatively* in such passages in Cyril. In other words Nestorius held that God the Word indwelt that Man by the Spirit only, which is related to Him as being His Spirit.

And in connection with this theme, Cyril puts and answers a question as follows:

(*gg*). Or, "*the peculiar body of the Word Himself*."

(*hh*). The "*monstrosity*" referred to by Cyril here is the assertion of Nestorius that we are *cannibals* in the Eucharist. For of course we are such, if we eat the actual flesh and drink the actual blood of the Man put on by the Word.

Cardinal Du Perron, an apostate from the Reformed to the creature-service of Romanism, seems on his dying bed to have confessed that his doctrine of transubstantiation, which implies and indeed necessarily includes Man-eating, that is Cannibalism, is what Cyril terms *Man-eating*, "*a monstrosity*," for it is said that when one asked him then what he thought of transubstantiation, he replied *Monstrum est*; "*It is a Monster*," or "*It is a Monstrosity*."

(*ii*). That is the mere man united to God the Word according to Nestorius' hypothesis, for he denied that the Substance of God the Word was in that Man. He admitted only His Spirit's influence in him as in one of the inspired Apostles or Prophets.

stray, and man's nature is diseased with sin (627), nevertheless He (628) is not so; and therefore we come short of His glory

"And let none of those whose wont it is to disbelieve, say, *Since therefore the Word of God being by Nature life (jj) dwells in us also, is the body of each one of us too endowed with the power of giving life?*"

To this Cyril, without any break, at once replies :

"Rather let him know that it is one thing to have the Son in us by a RELATIVE PARTAKING (*kk*), AND ANOTHER AND A DIFFERENT THING IN EVERY WAY FOR HIM TO BECOME FLESH, THAT IS, TO MAKE THAT BODY HIS OWN WHICH WAS TAKEN OUT OF THE HOLY VIRGIN. FOR WHEN HE COMES INTO US HE IS NOT SAID TO *put on a Man and to become flesh*; for that was done once for all when He came forth [out of the Virgin's womb] a Man without ceasing to be God. Therefore the body taken out of the holy Virgin and united to Him became the Word's own body: but how or in what way it is not in us to say, for it is untold and utterly uncomprehended, and the manner of the union is known to Himself alone. It was behooving Him therefore to come into us BY THE HOLY SPIRIT, God-befittingly, and, so to speak, to mingle Himself with our bodies by His holy flesh and His precious blood; which things we have also for a life-giving Blessing as in leavened bread and wine. For that we may not be stupefied [with horror] by seeing flesh and blood lying before us on the holy tables of the churches, God, condescending to our weaknesses, SENDS THE POWER OF LIFE INTO THE THINGS WHICH LIE BEFORE US (*ll*) AND CHANGES THEM TO THE ENERGY OF HIS OWN FLESH, IN ORDER THAT WE MAY HAVE THEM FOR A LIFE-GIVING PARTAKING AND THAT THE BODY OF THE LIFE MAY BE FOUND IN US AS A LIFE-GIVING SEED. And do not doubt that this is true, for He Himself says plainly, *This is my body (mm)*, and *This is my blood (nn)*, but rather receive the word of the Saviour in faith; for, being Truth, He does not lie (*oo*). And so wilt thou honor Him; for as the very wise John says, *He that receiveth His witness hath*

(*jj*). That is as God. Compare John i., 1-15; John vi., 26-64, and John xiv., 6.

(*kk*). Cyril just below explains a *Relative Partaking* of Christ to be a partaking of Him by His Spirit which is related to Him as being His Spirit, and by the leavened bread and the wine which are related to the Word as being His body and blood in the sense that the Word energizes them by His Spirit and makes them life-giving. These are a Relative Indwelling of us by Christ because they are by His Spirit and by the leavened bread and wine only, and not at all by the actual *Substance* of His Divinity, and by the actual *Substance* of His human flesh and blood which were born of Mary, all of which substances are *locally* present now in heaven alone at the right hand of the Father in our Mediator there.

The Virgin Mary alone of mortals was indwelt by the actual Substance of the Word's Divinity and by the actual substance of His humanity which indeed he took from her, and that indwelling constituted the Incarnation. This explanation of Cyril is strong and decisive against any actual reception of the *Substance* of the Word's Divinity, or the *Substance* of His humanity by any other human being.

(*ll*). That is, of course, the "*leavened bread and wine*" just mentioned by Cyril.

(*mm*). Matt. xxvi., 26.

(*nn*). Matt. xxvi., 28.

(*oo*). Migne's *Patrologia Graeca*, tome 72, col. 909. S. Cyrilli Alexandrini Archiep. *Comment. in Lucam*.

(629). How therefore can it be longer doubtful that the true Lamb (630) has been sacrificed on our account and in our behalf? And to

set his seal that God is true. For He whom God sent speaketh the words of God (pp). For the words of God are of course true, and in no manner whatsoever can they be false; for even though we understand not in what way God worketh acts such as these, yet He Himself knoweth the way of His works. For when Nicodemus could not understand His words concerning holy baptism, and foolishly said, *How can these things be (qq)*, he heard Christ in answer say, *Verily I say unto you, that we speak that which we know, and testify that which we see, and ye receive not our testimony. If I have spoken unto you the earthly things, and ye believe not, how will ye believe if I tell you the heavenly things? (rr).* For

(pp). John iii., 33, 34.

(qq). John iii., 9.

(rr). John iii., 11, 12. The above passage is found in the Syriac translation also, and is rendered into English from it by Dean R. Payne Smith. See his "*Commentary upon the Gospel according to S. Luke*, by S. Cyril. Patriarch of Alexandria, now first translated into English from an ancient Syriac Version, by R. Payne Smith, M. A., Sublibrarian of the Bodleian Library" (Oxford Univer. Press 1859), pages 668, 669. It may be instructive and profitable at this point as serving to show how careful we should be not to accept too rashly and incautiously any doubtful statement of an old Christian writer, to state that R. Payne Smith shows that two passages of the Greek, not of the above part but of another, on Luke "are not acknowledged by the Syriac" translation, which is ancient. One of them he seems not to have placed in any author, the other he shows to be from Cyril's work *De Adorat.*, and consequently it seems to have been taken by some Catenist thence and placed in its present position in the collection from Cyril and others which is called his *Commentary on Luke*. See R. Payne Smith's English translation of the Syriac translation of Cyril's *Commentary on Luke*, vol. 2, page 663, note '1.' And on page 629, note 'o,' Smith tells us that "the Syriac omits several short sentences found in the Catenæ interesting chiefly as showing the nature of the remarks occasionally inserted by the Catenists, wherever they imagined that explanation was required."

Then he gives some instances and then shows that a passage of four lines in Cyril on Luke there is from Theophylact, who, by the way, lived in the eleventh century. And then confesses that he was "unable to trace," another of those extracts. For Cyril's statements, in his *Commentary on Luke's Gospel*, on the Eucharist, quoted in this work, I rely especially on such as are preserved to us as his by both the Syriac translation and by the Catenist's Greek of the *Commentary on Luke*. From the Greek as in the *Commentary on Luke*, xxii., 17-22, part of the passage above which professes to represent Cyril of Alexandria on a similar place on Matthew, seems to be taken. Smith in his Preface to his translation of the Syriac of St. Cyril of Alexandria's *Commentary on Luke* tells us that he had rejected "nearly a third" of the Greek extracts of St. Cyril on that Gospel which Cardinal Mai had found in the Catenists. As he tells us that those fragments gathered by Mai "from twelve different Catenæ, together with a Latin translation, occupy more than 300 quarto pages" "in the 2d vol. of his [Mai's] *Bib. Pat. Nova*" he must have rejected nearly a hundred quarto pages of them. Smith compliments Mai for his assiduous labor in gathering those extracts from so many different Catenæ, but adds:

"But the critical acumen of Mai was by no means commensurate with his industry. With the usual fault of collectors, the smallest amount of external evidence was sufficient to override the strongest internal improbability; nor apparently did his reading extend much beyond those Manuscripts, among which he labored with such splendid results. At all events, though Cyril was an author whom he greatly valued, not only does he ascribe to the *Commentary*" [on Luke] "a vast mass of matter really taken from Cyril's other works, but even numerous extracts from Theophylact, Gregory Nazianzen, and other writers, whose style and method of interpretation are entirely opposed to the whole tenor of Cyril's mind."

say that He offered Himself both for Himself and for us, is without doubt to share in the crimes of impiety; for He erred in no way, nor, moreover, did He commit sin. What sort of an offering there-

how indeed can a man learn those things which transcend the powers of our mind and reason? Let therefore this our mystery of God be honored by faith (ss)."

Although it scarcely belonged to my undertaking to sift these extracts, yet, as it might have thrown a suspicion upon the genuineness of the Syriac Version to find it unceremoniously rejecting nearly a third of what Mai had gathered. I have in most cases indicated the work or author to whom the rejected passages belong. A few still remain unaccounted for; but as the principle of Niketas the compiler of the chief Catena upon S. Luke, confessedly was to gather from all Cyril's works whatever might illustrate the Evangelist's meaning, and as in so doing he often weaves two or even three distinct extracts into one connected narrative, it is no wonder if it was more easy to gather such passages than to restore the *disjuncta membra* [that is "members torn apart"] to their original position. Several extracts also which escaped me at the time have since met my eye, of which the only one of importance is the remarkable explanation of the two birds at the cleansing of the leper, conf. *Com. on Luke* v., 14, and which is taken from a letter of Cyril to Acacius." See Smith's Preface to his translation of Cyril's *Commentary on Luke*, pages xvii. and xviii.

These facts may serve to stimulate investigation as to what may be Cyril's in his *Commentary on Matthew*, and what is not. One would think that the Commentaries are sometimes more interpolated than some other works of Cyril; though as we shall see in the proper place, ancient writers testify that Monophysites had in their day corrupted the Greek text of some of them. Yet where the Greek and the Syriac of Cyril's *Commentaries* agree we feel surer.

It should be remembered also that Smith, on page xvii. of the same Preface, states that he had translated Greek remains of the *Commentary on Luke*, "wherever the MS. of the Syriac was unfortunately defective." See instances mentioned in note "a," page 1, of that *Commentary*. Note "t," page 39, id., shows that the Catenists sometimes added something of their own to a quotation, as may be the case some may think, with some few words in a quotation from Cyril on Matthew above; I mean those which say that the bread and wine of the Eucharist are not a type.

I would add that in Migne's *Patrologia Graeca*, tome 72, columns 365, 366, the beginning of St. Cyril of Alexandria's *Comment. on Matthew*, bears the following heading. I translate the Latin: "*Supplement to the edition of J. Aubert*, "What remains of the Comments of St. Cyril on Matthew picked out of the Catena of Corderius and of Possinus, with which are intermixed fragments which J. A. Cramer has published from the Coislin Codex [ex Codice Coisliniano], and Angelo Mai from Vatican Codexes."

In the same columns the author of a note tells us that the comment at the beginning of the *Commentary of St. Cyril on Matthew* is taken "from a Vatican Catena in which it is attributed to Origen."

Another fragment of that *Commentary*, in columns 391, 392, we are there told in a note, is attributed to Nicetas in the *Catena* of Corderius, but in a Vatican Codex to Cyril of Alexandria.

Again, in a note in column 395, id., we are informed as to another part of this *Commentary on Matthew*, "*This long passage is read below on Luke vi., 13,*" [that is, in St. Cyril of Alexandria's *Comments on Luke*], "*where it is said to be taken from a certain Homily of Cyril.*" In columns 455-458, id., the annotator tells us that "*a historic fragment of the genealogy of Christ the Lord*" has been variously attributed both to Cyril of Alexandria and also to Hippolytus Thebanus."

In the same tome 72 of Migne's *Patrologia Graeca*, the editor at the beginning writes: "Lectori. Post absolutum hunc tommum, compertum habuimus, Londini, curis viri doctissimi Payne Smith, bibliothecae Bodleianae praefecti, nuper prodiisse textum Syriacum Commen-

fore did He need, seeing that He had no sin? Though if he had sin it could have been offered for it, and that with very good reason.

PASSAGE III. of CYRIL OF ALEXANDRIA against the eating of the Lord's human flesh and against drinking His human blood in the Eucharist.

From his *Apology for the Twelve Chapters Against the Orientals*, under *Anathema XI*.

Cyril writing of a passage from Nestorius on the Eucharist in which that heresiarch pleads for the eating of Christ's humanity in the sacrament, and refuting it, says that the Nestorians by representing "*our Sacrament to be an EATING OF A MAN'S FLESH*," are guilty of "*UNHOLILY bringing the mind of believers to notions of wickedness*." In "*notions of wickedness (tt)*," he includes "*the eating of a Man's flesh*," of which he had just spoken, that is *cannibalism* (ἀνθρωποφαγία).

The passage of Nestorius is the eighteenth of the Twenty of his in Act I. of the Third Ecumenical Synod, on the basis of which he was condemned and deposed by the Universal Church in that Council.

See it and Cyril's Answer on pages 251, 260, 261, and 262, Passage I. above. See further in the *Apology of Cyril against the Orientals*, that is in his *Defence of his XII. Chapters*, under *Anathema XI*, below quoted.

PASSAGE IV. OF CYRIL OF ALEXANDRIA against CANNIBALISM, that is against eating Christ's real human flesh and drinking His real human blood, in the Lord's Supper; and his denunciation of Nestorius' Man-Eating in the rite as "*doing away unlearnedly the force of the Mystery*," that is *Sacrament*; and his teaching that "*for that very reason and with great justice has the Anathematism (XI.) been set forth*."

From his *Explanation of the Twelve Chapters spoken at Ephesus*.

Cyril of Alexandria here says:

tarii S. Cyrilli in Lucam in quo depre henditur primigenia operis forma, contra quam in Maiana editione, in qua, ut judicarunt viri docti, multa leguntur a Theophylacto et aliis derivata. Translated, the above is as follows:

"To the Reader.—After this tome was completed, we found that by the care of the most learned man, Payne Smith, Sublibrarian of the Vatican, the Syriac text of St. Cyril's *Commentary on Luke* had lately appeared at London, in which the original form of the work is discovered, contrary to that form which is in Mai's edition, in which as learned men have judged, many things are read which have been derived from Theophylact and from others."

(ss). Ibid.

(tt). Or "*fading thoughts*," or "*thoughts of perdition*," or "*perishing thoughts*," or "*non-nourishing thoughts*," or "*dead thoughts*." The Old Latin translation, on page 361, of tome VI. of the Greek of Cyril, Pusey's edition, renders here, "*hominis manducationem nostrum dicit esse mysterium, in perditas cogitationes scelerate convertens animos auditorum, et humanis ratiocinationibus ea subiciens quae * * * et in exquisita fide creduntur? Neque enim, quod Deitas non manducatur, ideo sanctum Christi corpus dixeris esse commune*."

[J]. And when He says of the Spirit, '*He shall glorify me*' (631), we perceive correctly and assert that the one Anointed and

"Explanation XI.

We perform in the Churches the holy and life-giving and UNBLOODY sacrifice, NOT BELIEVING WHAT LIES BEFORE US TO BE THE BODY OF ONE OF THOSE LIKE US and of a common man, and so likewise we hold as to the precious blood; but receiving them rather as having become a peculiar body (*ιδιον σῶμα*) and a peculiar blood (*uu*) of the Word Who giveth life to all things. For common flesh CAN NOT give life. And to this the Saviour Himself is witness when He says, "*The flesh profiteth nothing: it is the Spirit That giveth life*" (*vv*). For because it has become a peculiar (*idia*) flesh (*ww*) of the Word, for that very reason it is deemed and is life-giving, as the Saviour Himself says, *As the living Father hath sent Me and I live by the Father, so also he that eateth Me he also shall live by Me* (*xx*). But since Nestorius and those who hold his opinions do away UNLEARNEDLY THE FORCE OF THE MYSTERY (*yy*), for that very reason, and with great justice has the Anathematism (XI.) been set forth."

PASSAGE V. OF CYRIL OF ALEXANDRIA AGAINST CANNIBALISM in the Lord's Supper, that is against the error of eating real human flesh and drinking real human blood there; from his Commentary on the Gospel of Matthew.

In this Commentary which may be somewhat interpolated, as R. Payne Smith shows us that the Commentary on Luke is (*zz*), nevertheless enough of Cyril is found to show that he teaches that Christ's real human body and His real human blood are not on the holy table at all, nor are they eaten, but the bread and wine into which the Word sends His own sanctifying energy are. And we must remember in this connection Cyril's own doctrine that, "*God the Father therefore giveth life to all things by the Son in the Holy Ghost.*" See these words quoted elsewhere in this work from Cyril on Luke xxii., 17-22, where also is found the further statement that "*Every grace and every perfect gift cometh unto us from the Father by the Son in the Holy Ghost,*" words, as the context shows, used in this last place of the Thanksgiving, that is the Lord's Supper itself.

Cyril uses the expression *body and blood* for the symbols as does Christ and his Apostle Paul, and as the whole Church has done from the beginning. Yet he shows that he does not forget the chief importance of the spiritual grace which they convey to the worthy recipient. For he writes that, "*He gave to us both His own body and blood that the might of corruption might be dissolved through them, and that He might dwell in our souls by THE HOLY SPIRIT* and

(*uu*). Or, "*as having been made an own body and an own blood.*"

(*vv*). John vi., 63.

(*ww*). Or, "*an own flesh.*"

(*xx*). John vi., 57.

(*yy*). That is by doing away with its pre-eminently *spiritually-forceful* character, and by bringing cannibalism into it and so degrading it.

(*zz*). See note "rr" above.

Son has received glory from the Holy Spirit, not that He needed glory from another, for His Spirit is neither better than Himself (632), nor

that we might become SHARERS OF SANCTIFICATION and might be called heavenly and SPIRITUAL men."

And just below he writes :

"Wherefore we also placing the things aforesaid [that is the bread and wine above-mentioned by Cyril] "*under God's sight, pray earnestly that they may be remodeled* [or 'remoulded,' μεταπλασθῆναι] *for us into THE SPIRITUAL BLESSING in order that when we partake of them we may be SANCTIFIED BODILY AND SPIRITUALLY.*"

Then comes the assertion that the bread and wine *are not a type*. But is this strange language Cyril's or a Catenist's; or some writer's quoted here by a Catenist without naming him as is not unusual, as Dean R. Payne Smith as above shows. However that may be, if the words be shown hereafter to be Cyril's I should prefer to understand his meaning to be that they are not a mere type, but as he shows in this very passage below are made the containers of the "*energy*" of His body. And this interpretation accords with the rest of the passage which speaks of the *bread and wine*, and denies that Christ's real human flesh and real human blood are on the table at all, which, of course, amounts in effect to a denial that they are received by us, for all Transubstantiationists and all real Consubstantiationists hold that they are on the Holy Table and are thence received into our mouths.

Besides the learned George Stanley Faber in his invaluable *Difficulties of Romanism* (Third Edition, 1853, London, Bosworth, pages 244 to 254), shows that writers before Cyril had spoken of the bread and wine by the synonyms *types* or *symbols*; that is Irenaeus, Clement of Alexandria, Origen of Alexandria and Tertullian, all of whom were born in Century II.; and so spoke Macarius, Cyril of Jerusalem or the writer under his name, and Gregory of Nazianzus; all of whom lived in Century IV., except perhaps the writer under the name of Cyril of Jerusalem; and Augustine of Century IV. and V., who died just before Ephesus. And in the same work Faber has shown that even much later the bread and wine were called *types* or *symbols*. See page 291 and after.

And against the false assertion of the idolatrous conventicle of Nicaea, A. D. 787, that the Fathers did not so name them after consecration, he shows that "Irenaeus, the scholar of Polycarp, the disciple of St. John" did (id., page 245), and that Gregory of Nazianzus did (id. page 254-256).

Then below St. Cyril explains his assertion that Christ is mixed "*with our bodies through His holy flesh and His precious blood,*" as follows:

"*We have those things for a life-giving Blessing as in both bread and wine in order that we may not be struck numb [with horror] by seeing flesh and blood lying before us on the holy tables of the churches. For God accommodating Himself to our weaknesses SENDS THE POWER OF LIFE INTO THE*

superior to Himself, but forasmuch as He (633) used His own Spirit to do great works in order to show forth His own Divinity, He there-

THINGS WHICH LIE BEFORE US, AND CHANGES (μεθίστηναι) THEM TO THE ENERGY OF HIS OWN LIFE (α)."

The words from "*It was necessary that He should be mixed up,*" to "*energy of His own life,*" inclusive, seem to be merely a modified form of words quoted above from Cyril on Luke xxii., 17-22. See it in R. Payne Smith's English translation of the Syriac of Cyril's *Commentary on Luke*, page 668. I suspect therefore that the Catenist on Matthew took them from Cyril on Luke, but do not feel absolutely certain. The passage in Luke has more which he did not quote on Matthew.

PASSAGE VI., *Of Cyril of Alexandria Against Cannibalism in the Thanksgiving; that is the Lord's Supper, that is against eating real human flesh and drinking real human blood there. From his Commentary on the Gospel according to John.*

Cyril in commenting on "John vi., 62: "*Doth this offend you? If therefore ye see the Son of Man ascending up to where He was before,*" shows how fundamentally and grievously the Jews erred by understanding Him in the literal cannibal sense of eating his human flesh and blood. For he writes:

"FROM THEIR VERY GREAT LACK OF LEARNING, some of those who were being discipled under the Saviour Anointed *were offended at His words,* FOR BECAUSE THEY HEARD HIM SAYING, "*Verily, Verily, I say unto you, unless ye eat the flesh of the Son of Man and drink His blood, ye have no life in you,* they supposed that they were called to some SAVAGENESS BEFITTING A WILD ANIMAL, AS THOUGH THEY WERE COMMANDED INHUMANLY TO EAT FLESH AND TO SUP UP BLOOD AND [as though they were] TO BE COMPELLED TO DO THINGS WHICH ARE HORRIBLE EVEN TO HEAR OF. FOR THEY KNEW NOT THE BEAUTY OF THE MYSTERY AND THAT MOST BEAUTIFUL ECONOMY DEVISED FOR IT."

And then below, Cyril after thus showing that we are not *cannibals*, states in effect that our eating of Christ's flesh and drinking His blood are spiritual.

See what I have written in explanation of this passage above.

Five documents of St. Cyril of Alexandria appeared before the Third Ecumenical Council met, and must have powerfully influenced it in making up its Decisions against the first two of the three great errors of Nestorius, namely,

1. His denial of the Incarnation of God the Word.
2. His Man-Worship, that is his Creature-Worship, that is his Co-Worship of a merely human Christ with God the Word; and

Three of them are definite also against what St. Cyril calls his Cannibalism (ἀνθρωποφαγία) on the Eucharist, which is the third Great Nestorian heresy.

Those documents are:

1. *Cyril's Shorter Epistle* approved by vote in Act I. of Ephesus above.

(α). Migne's *Patrologia Graeca*, tome 72, col. 452. The Greek will be given in full, God willing, in the *Dissertation on the Eucharist* in this Set.

fore says that He was glorified by It; just as any one of those like us for instance, might say of the strength in him, or of his scientific

2. His *Longer Epistle* above which has the XII. Chapters, which was also approved by Ephesus.

3. His *Five-Book Condemnation of the Blasphemies of Nestorius*.

4. His *Defence of his XII. Chapters Against the Orientals*; and

5. His *Defence of His XII. Chapters Against Theodoret*.

We may add,

6. His "*Explanation of the XII. Chapters spoken in Ephesus by Cyril, Archbishop of Alexandria, when the Holy Synod asked him to explain their sense more clearly to them*," as its heading is on page 340 of Vol. VI. of P. E. Pusey's Greek of Cyril. The part of it on the Eucharist, that is on St. Cyril's Eucharistic Anathema, which is Anathema XI. of his XII. approved with the above Epistle at Ephesus, is quoted in full in this note, on page 236 above. See it there.

Document 1, Cyril's Shorter Epistle to Nestorius, has nothing very noteworthy on the rite of the Thanksgiving (Εὐχαριστία), but treats fully on heresy 1 and on heresy 2, of Nestorius just mentioned.

Document 5, Cyril's *Defence of his XII. Chapters Against Theodoret*, has something on Cyril's Eucharistic Anathema XI., but it does not treat of cannibalism here under discussion. Instead Theodoret accuses Cyril of holding to the Apollinarian heresy that Christ's flesh is mere flesh without a real mind, and that hence His humanity is "*not a perfect man*." In reply Cyril denies that slander, and in such a way as to show that he held the Orthodox doctrine against the Marcionite or Docetic error advocated by Pusey and by his disciple Orby Shipley (*b*) in our time that Christ's body is not a real material body, but that while in heaven it may be as large as a common man, yet in the Eucharist it actually exists entire in each particle of the wafer or bread, and His blood is in each one of hundreds of millions of drops of the wine (*c*). I quote Cyril:

"But it did not seem to the holy Fathers that a man had been [merely] adopted by God. For they did not so think. Why should they? But on the contrary they say that the Word Who came out of God was made a Man united to flesh having the intellectual soul, and that the Union was without mixture [of the Two Natures] and entirely free from [any] change [in them], for the Word of God is unchangeable; and so we believe (*d*)."

(*b*). Shipley afterwards betook himself in body at last to Rome, whose idolatry on the sacrament of the Lord's Supper he had held for years in his soul while professedly an Anglican. Shame on his Bishop that he suffered his traitorous and corrupting presence so long.

(*c*). See on that Harrison's *Answer to Dr. Pusey's Challenge*, Vol. I., pages 27 to 36, and 104-106, and 261-269, and 282 to 287; and Vol. II., pages 342, and 354, No. 12 and 13.

(*d*). P. E. Pusey's edition of the Greek of the *Works of St. Cyril of Alexandria*, Vol. VI., page 490. There is a passage of Cyril, at the end of his Shorter Epistle, on pages 107-111 above, which plainly confesses the perfection of Christ's humanity and the Two Natures against the Apollinarians. See also to the same effect the *Longer Epistle* above and Cyril's *Five-Book Con-*
tradition.

knowledge on any topic whatsoever, *They shall glorify me.* For although the Spirit exists in Its own Subsistence (634), and is also

But while the whole Six Documents aforesaid contain more or less on the first two heresies we must look for fuller statements on the third, the Eucharistic Heresy, to Documents 2, 3, and 4.

The Eucharistic teaching of Document 2 is given in full above.

That in Document 3 is found mainly in Book IV. of St. Cyril's *Five-Book Contradiction of the Blasphemies of Nestorius*. It is accessible in the Greek in different editions of Cyril; and in an English translation in Pusey's *S. Cyril of Alexandria on the Incarnation Against Nestorius*, where Book IV. fills pages 125-154, and is therefore too long to give here. But I have quoted very pertinent and very important parts of it above in this note. See pages 251, 252, 253 to 256, 261, 262 and 263.

There remains the Eucharistic doctrine of Document 4, that is Cyril's *Defence of his XII. Chapters Against the Orientals*. It quotes in full, though in a somewhat different form, the Eighteenth of the Twenty heretical Passages culled from Nestorius' writings in Act I. of the Third Synod, refutes it and states against it the Orthodox doctrine of the Lord's Supper, embracing its two great tenets, namely:

1. The Substance of the Divinity of God the Word is not on the Holy Table in the rite, is not eaten by the communicant, and is not in him. See pages 250-260 of this note above.

2. The real flesh of Christ is not eaten in the rite nor is His blood drunk there, but through the leavened bread and the wine *the power and the energy* of His body are imparted to us to our quickening and salvation. See in this note pages 260 and after. Compare pages 233, 234, 235, and 236.

I quote a long passage of it as being a summary of the whole controversy on those points. After that I will, God willing, treat of the idolatry of worshipping Christ's Divinity or Humanity in the Eucharist.

This place is as follows:

CYRIL OF ALEXANDRIA'S *Defence of his XII. Chapters Against the Orientals*, under Chapter XI., page 356, of Vol. VI. of P. E. Pusey's edition of the Greek of Cyril.

"But because the Word Who came out of God the Father is Life by Nature He has made His own flesh (*e*) life-giving; and for that very reason the Blessing (*f*) has been made life-giving to us. And therefore Christ said, *Verily, verily, I say unto you, I am the Living Bread Who came down out of the heaven, and*

(*e*). Greek, τὴν ἑαυτοῦ σάρκα.

(*f*). Εὐλογία, that is the Eucharist, because Christ blessed (εὐλόγησας) the loaf at the Lord's Supper before He brake it; Matt. xxvi., 26, and Mark xiv., 22. And Paul speaks of "*the cup of blessing which we bless*" (I. Cor. x., 16), for blessing God for his mercies has ever been, after Christ's example, a part of the rite. In Luke xxii., 19, Christ is said to have given thanks (εὐχαριστήσας) over the loaf before he brake it, as also in I. Cor. xi., 24; and this giving of thanks was accompanied with blessing therefore.

thought of as by Itself, forasmuch as It is the Spirit and not the Son, nevertheless It is not foreign to Him, for It has been named *Spirit*

give life to the world (g); and again, *And the Bread which I will give is my flesh for the life of the world (h);* and again, *He that eateth my flesh and drinketh my blood abideth in me and I in him (i).* See therefore how he everywhere names His own (*j*) that body which was born out of a woman, because of the most excellent union. Though this is the doctrine of the Mystery (*k*), yet Nestorius again (*l*) in his *Explanation* says :

'Hear therefore and give heed to the following utterances: He says, *He that eateth my flesh* Remember that what He says refers to THE FLESH, and that the expression *flesh* has not been added by me, lest I seem to them to misinterpret. *He that eateth my flesh and drinketh my blood (m).* Did he say, *He that eateth MY DIVINITY and drinketh MY DIVINITY?* *He that eateth My flesh and drinketh My blood, abideth in Me and I in him (n).* Remember that this is said regarding THE FLESH. But I sometimes misinterpret [Cyril says]. Let us hear then what follows: *As the living Father hath sent me;* (*o*) he [Cyril] says this means THE DIVINITY, I SAY [it means] THE HUMANITY. Who is it that misinterprets? *As the living Father hath sent me (p),* the heretic [Cyril] says means THE DIVINITY. Does He [Christ] say *The living Father hath sent me, God the Word* as they interpret? Does *And I live* mean *And I God the Word live by the Father?* Then after this He [Christ] says even again, *He that eateth me, he also shall live (q).* WHAT DO WE EAT, THE DIVINITY OR THE FLESH?'

[To this I reply], 'That we have already treated at length of such absurd and random nonsense uttered by him [Nestorius]. But what he means by saying that it is not God the Word who has *taken flesh and put on a man (r),* and has been sent; and, again by putting that *which is seen* [the man], to use his own language, by itself and apart, I can not say; rather I would say that his sophism is even now evident. For he destroys the plan of the Union in order that the Anointed One's body may be found a common body and no longer in truth an own body (*s*) of Him Who is able to quicken all things. Small

(g). John vi., 32, 33, 47 to 52.

(h). John vi., 51.

(i). John vi., 56.

(j). Greek, *ἐαυτοῦ σῶμα*.

(k). Or *Sacrament*. Where the West has generally used *Sacrament*, which means *Sacred Rite*, the Greeks have used the word *Mystery* (*μυστήριον*), as in this passage.

(l). Or, "on the contrary."

(m). John vi., 54, 56.

(n). John vi., 56.

(o). John vi., 57.

(p). Ibid.

(q). Ibid.

(r). Nicene Creed.

(s). Or, "a peculiar body," *ἰδίον*.

of Truth, and Anointed (635) is the Truth (636) And the Spirit

indeed, confessedly are all human things to God the Word, but since for our sakes He deigned to endure the being made of no reputation (*l*) which is salvation to the world, even though He is said to have been sent to preach *deliverance to captives and recovery of sight to the blind* (*u*) He is the more glorified for having endured the abasement of the Economy with flesh, and no one of those who think aright (*v*) will (I suppose) find fault because He lowered Himself for our sakes in our conditions. Does he [Nestorius] not therefore by affirming that *he who was seen* [that is, Christ's mere humanity], to whom alone he has allotted the thing of being sent, is some other Son and Christ than the Word who came out of God, show our Sacrament to be AN EATING OF A MAN'S FLESH, [so] UNHOLILY BRINGING THE MINDS OF BELIEVERS TO WICKED NOTIONS (*w*) AND ENDEAVORING TO SUBJECT TO HUMAN REASONINGS THOSE THINGS WHICH ARE GRASPED BY UNQUESTIONING FAITH ALONE? FOR NO ONE SHOULD SAY THAT THE HOLY BODY OF CHRIST (*x*) IS A COMMON [body] BECAUSE THE NATURE OF DIVINITY IS NOT EATEN (*y*). For it is necessary to know, as we said before, that it is the own body of the Word who quickeneth all things; and because it is the body of Life (*z*), it is also life-giving, for through it does He [the Word] infuse life into our mortal bodies, and do away the might of death. And on equal wise, the Holy Spirit also of the Anointed One (*a*) gives us life. For, according to the utterance of the Saviour himself, it is *the Spirit Who giveth life.* (*b*)"

The traditional belief of the Alexandrian School on the Eucharist had always been against what St. Cyril terms *Eating a Man* (*ἀνθρωποφαγία*); see Clement of Alexandria, Origen, and Athanasius, as quoted in Treat's *Catholic Faith*, under their names on pages 574 and 575, and in Finch's *Sketch of the Romish Controversy*. The last mentioned Alexandrian especially, as the great

(*l*). Philip. ii., 7.

(*u*). Luke iv., 17, 18; Isaiah lxi., 1.

(*v*). P. E. Pusey's Greek text here reads what, translated, is as follows: "and no one of those who are wont to think aright," instead of "and no one of those who think aright."

(*w*). Or, "dead notions." The Latin translation on page 361 of Vol. VI of the Greek of Cyril favors the reading of the text above, for it is "*perditas cogitationes*." I have quoted the Latin of this place more fully in note *ll*, page 267 above. See it there, Pusey's edition.

(*x*). That is "of the Anointed One."

(*y*). Here is a plain statement that Christ's body, which we eat in the Eucharist, is not a common body, as Cyril elsewhere also teaches as quoted in this work, for he shows plainly and clearly that we are not guilty of eating a man; (*ἀνθρωποφαγία* is the term used by him to brand that disgusting heresy), but only in effect the symbols, which Cyril on Luke above calls "*leavened bread and wine*," which become to us channels of grace if we receive them aright, for they constitute a body not for the Substance of God the Word to be eaten by us, but for the grace of His Spirit and for the "energy" of His body, to use Cyril's own words.

And Cyril then adds the equally plain assertion that "*the Nature of Divinity is not eaten*," a remark true of course of the Divinity of God the Father, God the Word, and God the Holy Ghost, but meant here more especially to teach that the Word is not eaten in the Eucharist. On that see pages 250-260 of this note above.

(*z*). That is, of God the Word, John i., 1-5; John v., 26; John vi., 32, 33, 42, 48, 50, 51, 58, 62, 63.

(*a*). That is, of Christ.

(*b*). John vi 63.

is poured forth by Him, (637), as It is certainly [poured forth] out of the

theologian of that School, and as the glorious defender of the Faith of Nicaea, was Cyril's teacher. Cyril makes that clear in his *Epistle to John of Antioch*, which was made of Ecumenical authority by the Fourth Council of the whole Church, held at Chalcedon in A. D. 451, for in it he writes to John,

"And let thy holiness be persuaded that we every where follow the opinions of the holy Fathers, and especially those of our all-well-famed Father Athanasius, and refuse to deviate at all in any thing from them, and let none of the others" [the bishops of John's jurisdiction] "doubt" [this]. If in any point therefore Cyril may not seem to be as clear as usual, or if any passage of his seem not to utter a certain sound, we are greatly helped to explain it by some passage of his great teacher, whom he professed to follow "*everywhere.*" Happily, we have such a passage of that great Instructor of the whole Church, and not of Cyril only, which I here give.

Athanasius, Cyril's Master, in a passage given in Greek and English in George Finch's *Sketch of the Romish Controversy* (London, 1831), pages 196, 197, explains Christ's *flesh*, in John vi., to mean, "*heavenly nourishment and spiritual food given to them from above. 'For the words which I speak unto you, they are spirit and life.'*" He denies what his successor and pupil, St. Cyril, calls ἀσθρωποφαγία, that is, *the eating of a Man's flesh and the drinking of a Man's blood*, and expressly testifies for the *spiritual* sense of Christ's words there and against the *carnal*, that is against the *fleshly*.

See that place. And this, when we reach the bottom facts, was Cyril's teaching. I quote this whole passage :

"I saw an example of this in the Gospel of John, where treating concerning the eating of His body, and seeing many offended thereby, the Lord said, '*Doth this offend you? What if ye shall see the Son of Man ascend up where he was before? It is the Spirit That quickeneth* [that is, *That maketh alive*], *the flesh profiteth nothing: the words that I have spoken unto you, they are spirit and life* [John vi., 61, 62, 63]. And there he spake both of the Spirit and the flesh regarding Himself; and He *made a distinction between His Spirit and that which relates to flesh*; that they, not only believing in that which was visible to their eyes, but also in His Invisible Nature, might also learn that the things which He said were NOT FLESHLY, but SPIRITUAL. For, for how many would His body have sufficed for food, that it might become nourishment for all the world also? But He mentioned the Son of Man's ascension into the heavens, for the purpose of *drawing them away from the CORPOREAL sense*, and that then they might understand that *the flesh he spoke of was HEAVENLY NOURISHMENT AND SPIRITUAL FOOD* given to them FROM ABOVE by Him. For, saith he, the words *which I have spoken unto you, they are spirit and life* [John vi., 63]. As if He had said, This my body, (c) which is shown to you and is given for the world shall be given as food, so that that food shall be digested SPIRITUALLY

(c). Literally, "[that is] equal to saying, *This my body,*" etc., as above.

God and Father also (638). And therefore the Spirit glorified Him,

within each, and become to all a safeguard unto a resurrection of eternal life : " upon that passage of the Gospel, " Whosoever shall say." Most of the above passage is found in Greek and English on page 263 in George Stanley Faber's *Difficulties of Romanism*, third edition, London, 1853, and on page 200 of Treat's *Catholic Faith*.

Above under F, I have shown that Cyril teaches, 1, that *the Substance* of Christ's Divinity is not on the Holy Table in the *Thanksgiving* (Εὐχαριστία); nor 2, received by the mouth there; nor 3, in us at any time : and that therefore, according to his teaching, adopted at Ephesus, there is nothing to worship in the Eucharist.

Under G, I have shown that St. Cyril teaches that we do not eat human flesh and drink human blood in the Rite, and that to do so would be Cannibalism (ἀνθρωποφαγία).

I turn now, H, to *the difference between St. Cyril and Nestorius as to the worship of the Eucharist*. As has been shown above, both of them denied any real presence of the actual *Substance* of Christ's Divinity on the Holy Table, any eating of It in the Rite, and any existence of It there.

We have seen also that Cyril denies that the separate humanity of Christ, separate that is from the *Substance* of His Divinity, can be worshipped, and that in his writings, as is shown in note 183 in this volume, page 79 and after, he brands that error as Nestorian worship of a Man, that is as creature-worship, and that therefore, even if he had believed Christ's humanity to be really present on the Holy Table, he must have condemned its worship. Indeed, passages of Cyril, as for instance his Anathema VIII., approved by the Third Council of the whole Church, condemn in the strongest terms any co-worship of the Man put on by the Word, with God the Word ; and others of them, seem, like utterances of St. Athanasius, to show that they both made every act of religious service prerogative to God alone, and that they so understood Matt. iv, 10, and hence worshipped in the Son only his Divinity. But on this last point I hope to treat more fully in my *Dissertation* on that theme, and hence pass it by without further remark here. It is therefore clear that St. Cyril's own utterances quoted in note 183 above, page 79 and after (compare note 330, page 162, and notes 581, 582 and 583, pages 225 and 226), prove that he deemed all religious bowing to be prerogative to Divinity alone, that he regarded all worship of Christ's alleged humanity in the Eucharist as maintained by the Nestorians, then its only maintainers, as *Man-Worship*, that is, *Creature-Worship* and *Idolatry*, and that he must therefore have held, in accordance with 1 Cor. vi, 9, 10; Galat. v., 19, 20, 21 ; and Rev. xxi., 8, that no man guilty of it and dying impenitent in that sin can be saved. For those texts proclaim that as the end of the idolater. For Cyril was no man to explain away the plain threatenings of Almighty God.

We come more fully in conclusion to show exactly what the Nestorian error of Host Worship was.

Nestorius himself in the eighteenth of the heretical Passages quoted from

by working through the hands of the holy Apostles the miracles

him in Act 1 of Ephesus implies that he did not believe that the Substance of Christ's Divinity is eaten in the Eucharist, but only His Humanity. See it on pages 251 and 252 in this note.

He does not there speak, however, definitely of the worship of that Humanity there. But as St. Cyril shows in his quotations from him, in notes 183 and 582 above, Nestorius worshipped *relatively* Christ's separate Humanity elsewhere, and so, I presume, did in the Lord's Supper. We might be able to find a statement to that effect if all his writings had reached us.

In the lack of anything further from him on this particular, let us turn to his greatest champion, the most prominent scholar of his heretical party, Theodoret, Bishop of Cyrus, the bitter foe of the Third Ecumenical Synod, of Orthodoxy, and of St. Cyril, its great and able exponent.

Two facts are clear from the following extracts;

1. That Theodoret, like his master and leader, Nestorius, denied any real presence of the Substance of God the Word's Divinity on the Holy Table, and Its being eaten in the rite.

2. He did believe that the consecrated elements "*remain in their former SUBSTANCE and shape and appearance*," as he expressly testifies, but that they have become in his sense the body and blood of Christ, separate of course from the *Substance* of Christ's Divinity, for, as has been shown above, both Cyril and Nestorius agreed that His Divinity is not eaten in the Rite.

And 3. Theodoret held that the Symbols, as being in his sense the body and blood of Christ, are to be worshipped by bowing. That worship of the consecrated and still remaining bread and wine was in strict accordance with the principle of the *relative worship* of Christ's humanity advocated by Nestorius and refuted by St. Cyril. See notes 183 and 582 above, where their language on that theme may be found.

I will quote passages of Theodoret which prove that he held that we do not take the Divinity of Christ in the Eucharist, but Christ's body and blood; and that they were worshipped by his Nestorian party, for in his day, Syria, his birthplace and home, had become thoroughly corrupt. They are all from one work, his "*Eranistes or Polymorphus*," that is, his "*Beggar or Multiform*," so named with reference to the Apollinarian and Eutychian One-Natureism of his time. It consists of Three Dialogues, between *Eranistes*, that is, the *Beggar*, who begs the materials of One-Nature heresy from old and present heresies, and *Orthodoxus*, that is, the Orthodox man, by which appellation the Nestorian Theodoret egotistically and wrongly means himself, and his heresy. Of course we shall find each of the speakers in some things agreeing with Orthodoxy, and in others with his own particular heresy; and so we shall find Theodoret, like his master, Nestorius, holding that we do not eat God the Word's Divinity in the Eucharist, but nevertheless asserting the existence there, by a kind of con-substantiation, of "*the body of Christ and the blood of Christ*," with the sub-

after the ascension of our Lord Jesus the Anointed into the heaven.

stance of bread and wine. But it is not Pusey's and Keble's Consubstantiation, because there is no Divinity of Christ there. For Theodoret denies that expressly, below. And we shall find him following out the Nestorian principle of worshipping creatures, that is, of worshipping what alone he deemed to be in the Rite after consecration, that is, "*the symbols*," as he expressly calls them, which he tells us still "*remain in their former substance and shape and appearance*," but "*are bowed to*," that is, "*worshipped*," as being deemed to be *those very things which they have become*, that is "*the body of Christ and the blood of Christ*," as Theodoret explains just before.

The work, as has been just said, is in Three Dialogues, whose contents are largely indicated by their titles. The first is entitled, Ἀτρέπτος, *the Unchangeable*, that is, that Christ's Humanity can not be transubstantiated into Divinity, nor His Divinity into Humanity, but that the two Natures remain unchanged after their Union. The second is termed Ἀσύγχυτος, *Without Mixture*, that is, that the two Natures are not mixed together. The third is termed Ἀπαθής, that is, the *Non-Suffering*, that is, that God the Word, is not liable to suffering. So far, that is, on those three last points, the Nestorian and the Orthodox would agree with him against the One-Natureite.

I quote the following passages, some of them in my own translation, some of them mainly as in the English version of the heresiarch E. B. Pusey, in his *Doctrine of the Real Presence*, pages 674, 675, or mainly as in Harrison's rendering on pages 215, 216, and 217, Vol. II, of his *Answer to Dr. Pusey's Challenge respecting the Doctrine of the Real Presence*. Harrison's extracts from Theodoret as he informs us just before page I of Vol. II. of his work, are made from *Theodoret's Opera*, ed. Schulz., Halae, 1769-1774; 5 vols., 8vo. Pusey gives only a part of them. Harrison gives them in full. In the discussion below quoted we see evidences of the care which still existed to guard any full knowledge of the Christian Mysteries, that is Sacraments, that is Sacred Rites, from the Heathen and Jews and others who might abuse it.

The following quotation is from Vol. IV of Schulze's edition.

THEODORET, BISHOP OF CYRUS, the Nestorian :

PASSAGE I, from his *Dialogue 1, Without Change*;

"ORTHODOX. Since it is agreed that the Lord's body was called, by the Patriarch, both 'a robe,' and 'a wrap' (*a*), and we have come to the argument about the Mysteries of God, tell me, by the Truth, whereof thinkest thou the all-holy food is *both a symbol and a type*? OF THE DIVINITY of the Lord Christ, or of His body and His blood?

ERANISTES. Plainly of those things whose names they have received.

ORTHODOX. Dost thou mean *the body and the blood*?

ERANISTES. I do.

For it was believed that He Himself is God by Nature, operating

ORTHODOX. Thou hast spoken as a lover of truth. For the Lord, when He took the symbol, did not say, 'This is my DIVINITY,' but 'This is my body' (b). And again, 'This is my blood' (c). And in another place, [He said] 'And the bread which I will give is My flesh, which I will give for the life of the world' (d).

ERANISTES. These things are true, for they are utterances of God.

ORTHODOX. If then they are true, the Lord certainly had a body;'' Schulze's *Theodoret*, tome IV., pages 26, 27: and Col. 56, in tome 83 of Migne's *Patrologia Graeca*.

Here Theodoret, calling himself *Orthodox*, implies that Christ did not make the bread and wine of the Lord's Supper *symbols* of His Divinity, but of His body and blood only, separate from His Divinity, according to the Nestorian heresy. His argument indeed in this and the following passages is that the symbols of bread and wine in the Eucharist do not represent Christ's Divinity at all nor contain It, but represent and are only His body and blood; that is, they represent and contain those *parts* of His humanity; and that hence the Apollinarian contention that He has no humanity at all is wrong. I quote a part of the Greek of the above: 'ΟΡΘΟ-Φιλαλήθως εἰρηκας. Καὶ γὰρ ὁ Κύριος τὸ σύμβολον λαβὼν, οὐκ εἶπε· Τοῦτό ἐστιν ἡ θεότης μου· ἀλλὰ, Τοῦτό ἐστι τὸ σῶμά μου· καὶ πάλιν· Τοῦτό ἐστι τὸ αἷμά μου· καὶ ἑτέρωθι, 'Ο δὲ ἄρτος ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 'EPAN. 'Αληθῆ ταῦτα, θεία γὰρ ἐστὶ λόγια

PASSAGE 2 OF THEODORET, BISHOP OF CYRUS, the Nestorian: from his *Dialogue II, Without Mixture*, tome IV of Schulze's *Theodoret*, pages 125-127; col. 165, 168, tome 83 of Migne's *Patrologia Graeca*.

'ERANISTES. It is necessary to remove every stone, according to the proverb, so as to find out the truth, especially when the question is concerning doctrines of God.

ORTHODOX. Tell me, therefore, as to the mystical symbols offered to God by the priests, of what things are they symbols?

ERANISTES. Of the Lord's body and blood.

ORTHODOX. Of that which is truly a body, or not?

ERANISTES. Of that which is truly.

ORTHODOX. Very right. For there must be an archetype (e) of an image, for painters imitate nature, and draw the images of visible things.

ERANISTES True.

ORTHODOX. If, then, the Mysteries of God are antitypes of the true body, then the Lord's body is a body still, NOT CHANGED INTO THE NATURE OF THE

(b). Matt. xxvi., 26.

(c). Matt. xxvi., 28.

(d). John vi., 51.

(e). That is "an original,"

through His own Spirit; and therefore He said, *He shall receive*

DIVINITY, (*f*) but is filled with the divine glory" (Ὁρθ. Εἰ τοίνυν τοῦ ὄντως σώματος ἀντίτυπα ἐστί τὰ θεία μυστήρια, σῶμα ἄρα ἐστὶ καὶ νῦν τοῦ Δεσπότου τὸ σῶμα, οὐκ εἰς θεότητος φύσιν μεταβληθὲν, ἀλλὰ θείας δόξης ἀναπλησθέν.)

ERANISTES. Thou hast seasonably brought in the matter of the Mysteries of God; for I will thence show to thee the change of the Lord's body into another Nature. Answer therefore my questions.

ORTHODOX. I will.

ERANISTES. What callest thou the offered gift, before the sacerdotal invocation?

ORTHODOX. I must not speak distinctly; for likely some of the uninitiated are present.

ERANISTES. Let thy answer, then, be enigmatical.

ORTHODOX. The food that is made from such and such grains [or "seeds"].

ERANISTES. But how dost thou name the other symbol?

ORTHODOX. That also is a common name, denoting a kind of drink.

ERANISTES. But after the consecration what dost thou call those things?

ORTHODOX. Christ's body and Christ's blood.

ERANISTES. And dost thou believe that thou partakest of Christ's body and blood?

ORTHODOX. I do so believe.

ERANISTES. As therefore the symbols of the Lord's body and blood are one duad of things [that is, mere leavened bread and wine] before the sacerdotal invocation, but AFTER the invocation are changed and become another duad of things [that is, Christ's body and blood], so the Lord's body after He took it was changed into the Divine Substance.

ORTHODOX. Thou art caught in the nets which thou hast woven. For the mystic symbols DO NOT PASS OUT OF THEIR OWN NATURE AFTER THE CONSECRATION. FOR THEY REMAIN IN THEIR FORMER SUBSTANCE AND SHAPE AND APPEARANCE; and they are visible and are touchable and such as they were before. But they are thought of as those things which they have become, and are believed [to be]; and THEY ARE BOWED TO as being those things which they are believed [to be]. Compare therefore the image with the archetype, and thou wilt see the likeness. For it is necessary that the type should be like the reality. For that body has its former appearance and shape and circumference, and in a word, THE SUBSTANCE of the body. For it became immortal after the resurrection, and incorruptible, and was deemed worthy of the seat at the right hand [of

(*f*). Here we see that Theodoret refers to the Apollinarian error that after the union of the Two Natures of Christ, the human was changed into the Divine, so that only one Nature remained, and that the Divinity of the Word. That, of course, involves the blasphemous assertion that a creature can become changed into God's Divine Substance; an absurdity which is plain to all.

of mine, and shall show it unto you (639). And we by no means say

the Father] and IS WORSHIPPED BY ALL, THE CREATION as being entitled the body of the Lord of Nature (g).

ERANISTES. But the mystical symbol changes its former name, for it is no longer named what it was called before, but is termed *body* (h). So then the reality must be called '*God*,' but not '*body*' (i).

ORTHODOX. Thou seemest to me to be ignorant. For it [the consecrated symbol of bread] is called not only '*body*' but also *bread of life* (j). So the Lord Himself called it (k). But we also name that very body *God's body*, and a *life-giving body*, and the *Master's body*, and the *Lord's body*, teaching that it is not a common body of some man, but is [a body] of our Lord Jesus Christ, Who is God and Man. For *Jesus Christ* [is] *the same, yesterday, and to-day, and forever.*" (l)

I here append the Greek of the most important part of the above passage as I

(g). Here we have that Nestorian Man-Worship which is condemned in St. Cyril's shorter Epistle above, pages 79 to 85; in his longer Epistle above, pages 215 to 224, and its Anathema VIII.; and in the Definition of the Fifth Ecumenical Council, and in its Anathema IX.

(h). Matt. xxvi., 26.

(i). Ibid.

(j). John vi., 48, 51, 53, 54, 55, 56, 57, 58, 63. Cyril understood "*bread of life*" in John vi., 48, etc., of God the Word as the Quickener in the Eucharist by his life-giving Spirit, by Which He sends into the things which lie before us, the leavened bread and wine, the energy of His holy body, which is at the Father's right hand only so far as its substance is concerned, through which the Spirit energized when it was on earth and made its touch to heal the sick, etc. Theodoret, like Nestorius his Master, understood the eating and drinking referred to, to be of the humanity alone, or perhaps we may say more exactly, of two parts of His humanity alone, that is, of His body and blood, not of His human mind nor of His human soul. Compare Nestorius' condemned language on pages 251, 252 above, note, with which Theodoret seems to agree in every respect. It will be noticed that while Nestorius held that the "*me*" in the expression of Christ in John vi., 57, "*As the living Father hath sent me,*" means his "*humanity*," nevertheless he thought that another utterance of His, namely, "*He that eateth my flesh and drinketh my blood abideth in me and I in him.*" "*is said regarding the flesh.*" It is not clear, therefore, that he held to the manducation of Christ's *entire* humanity in the rite. His language, literally taken, would not necessarily imply that he held to the eating of any other part of the humanity than the flesh, or to the drinking of anything more than the mere blood. Indeed, it is difficult to see how any one can literally eat Christ's human soul and his human mind; but we can readily see how, in accordance with St. Cyril of Alexandria's doctrine adopted by the Third Ecumenical Council, God the Word can send the *energizing power* of His Holy Spirit into the things which lie before us, that is the *leavened bread and the wine*, and so make them vehicles of his quickening and saving grace. All cannibal views of the Sacrament end in disgusting absurdities; whereas the sound view of Cyril and the Church Universal is perfectly free from every such folly.

I would add that Nestorius and the Nestorians worshipped, relatively, the whole of Christ's humanity *at the right hand of the Father*; relatively, that is, to God the Word. See on that worship of Christ's *entire* humanity a note a little below. That, of course, is the old heathen plea of relative worship and is part of a Nestorian Creed which is condemned by this Third Council in its Act VI. The error of the relative worship of Christ's humanity is condemned again by the Fifth Ecumenical Synod in its Anathema XII. as a Nestorian Heresy.

(k). Ibid.

(l). Heb. xiii., 8.

that the Spirit is wise and powerful BY PARTAKING, so to speak,

find it in a note on page 273 of the *Third Edition* of the *Difficulties of Romanism* by an able advocate of the worship of God alone (Matt. iv. , 10), Rev. George Stanley Faber, who deserves well of the Universal Church, East and West, for acting as God's champion against the idolatrizers, Newman, Keble, Pusey, Manning and Trevern.

ΟΡΘΟΔ. 'Εὐλόγως αἷς ὑψηλὲς ἄρकुσιν. Οὐδὲ γὰρ, μετὰ τὸν ἀγιασμὸν, τὰ μυστικὰ σύμβολα τῆς οἰκειᾶς ἐξίσταται φύσεως. Μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας καὶ τοῦ σχήματος καὶ τοῦ εἶδους· καὶ ὁρατὰ ἐστὶ καὶ ἅπτᾶ, οἷα καὶ πρότερον ἦν· νοεῖται δὲ ἅπερ ἐγένετο· καὶ πιστεύεται, καὶ προσκυνεῖται, ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται. Παράβηες τοίνυν τῷ ἀρχετύπῳ τὴν εἰκόνα, καὶ ὕψει τὸν ὁμοιότητα. Χρὴ γὰρ εὐοκνεῖν τῇ ἀληθείᾳ τὸν τύπον. Theodor. *Dial.* ii. Oper. vol. iv. p. 84, 85. Paris. 1642.

PASSAGE 3 OF THEODORET OF CYRUS; from his *Dialogue* 1, *Unchangeable*, col. 56 of tome 83 of Migne's *Patrologia Graeca*.

Speaking on the Eucharist there, he teaches against transubstantiation as follows :

"He [Christ] honored the visible symbols with the appellation *the body* and *blood*, NOT CHANGING THEIR NATURE BUT ADDING THEIR GRACE TO THEIR NATURE," (Greek, οὗτος τὰ ὁρώμενα σύμβολα τῇ τοῦ σώματος καὶ αἵματος προσηγορίᾳ τετίμηκεν, οὐ τὴν φύσιν μεταβαλὼν, ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς.)

PASSAGE 4 OF THEODORET, BISHOP OF CYRUS; from his *Dialogue* III., which is entitled *Unsuffering*, tome IV. of Schulze's edition of his *Works*, pages 190, 191.

"ERANISTES. A body then hath obtained salvation for us.

ORTHODOX. The body of no mere man, but of our Lord Jesus Christ, the Sole-Born Son of God. But, if this appear to thee small and worthless, how dost thou suppose that ITS TYPE IS WORSHIPPABLE and saving? But since the TYPE OF IT IS TO BE BOWED TO [προσκυνητός, that is, "*is an object of worship*"] and *is venerable*, how can the archetype itself (*m*) be despicable and mean?"

Here the Nestorian Theodoret certainly teaches the worship by bowing, the most common act of worship, of the TYPE as a TYPE, that is of the bread and wine of the Eucharist as untransubstantiated bread and wine still, even after consecration, as he expressly teaches in Passage 2 above. See it.

What without any break follows, seems to show how the Apollinarians mixed the Natures of Christ, and how the Nestorians, like Theodoret, did not. I quote and translate :

"ERANISTES. I do not deem the body a cheap thing, but I can not endure to distinguish it from the Divinity [or "to separate it from the Divinity."]

ORTHODOX. Nor, good friend, do we separate the union, but recognize the peculiarities of [each of] the Natures."

I quote the Greek of this last part as I find it in column 237 of tome 83 of

(*m*). That is, Christ's body which was offered on Calvary.

[those qualities from another]; for It is all perfect and lacks no good

Migne's *Patrologia Graeca*, 'Ορθ. Οὐκ ἀνθρώπου σῶμα ψιλοῦ, ἀλλὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ. Εἰ δὲ τοῦτό σοι νομίζεται μικρόν τε καὶ εὐτελές, πῶς τὸν τοιούτου γε τύπον σεπτὸν ἡγῇ καὶ σωτήριον; Οὐ δὲ ὁ τύπος προσκυνητὸς καὶ σεβάσμιος, πῶς αὐτὸ τὸ ἀρχέτυπον εὐκαταφρόνητον καὶ σμικρόν;

Ἐραν. Οὐκ εὐτελές ἡγοῦμαι τὸ σῶμα, ἀλλὰ διαιρεῖν ἀπὸ τῆς θεότητος οὐκ ἀνέχομαι.

Ἐρθ. Οὐδὲ ἡμεῖς, ὡ ἀγαθὲ, διαιροῦμεν τὴν ἑνωσιν, ἀλλὰ θεωροῦμεν τὰ τῶν φύσεων ἴδια.

PASSAGE 5 OF THEODORET, BISHOP OF CYRUS; from his *Dialogue III.*, entitled *Un suffering*, Volume IV. of Schulze's edition of his *Works*, pages 219-221; col. 269, 272, of tome 83 of Migne's *Patrologia Graeca*;

"ORTHODOX. Dost thou thoroughly remember those Gospel oracles in which the Lord made a comparison between the manna and the true or real food?

ERANISTES. I do remember [it].

ORTHODOX. In that place, when He had discoursed in many words concerning the *bread of life* (n), he added these words also: '*The bread which I give is my flesh, which I will give for the life of the world*' (o). And in these words is seen both the munificence of the Divinity and the gift of the flesh.

ERANISTES. To solve that question one testimony does not suffice.

ORTHODOX. * * * Thou knowest that place of the Gospel history in which, eating the Passover with His disciples. He showed the meaning of the typical lamb, and taught what the body of that shadow is?

ERANISTES. I know that history.

ORTHODOX. Therefore call again to memory what the Lord took and broke and by what name he called that which He took.

ERANISTES. On account of those who are uninitiated, I shall speak more mystically. When He had taken and had broken, and had distributed to the disciples, He said, '*This is my body which is given for you*' (p); or '*broken*' (q), according to the Apostle; and again, '*This is my blood of the New Testament, which is shed for many*' (r).

ORTHODOX. Therefore *He did not mention His DIVINITY* when He showed the type of His suffering? (Greek, 'Ορθ. Οὐ τοίνυν θεότητος ἐμνημόνευσε, τοῦ πάθους τὸν τύπον ἐπιδεικνύς;)

ERANISTES. Certainly not, (Greek, Οὐ ὅγτα).

ORTHODOX. But He did indeed mention His body and blood? (Greek, 'Ἀλλὰ σῶματός γε καὶ αἵματος).

ERANISTES. True, (Greek, Ἀληθές).

ORTHODOX. Was a body therefore nailed to the cross?

(n). John vi., 48. Compare verses 33 and 51 to 64.

(o). John vi., 51.

(p). Luke xxii., 19.

(q). I Cor., xi., 24.

(r). Matt. xxvi., 28.

thing. And since It is the Spirit of the power and the wisdom of the

ERANISTES. It so appears "

Then Theodoret goes on to argue further from Scripture against his Apollinarian opponent that it was Christ's body which suffered, rose again and appeared to his Apostles.

Here again we hear the echo of Nestorius' teaching in the Eighteenth of the Extracts from him in Act I. of the Third Ecumenical Council, that we do not eat Divinity in the Eucharist, but Christ's body and blood. So far as not eating Divinity in the rite is concerned, Cyril, as we see above, agrees with him, but denounces Nestorius' error of eating real flesh and blood as cannibalism. See clearly on those points page 250 and after in this note.

PASSAGE 6 OF THEODORET, BISHOP OF CYRUS; from his *Epistle 130* (ad *Timoth.*), page 1218, tome IV. of Schulze's *Theodoret*.

"So an angel of the Lord called the body *Lord*, since it was the body of the Lord of the universe. But the Lord Himself promised to give, NOT HIS INVISIBLE NATURE (s), but His body for the life of the world. For He saith, '*The bread which I will give is my flesh, which I will give for the life of the world*' (t). And, when delivering the Mysteries of God, He took the symbol and said: '*This is my body which is given for you*' (u); or '*broken*' (v), according to the Apostle. And NO WHERE IN DISCOURSING OF HIS SUFFERING, DID HE MENTION HIS UNSUFFERING DIVINITY."

This plainly teaches the doctrine of Cyril as well as of Nestorius, that the Substance of Christ's Divinity is not in the Eucharist. But it denies the doctrine of St. Cyril's Anathema XII. below, approved by the Third Council.

I quote the most important part of the Greek of the above. *Kai αὐτὸς δὲ ὁ Κύριος, οὐ τὴν ἀόρατον Φύσιν, ἀλλὰ τὸ σῶμα δώσειν ὑπέσχετο ὑπὲρ τῆς τοῦ κόσμου ζωῆς* * * * *Καὶ οὐδαμοῦ περὶ πάνθους διαλεχθεὶς τῆς ἀπαθούς ἐμνήσθη θεότητος.*

To sum up the teaching in the foregoing Passages of Theodoret on the Thanksgiving, that is the Eucharist.

A, as to whether the Substance of Christ's Divinity is in the rite.

In this note above on pages 251, 252, we have seen that Nestorius denies the real presence of the Substance of God the Word's Divinity in the rite. On pages 252-260, we see that Cyril, in no less than four places, plainly teaches that God the Word can not be eaten, and that in another passage he even goes further and denies that the Substance of the Divinity of God the Word lies on the Holy Tables at all in the Eucharist.

Theodoret also agrees with them in denying any real presence of the Substance of the Divinity of Christ in the rite. See in proof passages 1, 2, 5 and 6, in all of which that denial is implied, and is made a part of Theodoret's argument.

(s). That is, not His Divinity.

(t). John vi., 51.

(u). Luke xxii., 19.

(v). I Cor., xi., 24.

Father, that is of the Son, It is, in very truth, Wisdom and Power, (640).

B, As to cannibalism in the Thanksgiving.

2. Theodoret, like Nestorius on page 251, 252 above, held that Christ's flesh is eaten and His blood is drunk in the Lord's Supper; that is he held in it to what St. Cyril as above on pages 261-270 of this note calls *cannibalism* (*ἀνθρωποφαγία*). See in proof Passage 2, where we read that before consecration the gifts are called *bread* and *wine*. Then comes the following as to what occurs after consecration:

“ERANISTES. But after the consecration what dost thou call those things?

ORTHODOX. Christ's body and Christ's blood.

ERANISTES. And dost thou believe that thou partakest of Christ's body and blood?

ORTHODOX. I do so believe.”

That is definite Nestorian cannibalism; that is *ἀνθρωποφαγία*, as St. Cyril terms it.

This same sense is made clearer by Theodoret's statement in Passage 2 above that after consecration the bread and wine “*are thought of as those things which they have become, and are believed to be,*” that is the body and blood of Christ, not in *energy* as Cyril teaches, but really and actually according to Theodoret's Nestorian idea.

C, As to Creature-Worship in the Lord's Supper.

3. Theodoret plainly teaches the error, as we see under the last head, head B, that the real flesh and the real blood of Christ are present in the Eucharist and are there separate from His Divinity, and so believing and so holding he worshipped that separate humanity, or, perhaps, to be more exact, those separate parts only of Christ's humanity there, which is one form of the very error and sin condemned by Cyril as *ἀνθρωπολατρεία*, that is, MAN-WORSHIP there. See passages 2 and 4 of Theodoret above. In passage 2, Theodoret, it will be noticed, first testifies that he worships real flesh and blood in the Eucharist, as well as the unchanged bread and wine which he held to be with them in the rite, and that then he speaks of the body as being worshipped in heaven, separate from the Eucharist. Its worship above he speaks of as follows:

“For that body has its former appearance and shape and circumference, and, in a word, the substance of the body. For it became immortal after the resurrection and incorruptible, and *was deemed worthy of the seat at the right hand* [of the Father], *and IS WORSHIPPED BY ALL THE CREATION AS BEING ENTITLED THE BODY OF THE LORD OF NATURE.*”

Theodoret does not here mention the worship of Christ's *entire* humanity, but as he was a Nestorian, and as all the Nestorian party worshipped Christ's entire humanity at the right hand of the Father, he probably did also.

I come now, in concluding this long note 606, long necessarily because the action of the Third Ecumenical Council is so woefully unknown even to the

And forasmuch as the holy Virgin brought forth in a fleshly way

mass of scholars, to a matter which should be added, that is for the sake of fuller information to *Contrast the Orthodox Doctrine of the Eucharist as set forth by St. Cyril of Alexandria, and in effect approved by the Universal Church, East and West, in the Third Ecumenical Council, with divers heretical local views on the Lord's Supper.*

The Orthodox doctrine may be summed up under four heads, as follows :

1. The Substance of the Son's Divinity is not on the Holy Table in the Rite, is not eaten there or elsewhere, and is never in us at any time, and never was in any human being except the Virgin Mary, and in her during the period of gestation only. See, in proof, head F, pages 250-260 in this note, above.

2. The real substance of Christ's human flesh and of His human blood born of Mary are not present in the Eucharist, and are not eaten in the Sacrament, and if such a thing were done, it would be what St. Cyril expressly calls *ἀνθρωποφαγία*, that is *cannibalism*, and if we really ate Christ's human flesh, "*the deed were eating a man, and wholly unprofitable the partaking*," as he well puts it; see page 262, above, note, and pages 260-276 of this note.

3. The Substance of Christ's Divinity being absent from the Eucharist, according to the Doctrine of St. Cyril in both his Epistles approved by the Universal Church at Ephesus, can not be worshipped there.

And, according to their teaching, even were the substance of the Humanity of Christ separate from His Divinity really present in the Sacrament, it would be the Nestorian error, condemned by St. Cyril and the Third World-Council, of Man-Worship to worship it there or elsewhere. See in proof head H, pages 276-285 of this note above.

4. In the Thanksgiving, that is the Eucharist, we *relatively partake* of God the Word by receiving in the rite exactly what we most need, that is His sanctifying Spirit (page 264 of this note), Which is related to Him as being His own Spirit; and though God wills that there shall be seen no "*flesh and blood lying before us on the Holy Tables of the Churches*," He does what is better for us, for, as He shows on page 264 in this note, "*condescending to our weaknesses, He sends the power of life into the things which lie before us, and changes them to the ENERGY of His own flesh, in order that we may have them for a life-giving partaking, and that the body of the Life [that is of God the Word, not of His humanity] may be found in us as a life-giving seed.*"

And "*the things which lie before us*," he explains before to be "*leavened bread and wine.*" Inasmuch as God the Word indwells them as vehicles of grace by His Spirit, they are therefore called the body and blood of the Word; for the Word may relatively indwell a body of bread by His Holy Spirit as He relatively indwells our bodies of flesh by the same Holy Spirit. And therefore, speaking of the Word, Cyril says, "*It was behooving Him therefore, to come into us by the Holy Spirit*, God befittingly, and, so to speak, to mingle Himself with our bodies by His holy flesh and His precious blood; which things we have also for a life-giving blessing as in bread and wine." See page 264 above, note.

God united, as respects His Substance, to flesh (641), for that very

And Cyril again and again shows that there is a *real absence* of Christ's human flesh and blood born of Mary from the Rite, and that what we receive is the *flesh and blood of God the Word*, the "*leavened bread and wine*," "*the things which lie before us*."

Or, as he writes in his *Explanation of his Chapter XI, delivered at Ephesus*.

"We perform in the Churches the holy and life-giving and *unbloody* sacrifice *not believing what lies before us to be the body of one of those like us, and of a common man, and so likewise we hold as to the precious blood*, but receiving them rather as having become an own body and an own blood of THE WORD *who quickeneth all things. For common flesh can not give life.*" But if Christ's human blood is there the sacrifice is not *without blood* (*ἀναίμακτος*); and Cyril on pages 235, 236 above calls it as does all Christian antiquity, "*the unbloody service*," in Greek, *τὴν ἀναίμακτον λατρείαν*; and if Christ's humanity is there, "*the body of one of those like us*" is there, for Paul again and again teaches that Christ became a man like us for our salvation (Heb. ii., 14-18, etc.) See page 268 of this note.

Cyril, in Anathema XI., towards the end of the above Epistle, teaches the same Eucharistic doctrine that it is the Word's flesh, that is, Christ's grace infused into us in God the Word's body of "*leavened bread*," that we eat, and that that quickens us, not that we eat the mere flesh of the man born of Mary, for that would be to make Christ in John VI. to teach "plain cannibalism" (*ἐναργὴς ἀνθρωποφαγία*), and in that case, "*the deed were eating a Man, and wholly unprofitable the partaking*, for I hear Christ Himself say, *The flesh profiteth nothing, it is the Spirit that quickeneth*, for, so far as pertains to its own nature, the flesh is corruptible, and will in no wise quicken others, for it is itself diseased with the corruption which belongs to its own nature," (Cyril on page 262 of this note above.)

Cyril says this of the Nestorian belief that they ate the real human flesh of Christ in the Eucharist and that they drank His real human blood there. And while he seems to speak strongly as to the corruptibility of Christ's flesh, yet we must remember that Christ as Man was liable to sickness, to disease, to pain, and to death, and to that corruption which follows death; and that he actually suffered agony on the cross and died, though he was exempted by the Father from corrupting, for *He would not suffer His Holy One to see corruption* (Acts ii., 27 and 31). And indeed Holy Writ makes much of his having been tempted, that is tried, by suffering, to encourage us to go to him: "*For in that He Himself hath suffered being tempted, He is able to succor them that are tempted*" (Heb. ii., 18). "*For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin*," (Heb. iv., 15), etc. Cyril means here therefore that Christ's mere human flesh, born of Mary, a mortal, was mortal, was liable to disease and to death, and to corruption, and that, if it were possible for us to do the cannibal act of eating it, it would not spiritually profit us.

reason, we also assert that she was *Bringer-Forth of God* (642); not

On page 263 of this note he calls the eating of it "*a monstrosity.*"

On page 264, he teaches that we "*have the Son in us by a relative partaking*" only, not that he *Incarnates* or *Inmans* Himself in us by the Substance of His Divinity and by the substance of His Humanity. And just below he goes on to show how Christ *comes into us*, and teaches that God the Word does not enter us by the eternal Substance of His Divinity, but *relatively* only, that is, "*by the Holy Spirit,*" which is related to Him as being His Spirit.

Next he goes on to tell how it behooves Christ "*to come into us*" *relatively* as regards His Humanity, "*and, so to speak, to mingle Himself with our bodies by His Holy flesh and His precious blood, which things we have also for a life-giving Blessing as in leavened bread and wine.*"

But how are they "*in leavened bread and wine*?" If they are there, they are there of course to be eaten. And if we eat "*His holy flesh,*" and drink "*His precious blood*" "*in*" the "*leavened bread and wine,*" we are guilty of cannibalism, according to St. Cyril's plain teaching above and below. He can not mean that therefore. Besides, that would be, in effect, the Nestorian Consubstantiation of the actual substance of Christ's flesh and blood, with the substances of "*leavened bread and wine,*" or with six things, that is, His flesh and blood, and human mind, and human soul, and the leavened bread, and the wine. But that is exactly what Cyril brands as false and as cannibalism, and opposes with might and main. But Cyril well explains himself, and that without any break, for at once he shows that God the Word is in us *humanly*, not by His flesh and blood born of Mary, but *relatively* only as he says above, that is, not by sending His flesh and blood born of Mary "*into the things which lie before us,*" that is, the "*leavened bread and wine,*" as he explains above, but "*the power of life * * * and changes them* [not into the substance, but] *to the energy of His own flesh, in order that we may have them for a life-giving partaking;*" that is, *the leavened bread and wine*, are now no longer mere signs, but to him who receives them aright, they are filled with *the power of life.*" In that sense alone are they changed.

But if we partook of Christ's flesh born of Mary, that could not give life as Cyril shows above. He does not mean that, therefore, but the saving influences of the Spirit which energized that flesh, and energizes us by the vehicles of bread and wine.

He adds, "*and that the body of the life,* [that is, of God the Word] *may be found in us as a life-giving seed,*" that is, that God the Word's body of leavened bread and His blood of wine, may be mingled with our bodies, and may be found in us as a life-giving seed. I quote this explanation of Christ's *relative* infusing Himself into us *humanly*. We have seen that His infusing Himself into us *Divinely* was by His Spirit.

"*For that we may not be stupified [with horror] by seeing flesh and blood lying before us on the Holy Tables of the Churches, God, condescending to our weaknesses, sends the power of life into the things which lie before us and*

that the Nature of the Word had the beginning of Its existence from

changes them to the energy of His own flesh, in order that we may have them for a life-giving partaking and that the body of the Life [that is, of God the Word,] may be found in us as a life-giving seed." Cyril then goes on to show that he is contemplating spiritual effects in the Sacrament, not mere cannibalism, by bringing in what Christ says of analogous spiritual influences and blessings connected with the Rite of Baptism.

He does not, of course, limit the workings of God's Holy Spirit to these Rites, for all admit that It is given to us all daily, and that we cannot think one good thought, speak one good word, or do one good deed without It; nor can any heathen or Jew even, though he be out of the covenant of salvation. For whatsoever of good there is in any man is from God. Glory be to Him.

Nevertheless, we must well remember that Baptism and the Eucharist are necessary to full membership in the Church of the Saved, and to eternal life, and instruments of special blessings. (For the blessings of baptism see John iii., 5; Mark xvi., 16; Acts ii., 38; and Acts xxii., 16; Tit. iii., 5; and I. Pet. iii., 21. For the blessings of the Lord's Supper see John vi., 26-64.)

To go on with Cyril's remarks on the Nestorian Cannibalism in this note. On page 267 he calls it an "*unholily bringing the minds of believers to notions of wickedness,*" [that is, to cannibalism,] and a "*doing away unlearnedly the force of the Mystery,*" that is Sacrament, [that is by changing its spiritual profiting to material flesh-eating and blood-drinking which profit not,] "*and that for that very reason and with great justice has the Anathema been set forth.*" Cyril refers to his Anathema XI. in the Epistle above which was approved by the Third Ecumenical Council. For the Nestorians' doctrine of the Eucharist rested in their minds on the denial of the Incarnation, and on the consequent parting of the Two Natures. For they supposed that if they admitted the Inman of the Substance of God the Word, they must admit the eating of both Natures in the Eucharist. And if they had deemed Cyril a Two-Natureite they would have deemed that he held to eating the Two Natures there; but as they supposed him to be a One-Natureite, they also supposed him, as Nestorius' Passage 18 above shows, to be an eater, according to his belief, of the only Nature they supposed him to believe that Christ has, that is, the Divinity.

Cyril, as we see, in reply tells them that we do not eat God the Word, and that what we receive in the Lord's Supper is not the flesh and blood born of Mary, but the body of God the Word, that is the "*leavened bread,*" and the blood of God the Word, that is the "*wine,*" both of which are to us channels of His sanctifying grace by His Spirit and pledges of eternal life.

On pages 268 and 269, Cyril shows that the design of the Sacrament was to confer not a rite of cannibalism, but spiritual blessings.

On page 270, he speaks of the cannibal sense as arising from "*a very great lack of learning,*" and censures the folly of those of Christ's disciples, who were offended at His words in John vi., 53; because they understood them in the

flesh ; for *He was in the beginning, and the Word was God, and the*

cannibal sense. Alas ! how many of those called disciples in mediæval and modern times have understood His words in the literal cannibal sense, because like them, to use Cyril's words on page 270, this note, "*They knew not the beauty of the Mystery, [that is Sacrament], and that most beautiful Economy devised for it.*" That is, they were not spiritual like Cyril (I. Cor. ii., 15), and therefore, like the carnal Jews and carnal disciples in John VI., they took Christ's words there in the sense of the real presence of the substance of Christ's flesh and blood, and of their oral manducation. For, if they were there, they could be taken and eaten by no other organ than the mouth. For that which is *flesh* is taken in a *fleshly* manner, whereas that which is really in the sacrament, in the vehicles of God the Word's body of "*leavened bread*" and His blood of "*wine*," is the energy of the *Spirit* which energized Christ's body on earth (Cyril's Anathema IX.), and which is taken *spiritually* by us. For as Christ concludes His teaching on the Eucharist in that Chapter, "*It is the Spirit that quickeneth; the flesh profiteth nothing*" (John vi., 63).

Cyril's language against the Cannibal, Nestorian, Transubstantiation and Consubstantiation sense is so strong that no man really holding any of those errors can in his heart really accept it, but begins at once to explain it away, or, what is more honest, to openly reject it. I give it in full :

"FROM THEIR VERY GREAT LACK OF LEARNING, [that is, Cyril means, because they did not understand the spiritual sense of his words], some of those who were being discipled under the Saviour Anointed *were offended at His words*. For because they heard Him saying, *Verily, Verily, I say unto you, unless ye eat the flesh of the Son of Man (a) and drink His blood, ye have no*

(a). I should add that the Nestorians understood in the above passage of Cyril, the words *Son of Man*, quoted from John vi., 53, to mean Christ's human nature only, and that in order to prove their two positions on the Eucharist, namely,

1. That the Substance of Christ's Divinity is not on the Holy Table in the Eucharist, and is not eaten in the Rite; with which position, as we see above on pages 250-260, Cyril fully agreed; and,

2. That in the Sacrament the substance of Christ's flesh and the substance of His blood, both born of Mary, are both present, and that the first is actually eaten and the second actually drunk.

For in his *Christ is One*, Cyril represents the Nestorians as saying,

"It has been said by Him [Christ], and that too very clearly, *Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in yourselves* [John vi., 53]. We understand therefore, say they, that the honored body and the blood are not [those] of God the Word but of the *Son of Man* who has been conjoined to him" (P. E. Pusey's Greek of the works of St. Cyril of Alexandria, Vol. VII., part 1, pages 421, 422).

But Cyril in reply, though he does not there say much on the Lord's Supper, nevertheless does say that mere flesh can not give life; but that it must come from God the Word. He shows above how it comes from the Word, that is by His Spirit, and by the *leavened bread and wine* filled by the Spirit with the *energy and power* of that holy body which is at the Father's Right hand only. For that body born of Mary, as being a mere creature, is not the Infinite Source of sanctifying grace, never had any power to sanctify of itself, and has not now, but all sanctification comes, as Cyril elsewhere teaches, *from the Father through the Son, that is, through God the Word, by the Holy Ghost*. For let us well remember that it was the *Holy*

Word was with God, and He Himself is the Maker of the Worlds (643),

life in you [John vi., 53], they supposed that they were called to some SAVAGENESS BEFITTING A WILD ANIMAL, AS THOUGH THEY WERE COMMANDED INHUMANLY TO EAT FLESH AND TO SUP UP BLOOD AND TO BE COMPELLED TO DO THINGS WHICH ARE HORRIBLE EVEN TO HEAR OF. FOR THEY KNEW NOT THE BEAUTY OF THE MYSTERY AND THAT MOST BEAUTIFUL ECONOMY DEvised FOR IT."

And surely the literal sense of eating the substance of Christ's human flesh and drinking the substance of His human blood, is what Cyril terms it, "*savageness befitting a wild animal*;" it is "*inhumanly to eat flesh and to sup up blood, and * * * to do things which are horrible even to hear of*." And if any have held that sense it was because, as St. Cyril here writes, "*They knew not the beauty of the Mystery [that is, Sacrament] and that most beautiful Economy devised for it*," that is, its design is to strengthen us *spiritually*, not by eating human flesh and drinking human blood, but by the quickening and sanctifying influences of the Holy Ghost (John vi., 63), and to *tell on on* by the symbols of "*leavened bread*" and "*wine*" the Lord's death till He come (I. Cor. xi., 26). This is the Spiritual sense, and because *spiritual* therefore the higher and God-glorifying sense. For the Spiritual is in its very nature higher than the merely carnal. And the carnal sense of Christ's words is that of the Nestorian, the Transubstantiationist, and the Consubstantiationist.

Of course those of any of the three last classes will at once cry out, "*We also hold to the influences of the Holy Spirit in the Lord's Supper*." But that will not undo the fact that on their own showing they hold to what St. Cyril calls

Ghost that came upon Mary at her conception to sanctify that *holy human thing* that was to be born of her (Luke i., 35), and that so became a fit tabernacle for the Substance of God the Word to dwell in, in her womb, and to come into this world in, out of her. And let us also well understand that as God the Word, by that Spirit which is His (Rom. viii., 9, and I. Peter i., 11), sanctified the body and blood born of Mary which He wore, and kept His whole Humanity without spot (Heb. ix., 14), and quickened and raised it up by the same Spirit (Rom. viii., 11), so He promises quickening and eternal life by the same Spirit sending into "*the things which lie before us*", "*the leavened bread and wine*," the same spiritual force and power and energy which he ever infuses into that mere created body which is at the Father's right hand only.

Elsewhere Cyril teaches that the title *Son of Man* and every other title of Christ's humanity must be Economically Appropriated to God the Word who put on that Man in Mary's womb (see his *Anathemas* IV., XI., and XII., and his *Scholia on the Incarnation*, Oxford translation, pages 188, 189, 202, 206, 199, 200, and his *Christ is One*, page 317, id.; compare pages 186, 191, where *Emmanuel* is shown to be God the Word, with page 233, where He is called *Son of Man*, the very expression used by God the Word of Himself in John vi., 53, just quoted, and page 236 where the doctrine of the Economic Appropriation to God the Word of the names and sufferings of His Humanity is distinctly set forth, as it is in the above Longer Epistle also on pages 224-268 of this work, where on page 228 we shall find the expression *Man* applied to God the Word, and pages 238, 239, 240, where Cyril teaches that the flesh of Christ which we eat in the Eucharist is not a Man's, but is a flesh of God the Word, by which he means what elsewhere, as we have seen, he definitely calls "*leavened bread*." And on page 240 he teaches that the expression *Son of Man* used of "*the flesh of the Son of Man*" in the Eucharist in John vi., 53, does not mean the flesh of a man like one of us, but of God the Word, and that the expression *Son of Man* there, by Economic Appropriation, means God the Word.

is coeternal with the Father and is the Framer of the Universe; but, as

Cannibalism, and prostitute the Sacred Rite to Idolatry to the damnation of their own souls by worshipping it. For Holy Writ teaches that no idolater shall inherit the kingdom of God; I. Cor. vi., 9, 10; Rev. xxi., 8.

On pages 273-274 St. Cyril goes on to teach that the Nestorian interpretation of John vi., makes "*our sacrament to be an eating of a Man's flesh* [so] *unholily bringing the minds of believers to wicked notions, and endeavoring to subject to human reasonings those things which are grasped by unquestioning faith alone* [that is denying the spiritual sense and reducing the whole Rite, as the Nestorians did, to a cannibal, material, feast on a mere common body, that is, a body of Christ without the Substance of His Divinity in it, as they maintained]. *For no one should say that the holy body of Christ is a common [body], because the Nature of Divinity is not eaten.* [That Cyril and Nestorius agreed that "*the Nature of Divinity is not eaten*" in the Eucharist is shown above in their own words on pages 250-260, and 273, 274 in this note].

Then Cyril proceeds to show that it is not the mere human body born of Mary that quickens us, but the body and blood of God the Word, which, as we see above, is the "*leavened bread and wine*" changed not in *substance* but in *spiritual efficacy* by the Word's *sending into them the energy* of His body which is at the right hand of the Father by His Spirit's influences, not the eternal Substance of His Spirit. I quote:

"*For it is necessary to know, as we said before, that it is the own body of the Word who quickeneth all things; and because it is the body of Life* [that is, of God the Word who is called *Life* in John xiv., 6; compare John i., 1-5, 14; John xi., 25; and I. John v., 20], *it is also life-giving, for through it does He* [the Word] *infuse life into our mortal bodies, and do away the might of death. And on equal wise, the Holy Spirit also of the Anointed One gives us life* [For the Word indwells us *relatively* by it; pages 258, 259 and 260, above]. *For according to the utterance of the Saviour Himself, "IT IS THE SPIRIT THAT GIVETH LIFE"* [John vi., 63]. For the Word is in us in the Lord's Supper in two ways, "*Divinely by the Holy Spirit, and humanly besides by His holy flesh and His precious blood,*" [pages 261 and 264], "*which things we have also for a life-giving blessing as in leavened bread and wine*" [page 264], which are changed not as to their *substance* but as to their *efficacy*, because God the Word "*sends into*" them, "*the things which lie before us*" [page 264], not the substances of His natural flesh and blood, but "*the power of life, * * * and changes them,*" the "*leavened bread and wine,*" not into the *substance* of that flesh and blood which He took of Mary, but "*to the energy of His own flesh,*" not that we may cannibalize by feeding on raw flesh and drinking actual blood which we are commanded to abstain from by Acts xv., 29, but "*in order that we may have them,*" that is, "*the leavened bread and wine,*" vehicles now of the *energy* of Christ's own body, which was born of Mary and energized by the Holy Ghost, "*for a life-giving partaking and that the body of the Life* [that is, of God the Word], *may be found in us as a life-giving seed.*" See above, pages 261-267, note. "*The power of life,*" is the quickening *influence*, not the Sub-

we have already said, because He united to Himself, [that is] to His

stance of the Holy Ghost, which operates in and through *the things that lie before us*, that is, *the leavened bread and wine*, and changes them, mere bread and wine, to *the energy of His own body*, in that by that spiritual influence we are made stronger spiritually, if we receive aright. As God the Word sent spiritual influence into His Apostles when with the mouth of His human body and with the breath of His human body, "*He breathed on them, and saith unto them, Receive ye the Holy Ghost*" (John xx., 22), so he operates on us by sending spiritual influences of life and energy into us by the instruments and vehicles of *leavened bread and wine*, the body and blood of the Word in the Eucharist. And as Cyril teaches, as he mingles that body of bread and wine with ours he mingles also His grace by the Spirit with us soul and body and sanctifies us as we are willing to receive His grace, as He does in the case of an infant also, for he puts no obstacle of sin in the way.

And as the spirit energized through Christ's human body by its touch to heal the sick (Matt. viii., 15; ix., 29, 30; xiv., 36; Mark vii., 33 to 36; Luke xxii., 51), and as the gift of healing was wrought by the indwelling Word operating through His Spirit (I. Cor. xii., 9, 11), so does the Word also operate by His Spirit in *the leavened bread and wine*, the body not of a common man but of God the Word, Who indwells them not by His Substance, nor by the Substance of God the Spirit, but by Its sanctifying influences, and does avail to benefit us and to heal by Its help our spiritual maladies.

On pages 274, 275 and 276 we see that St. Athanasius, St. Cyril's teacher, whom he professed to follow in every thing, was strong against the cannibal sense of John vi., and strong for the spiritual.

To sum up St. Cyril's doctrine against Nestorius: We do not eat Christ's Divinity, nor the substance of his human flesh and blood in the Eucharist, but God the Word relatively enters us by His Spirit, that is "*Divinely*" in that sense, and we feed on Him spiritually by cherishing His spiritual influences; and He enters us "*humanly*" by sending the *energy*, not the *substance*, of His body into "*the things which lie before us*," that is the "*leavened bread and wine*," which in the Rite by that sending are made the flesh and blood not of His humanity born of Mary but of God the Word Himself. For the flesh and blood, aye the whole humanity born of Mary are in heaven above at the right hand of the Father, where they are indwelt by the Substance of God the Word. So that when Christ says, *This is my body, This is my blood*, it is God the Word who speaks, and who by those words signifies His body of leavened bread, and His blood of wine, not the body born of Mary. For God the Word does *relatively* dwell in bread and wine, not by His Substance, but by the quickening energy of His Spirit, as Cyril teaches on page 264 of this note, and by the *energy* of His body, as He did dwell and still dwells by His Eternal Substance incarnate, as Cyril there teaches, in His human body taken of the Virgin. By this saving doctrine of the great teacher Cyril, approved at Ephesus, all cannibalism is avoided, and the Word's quickening, sanctifying and saving influences in the

Substance (644), His humanity, and underwent a fleshly birth out

Rite are glorified, and the teaching of Christ's Holy-Ghost-led Universal Church shines as bright as the sun, in contrast with the Man-eating heresies which degrade and lower Christ and His Church and His doctrine with a host of absurd discussions and consequences, such as the Stercorian controversy for instance, and others too numerous to mention here.

Outside of the Orthodox Doctrine there are three other main views, that is, *Transubstantiation*, *Consubstantiation*, and the *merely Symbolic*.

I will treat of these in their order. And first of *Transubstantiation*, which we will call Class A.

(A). Of this there are two kinds, which are destructive of each other; that is the Latin error, and the Greek.

Both expressly contradict the first three points of St. Cyril's doctrine above, namely:

1. *The real absence of the Substance of Christ's Divinity from the Rite:*
2. *The real absence of the substance of His flesh and blood which were born of Mary, and the denial that they are eaten there:*
3. *That there is nothing in the Rite to worship.*

Besides, there are wide and irreconcilable differences between those two idolatrous Communions:

(a) *As to the use of the leavened bread in the Eucharist*, the Greeks making it essential, the Latins asserting that unleavened wafers must be used by all of the Latin Rite:

(b), *As to the recipients*, the Greeks asserting that in accordance with primitive belief and usage, infants must receive it in order to salvation; the Latins forbidding infants of the Latin Rite to partake of it:

(c), *As to the celebrant*, the Greeks of the four Oriental Patriarchates and of Greece insisting that the Latin priest is without baptism or ordination, and therefore that he cannot celebrate a valid Eucharist; whereas the Latins, while admitting the validity of the Greek priesthood and Eucharist, brand the Greeks as schismatics; an expression which the Greeks retort on the Latins and call them heretics also.

Leaving Transubstantiation Heresies, we turn now to the second class, designated, Class B. Of CONSUBSTANTIATION HERESIES there are at least three, which differ irreconcilably from each other and more or less negative each other.

They are as follows :

I. The oldest, which is that of Nestorius and his disciple Theodoret, which asserts, like the Orthodox, that the Substance of Christ's Divinity is not on the Holy Table in the Rite, is not received by the Communicant, and is not in him at any time. But it teaches that at least four things are consubstantiated by consecration, that is,

- (1). The substance of the leavened bread, and,

of her womb, not that He needed as a matter of necessity, that is on

- (2). The substance of the wine ;
- (3). The substance of Christ's human flesh, and,
- (4). The substance of Christ's human blood.

It is therefore a Four Things Consubstantiation. Possibly, though I am not certain, both those heretics may have held to the Consubstantiation of Six Things, that is,

- (1). To the substance of *leavened bread* ;
- (2). To the substance of the *wine* mixed with water according to the Orthodox view ;
- (3). To the substance of the human flesh of Christ ;
- (4). To the substance of His human blood ;
- (5). To the substance of His human mind, and
- (6). To the substance of His human soul.

In that case they were Six Things Consubstantiationists.

We come to the *IIInd kind of Consubstantiation heresy*, that is the Lutheran error, which holds to the Consubstantiation of *seven things* in the Rite, but *only during its use*, namely:

- (1). The substance of the unleavened wafer ;
- (2). The substance of wine unmixed with water, generally ;
- (3). The eternal Substance of Christ's Divinity ;
- (4). The substance of His human flesh born of Mary ;
- (5). The substance of His human blood taken from Mary and born of Mary ;
- (6). The substance of His human mind ;
- (7). The substance of His human soul.

This is a Seven Things Consubstantiation therefore. Many Lutherans in our time do not hold it. It includes also the additional heresy of *Communicatio Idiomatum*, which contradicts the doctrine of the Economic Appropriation, of all the sufferings and other things of the Man put on, to God the Word Who put on that creature, but forbids us to appropriate anything belonging *Naturally* to God the Word before the Incarnation, that is His Name, *God*, His *Worship*, or His Divine Attributes, to the mere creature put on, the human nature, the infinitely inferior nature of His Two. See Cyril's Shorter Epistle above, *Section II.*, pages 60-112, and the Longer Epistle, pages 217-241, and the XII. Anathemas at its end. Those Epistles, of course, as being approved by the whole Church at Ephesus, have all authority, and any doctrine which contradicts them is by that very fact heretical and anathematized. Every Protestant should reject the heresy of *Communication of Properties*, for it necessarily leads to creature-worship. And every Protestant should carefully guard the Ecumenically approved doctrine of Economic Appropriation, because it guards against that sin. See in the Index to Vol. I. of *Nicaea* in this Set under *Economic Appropriation*.

account of His own [Divine] Nature (645), that birth also which

Those Lutherans who hold to Consubstantiation hold also to the heresy of *Ubiquitarianism*, that is, *Everywhereism*, that is, the error that the body of Christ is everywhere, and especially in the Eucharist, a folly which the English Church well and Orthodoxically condemns in the noble and very valuable Rubric and Declaration of Doctrine against adoration of Christ's flesh and blood in the Eucharist, where it says that,

"*The natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one.*"

I judge that, so far as Protestants are concerned, the heresy exists among Lutherans alone, and is not held by some of them. Webster's *Dictionary* defines as follows on that matter:

"*Ubiquitarian* * * * One of a school of Lutheran divines; —so called from their tenet that the body of Christ is present everywhere, and especially in the Eucharist, in virtue of his omnipresence."

The heresy arose on the basis of a strange and plain blunder, the confounding God the Word's *infinite attribute of omnipresence, with the Substance of His Divinity*, and with the *finite substance of His Humanity*. For the Substance of His Divinity is now confined to heaven (Acts iii., 21), at the Father's right hand, where Stephen saw Him (Acts vii., 55, 56), where He constantly pleads for us as our Great High Priest and Sole Mediator and Sole Intercessor (Heb. vii., 24, 25, and viii., 1; I. Tim. ii., 5; I. John ii., 1, 2). There alone the Substance of the Divinity of God the Father is, where alone Christ tells us to invoke Him when we say, "*Our Father who art in Heaven*" (Matt. vi., 9; Luke xi., 2). God the Word is everywhere by the *infinite attribute of omnipresence*, not by the *Substance of His Divinity*. Any one of any fair logical mind can see at once that if He were present by the Substance of His Divinity everywhere, It must be in every garbage heap, and in every water closet, and must also occupy just the same space that the garbage and the excrement do, and inasmuch as His Divinity is to be worshipped wherever It is, therefore, in that case, It must be worshipped as in the garbage, and as in the excrement, and as in the smallest part thereof. To such absurd and blasphemous conclusions are we brought by such confounding of God's Substance with His attributes. Aye, it sanctions idolatry, for if God's Substance is everywhere, It is in the idols of the heathen and must be worshipped in them. But away with premises which force us to such God-forbidden sins and conclusions.

And if the whole Substance of Christ's Divinity and the whole substance of His Humanity are together in every such garbage heap and in every water closet and in every idol, and occupy exactly the same space as the garbage does, and as the excrements do, and as the idol does, we can easily see the silly and absurd and blasphemous conclusion that every piece of the garbage and every piece of the excrement has in it whole Christ, body and blood, soul and Divinity, by a sort of Consubstantiation, and so has every idol. I need not dwell on

was in time and in the last periods of the world (646); but that He

such blasphemous drivell longer. It is too bad even for an idiot asylum or a lunatic asylum.

We come now to the *IIId kind of Consubstantiation heresy*, that is to the *Keble-Pusey error*, which teaches the Consubstantiation of Seven Things, but differs from Luther's kind of Consubstantiation in holding that Christ's Divinity and Humanity are with the consecrated elements, not only in use but always after consecration, and so they reserve it and adore it in their idolatrous places of assembling which they misname Churches.

Those *Seven Things* are

(1). The substance of the unleavened wafer often, sometimes the substance of leavened bread; for some of the sect practice one way and some another on that point, though the general tendency, I think, is to Latinism on that matter, for from the start the drift of those heretics has been towards Rome and its customs, that Rome in which so many hundreds of them, clerics, and so many thousands of silly men and silly women, led into idolatry by such wicked clerics, have finally landed.

(2). The substance of wine, generally, I think, mixed with water.

(3). The Eternal Substance of Christ's Divinity,

(4). The substance of His real flesh taken from Mary and born of Mary.

(5). The substance of His real blood taken from Mary and born of Mary.

(6). The substance of His human mind.

(7). The substance of His human soul.

Every one of this new-fangled sect therefore is a Seven-Things Consubstantiationist, and so differs from the Nestorian, who was a Four- or Six-Things Consubstantiationist, as Theodoret, the notorious champion of that school shows. And every Keble-Pusey heretic differs, as has been just said, from the Lutheran Consubstantiationist in holding that the Seven Things Consubstantiation abides not only *in the use*, but *always after* consecration, and hence, contrary to His own Eucharistic Rubrics, which require the consumption of the unused consecrated bread and wine after Communion, he reserves them for adoration and so turns what he calls God's holy Sacrament into a means of bringing in idolatry into his own Reformed Communion, and, so, of damning his own soul and of incurring the added and fearful guilt of damning the souls of others.

The Bishops of the Anglican Communion everywhere should either depose every one of their prelates, presbyters, and deacons, guilty of the Consubstantiation heresy and its idolatry of worshipping Christ's Divinity in the Eucharist, where It is not, or His body and blood there, or guilty of suffering such error within his jurisdiction, or guilty of not openly denouncing them and doing his full duty zealously of guarding his flock against them. So they should excommunicate every laic guilty of such idolatry.

In case any bishop fails to do his full duty in deposing and excommunicating such heretics, he should himself be deposed and excommunicated at once.

might bless the very beginning of our existence, and that by His

So will they act after the example of Athanasius and of St. Cyril of Alexandria against creature-serving heretics and their aiders and abettors, like John of Antioch, Theodoret of Cyrus, and others. If there be only one sound bishop (and there are many more), he cannot be disciplined by any heretical creature-worshippers, as the Canons of the first Four Ecumenical Councils show; for, from the beginning, it has been a God-required duty of all, clergy and people, to act like the *Angel*, that is, as *Angel* means, *Messenger*, that is in this case *Messenger* to Men, that is *Bishop*, of the Church of Ephesus, *to try them which say they are apostles and are not, and to find them liars* (Rev. ii., 2). Blessed is every Bishop in every National Church and in every Race Church to whom Christ will say at the last solemn day as he said to the Bishop of Ephesus: "*Unto the angel of the Church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and THOU HAST TRIED THEM WHICH SAY THEY ARE APOSTLES, AND ARE NOT, AND HAST FOUND THEM LIARS*" (Rev. ii., 1, 2).

The Bishops of the First Ecumenical Synod tried Arian Bishops who undoubtedly had the Apostolic succession in orders but not in doctrine, and found them creature-servers on their own profession, anathematized them in their Creed at its end, and thrust them out of the society of the faithful. So did they in their Canon XIX. with the Paulianists, the disciples of the heretic and creature-server, Paul of Samosata, who had the succession in orders in the episcopate but not in doctrine.

Aye, in its Canon XI. it puts those who had fallen into the sin of worshipping an image, or invoking a creature to twelve years of public penance, and Canon XII. puts another class of such offenders to thirteen years.

And in every Communion possessing valid baptism and valid orders that should be done with every baptized man who falls into such sins by going to Rome or to any other idolatrous Communion and sharing such sins, unless, on his sincere amendment, the bishop of his *Paræcia* may, according to Canon XII., dispense with the penalty. For baptized Paganism is *apostasy* from Christ, as the Nestorian worship of His mere separate human nature is termed in the Canons of Ephesus, and it is the worst kind of idolatry because the transgressor has light and the heathen has not.

The Second Ecumenical Council in its Canon I. anathematizes various sects of heretics who on their own confession were creature-worshippers, who had Bishops who had the succession from the beginning but who had forsaken the succession in doctrine. Its Canon VII. openly rejects the orders of six such sects, namely, the Arians, the Macedonians, the Sabbatians, the Novatians, the Quartodecimans or Tetradites, and the Apollinarians. It admitted only their baptism because they had not altered the design of baptism, that is, the doctrine that it is "*for the remission of sins*" (Acts ii., 38), a doctrine confessed by the

being united to flesh and then being brought forth by a woman, the

whole Church in the Creed of the Second World-Council in the utterance, "*We acknowledge one dipping FOR THE REMISSION OF SINS;*" nor the *mode*, trine immersion; nor the *form of words*, that is the formula, "*in the name of the Father, and of the Son, and of the Holy Ghost*" (Matt. xxviii., 19). Other heretics who had the succession in the episcopate, but had forsaken the succession on the Trinity and in addition on one or more of the aforesaid three things in baptism, were to be received by that Canon not only as without orders but also as unbaptized. Such sects were the Eunomians, whom that Canon VII. brands as baptized "*with one immersion*" (Hammond's translation), who, as Theodoret tells us in his work on *Heretical Fables*, Book IV., Chapter III., changed the trine immersion into single immersion, and abolished the Christ-given form of words, that is, baptism *in the name of the Father, and of the Son, and of the Holy Ghost*, and substituted for them one only dip into Christ's death, a heresy as to the form of words, by the way, in which they were followed by Pope Nicholas I. in the ninth century, in his *Answers to the Bulgarians*. The place of Theodoret is translated into English in Chrystal's *History of the Modes of Baptism*, page 78.

The Third Ecumenical Synod in its canons deposes all Nestorian Bishops and Clerics and excommunicates all their laics. The Fourth Council, in its Definition, deposes all Monophysite Bishops and Clerics, and excommunicates all Monophysite laics. So the Fifth Ecumenical Synod, in its Definition at the end, deposes heretical Bishops and Clerics, and excommunicates heretical laics; and so does the Sixth at the end of its noble Definition. And yet it is clear and admitted by all that the Bishops and other Clerics so deposed, that is, those of the Nestorians, Monophysites and Monothelites, had the succession in the episcopate, but had lost that in doctrine, and had all become creature-worshippers; for the Nestorians worshipped relatively to God the Word, that is as they said, *because of God the Word, and for His sake*, their mere human, created Christ, and so were guilty of the sin which St. Cyril charges them with, that is, *ἀνθρωπολατρεία*, that is, *the Worship of a Man*, which of course is *Creature-Worship*, that is, an *apostasy* to the fundamental error of paganism. See Cyril's answer to their evasion of *Relative Worship* on pages 221-224 above, and notes 580 to 584, and Cyril's utterances on page 87, note, and all of note 183.

And the Monophysites are also, *in fact*, creature-worshippers, whatever may be their intention, for inasmuch as they worship the humanity of Christ as now transubstantiated into Divinity, and as making but One Nature with God the Word, they are really, without intending it, Man-Worshippers. They sometimes explain the change somewhat as the Romanists explain their Transubstantiation in the Eucharist, by saying, in effect, that the appearance, or species, or accidents, of His humanity remain, but not its substance; that, they say, has been transubstantiated into Divinity.

All these three Consubstantiation heresies, except the first, that of Nestorius, contradict all four of the Orthodox Eucharistic positions above. The Nestorian contradicts the last three only.

curse against all the race, which sends to death our earthly

We turn now to another class of views on the Eucharist which we may designate Class C.

They are, 1, the *Zwinglian*, which some call *the merely Symbolic, or merely Memorial*.

This agrees with positions 1, 2 and 3 of St. Cyril above specified, which were adopted, in effect, by the Universal Church in the Third Ecumenical Council; but is more or less different from Cyril's point 4 above. For Cyril, in accordance with the custom of the whole Church in his time and from the beginning, gave the bread and wine to infants. But infants can not have faith. Consequently Cyril could not have held that in their case at least faith is the means by which they receive the sacrament, though of course it is admitted by all that in the case of children who have come to years of understanding, and in the case of all others, faith and love and hope are such means and necessary.

Zwinglianism would seem to hold that the Lord's Supper is not universally necessary to salvation, for it generally, I think always, or nearly always excludes infants from it on the ground that they can not have faith, an argument which would exclude them from Baptism also.

2. *The Calvinistic view*, which, like the Zwinglian, agrees with points 1, 2 and 3 of St. Cyril's doctrine above, but like it differs more or less from his point 4, much as Zwinglianism does, by not making it essential to salvation for infants as well as for adults. It agrees, however, mainly otherwise with Cyril's doctrine, as does, less closely, Zwingli's on point 4.

Indeed the idolatrizer and creature-worshipper, John Henry Blunt, in his *Dictionary of Doctrinal and Historical Theology* under *Real Presence* says that inasmuch as Calvin "asserts that our Lord's human nature can only be present at the right hand of God, and can not in any sense whatever be present under Eucharistic signs," and held "that the words of Institution are to be explained figuratively or metaphorically," therefore his view and Zwingli's "are really identical." Blunt adds as a clincher, "Indeed, only two rational opinions on the subject are possible—a real presence or a real absence." St. Cyril differs from him in the passages above quoted from him, by teaching in effect that only one opinion on the subject is rational, that is the *real absence* of the *Substance* of Christ's Divinity in the rite, and the *real absence* of the substance of His Mary-born flesh and blood, which is Cyril's doctrine as advocated in works written by him before Ephesus and presumably known to the assembled Prelates, that is, in his *Five Book Contradiction of the Blasphemies of Nestorius*, and in the above *Long Epistle to Nestorius*, where, in effect, Christ's flesh in the Eucharist is proclaimed to be not the flesh of His humanity but of God the Word, that is as Cyril explains above, *the things which lie before us*, that is His body of leavened bread and His blood of wine which become to all who receive them worthily, including infants, means and instruments of eternal life, and resurrection, and salvation (John vi., 33, 48-64). For an infant receives worthily because he is by his baptism and confirmation a member of

bodies (647) might therefore cease (648), and that the, '*In sorrow*

Christ's covenant and therefore has a right to partake of the aftertypes of the great sacrifice of Calvary as the Israelitish infant had a right to partake of the Passover Lamb, the foretype of that sacrifice under the Mosaic Covenant; and he presents no barrier in the way of wilful rejection of those saving rites. For it is wilful rejection and continual and perverse habits of sin, and not the innocent years of baptized infancy, which bar from Communion and its promises of resurrection and eternal life and of grace as we can receive it.

The doctrine of the real presence of God's sanctifying and saving grace only in the leavened bread and wine on the one hand and the real absence of the Substance of Christ's Divinity and the real absence of His human flesh and blood on the other (all of which, Divinity and humanity, are in heaven alone), are the watchwords of the Orthodoxy of St. Cyril and of Ephesus, which, under God, he led.

The use of the expression *Real Presence* to assert the actual presence of the Substance of Christ's Divinity in the Eucharist and the actual presence of the substance of His humanity there, or of His Mary-born flesh and blood alone there, is utterly unknown to primitive Christian writers and is purely mediæval.

We do indeed find in the writings of Nestorius and of his strong partisan Theodoret, in the first part of the fifth century *the doctrine* of the real presence and real manducation there, not of His Divinity at all, but of His humanity only, or of His flesh and blood only; but not, so far as I have seen, the expression *Real Presence*. And the noteworthy thing is that they were heretics, not Orthodox, and that, so far as appears, they were the first to promulge that heresy of the actual presence of His Mary-born flesh and blood there, or of His Mary-born whole humanity there.

Besides, and this fact is all important and decisive, St. Cyril's doctrine of the Real Absence from the Lord's Supper of the Substance of Christ's Divinity and of the substance of His humanity is approved by the Third Ecumenical Council, and Nestorius was deposed, among other causes, by it for denying it: and so by necessary implication the doctrine of the real presence of the Substance of his Divinity and of the substance of His humanity is there condemned, and of course the expression *Real Presence*, used by heretics, such as Transubstantiationists and Consubstantiationists, to enshrine their idolatry in, in worshipping either or both those substances there is likewise condemned by necessary implication, and forbidden.

We should therefore scrupulously avoid it. In Post-Reformation times, when even some scholars, able in other things, did not know well the questions involved in the struggle between St. Cyril and Nestorius on the Eucharist, nor the Holy Spirit guided, final, and irreversible Decision of the Third Council of the whole Church on the matter, they some times used the expression *Real Presence* but not in the Transubstantiation or Consubstantiation sense. This is shown by Rev. Wm. Goode in his citation of Anglican authors in chapter VII., Vol. II. of his work *On the Eucharist*. But now it should cease forever, for

shalt thou bring forth children' (649), might be abolished through

that use is perverted by Romanists to favor their idolatry in the Rite. Indeed the expression was invented by them in the middle ages to signify their error and should be left to them. It is enough for us to know that it has been condemned by necessary implication, with the Transubstantiation or Consubstantiation which it stands for. That it has been used incautiously by great Anglicans should not surprise us, for we must remember that the Schoolmen of the middle ages and the idolatrous local Councils of the West and similar Conventicles in the East had opposed and overset and practically nullified and abolished the Decisions on the Eucharist and on Creature-Worship and on some other matters of the Six World-Synods, and had substituted for them their own heresies on those themes; and that, after the Reformation even, men did not at once get to know what the Six Councils had said on those dogmas, and still used some of the Shibboleths of a corrupt and corrupting idolatrous scholasticism, the expression *Real Presence* among them. (a).

(a). Among the XLII. Articles of A. D. 1552 of the Church of England, in Article XXIX., now XXVIII., "*Of the Lord's Supper*," occurs the following condemnation of the doctrine of the *Real and Corporal presence*, and of that expression which embodies it. I translate it from the Latin, as found in *The Prayer Book Interleaved*, by Campion and Beamont (Cambridge, Eng., and Pott and Young, New York, 1869, page 388):

"Forasmuch as the reality of human nature requires that the body of one and the same man can not be in many places at the same time, but that it must be in some one definite place, therefore the body of Christ cannot be present in many different places at the same time. And since, as the Sacred Scriptures teach, Christ was taken up to heaven and will remain there to the end of the world, none of the faithful ought either to believe or to profess the *Real and Corporal Presence*, as they term it, of His flesh and blood in the Eucharist."

"This," writes Bishop Harold Browne on Article XXVIII. (page 713 of the American edition of his work on the XXXIX. Articles), "nearly corresponds with the statement of the rubric at the end of our present Communion Service. Both the clause in the Article [just translated above] and the rubric were omitted in Elizabeth's reign, lest persons inclined to the Lutheran belief might be too much offended by it; and many such were in the Church, whom it was wished to conciliate. The rubric was again restored in the reign of Charles II. The meaning of it is * * * to deny * * * a 'corporal presence of Christ's natural flesh and blood,' 'and a consequent adoration of the elements, as though they did not remain still in their very natural substances.'"

That glorious and noble Rubric, so thoroughly Cyrillian and Ephesine in its condemnation of both Transubstantiation and Consubstantiation *Real Presence* in the Eucharist of Christ's human flesh and blood, their worship there, and their cannibal use there by being eaten and drunk, was wrongly and unwisely left out of the American Book of Common Prayer. It reads as follows as it is now in the English Book:

"Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue); yet lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; it is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the Sacramental bread and wine remain still in their very natural substances and therefore may not be adored; (FOR THAT WERE IDOLATRY, TO BE ABHORRED OF ALL FAITHFUL CHRISTIANS); and the natural body and blood of our Saviour Christ are in

Him, and [so] that He might show the truth of the following expres-

Another thing should be avoided. Many writers, not knowing the heresy

heaven, and not here; *it being against the truth of Christ's natural body to be at one time in more places than one.*"

In the *Prayer Book Interleaved*, page 181, we read a further explanation of the above as follows:

"The declaration concerning kneeling was added as a rubric by order of Council in 1552, was omitted in 1559, and restored in 1662, when the words '*corporal presence of Christ's natural flesh and blood,*' were substituted for '*real and essential presence there being of Christ's natural flesh and blood.*'"

This last Rubric and Declaration of Doctrine is also decidedly Cyrillian and Ephesine and should have been retained and perfected. It must be restored. I quote the whole Declaration as it stands in the *Second Prayer Book of Edward VI.*, A. D. 1552. As the work of martyred Reformers and Restorers of Christ's true religion who are now with Him in heaven, it deserves to be well remembered. It is as follows:

"Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else for malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part, and yet because brotherly charity willeth that, so much as conveniently may be, offences should be taken away; therefore we, willing to do the same, [do hereby declare that],

Whereas, it is ordained in the Book of Common Prayer, in the administration of the Lord's Supper, that the communicants kneeling should receive the same, which thing being well meant for a signification of the humble and grateful acknowledging of the benefits of Christ, given unto the worthy receiver, and to avoid the profanation and disorder which about the Holy Communion might else ensue; lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any real or essential presence there being, of Christ's natural flesh and blood. For as concerning the sacramental bread and wine, they remain still in their very natural substances, and therefore *may not be adored, for that were IDOLATRY, to be abhorred of all faithful Christians.* And as concerning the natural body and blood of our Saviour Christ, they are in heaven, and not here, for it is against the truth of Christ's true natural body to be in more places than one."

One other expression in the Prayer Book, in the Catechism, which page 199 of the *Prayer Book Interleaved* tells us was no part of it originally and was not added indeed till A. D. 1604, and has been attributed to Overall, should be conformed more to the mind of St. Cyril and of Ephesus; I refer to the assertion that "*the body and blood of Christ * * * are verily and indeed taken and received by the faithful in the Lord's Supper,*" which may mean Transubstantiation or Consubstantiation. Some of St. Cyril's explanatory language about *sending the power of life into the things which lie before us* should be substituted for it.

The learned Anglican, Rev. William Goode, in his work *On the Eucharist*, page 757, speaking of the expression, *Real Presence*, says:

"The ambiguity of the phrase, and its misapplication by the Church of Rome, have induced many of our divines to repudiate it; and our Church, as Dean Aldrich has observed, has wisely forborne its use; but others for the similar purpose of preventing misconception and meeting the misrepresentations of the Romanists, have maintained and contended for its use.

"The real doctrine of our divines, therefore, is not to be sought in their use or rejection of this phrase, but in the meaning they attach to it, and their accompanying statements."

On the same expression *Real Presence*, the same Rev. Wm. Goode, *on the Eucharist*, pages 36, 38, quotes "Dr. Aldrich, Dean of Christ Church in 1687" (page 36), who writes as on page 38, id., that it is not so easy to conceive how a natural substance can be said to be "*really present* when at the same time it is *locally absent.*" He then adds,

"Therefore the Church of England has wisely forborne to use the term of *Real Presence* in all the Books that are set forth by her authority. We neither find it recommended in the Liturgy, nor the Articles, nor the Homilies, nor the Church's nor Nowell's Catechism. For al-

sion of the prophet: "*Death prevailed and swallowed [men] up;*" and,

of Theodoret, have quoted some of his Nestorian utterances above cited as

though it be once in the Liturgy, and once more in the Articles ["he means in the Liturgy and Articles of 1552" Goode] it is mentioned in both places as a phrase of the Papists, and rejected for their abuse of it. *So that if any Church of England man use it, he does more than the Church directs him; if any reject it, he has the Church's example to warrant him: and it would very much contribute to the peace of Christendom if all men would write after so good a copy.*" The italics are in Goode's quotation.

In refusing to admit the phrase *Real Presence* the blessed Reformers of the Church of England are at one with the Universal Church in the Six Ecumenical Councils, for it never uses the heretical words, nor authorizes any one to use them, but by its approval of St. Cyril's teaching on the Eucharist, it in effect forbids them.

Some idolatrizers of our day, traitors to their own Anglican Communion, try to evade the condemnation of their worship of Christ's body in the above Declaration of the Church of England, by saying that they do not worship His "*natural body*," but His *spiritual body*, which is at the Father's right hand and in thousands of Eucharists at the same time.

But this is a mere makeshift, for the English Church shows that by *Christ's natural body* it means His body of human nature, for it certainly is not of God's Divine Nature, and there is now only one sort of body of Christ, and it is that very body of Christ which the crafty Jesuitical and Puseyite evader calls the *spiritual body*, for the Anglican Communion explains the meaning of its expression "*natural body*" in the very Declaration which forbids its worship by defining as follows: "And as concerning *the natural body and blood* of our Saviour Christ, they are in heaven, and not here, for it is against the truth of Christ's true natural body to be in more places than one." Here we see that this Declaration and Explanation of A. D. 1552, makes Christ's *natural body* to be the only body of Christ now existing, that is, His *spiritual body* which is "*in heaven and not here;*" and then follows a denial of the Ubiquitarian heresy held by some Lutherans, which asserts that it may be in the Eucharist. That Declaration, the present Declaration at the end of the English Church Communion Office, and the XXIXth Article of A. D. 1552, all agree that Christ's body and blood are in heaven alone, and the sum of their teaching is that *the spiritual body* and *the natural body* are the same, the one sole body now existing, and all these are aimed specially against all Consubstantiation and all Transubstantiation notions of a real presence of many bodies of Christ in the Eucharist and against their worship there.

But in reply it may be said that the Church of England is certainly wrong in identifying the spiritual with the natural body, for in I. Corinthians xv., 42, 43, and 44, the body which we use on earth and which is put into the grave is called "*a natural body*," whereas the body which is raised again is termed "*a spiritual body*." Hence Christ's body on earth was "*a natural body*," and as such was buried, but was raised "*a spiritual body*." Those verses are as follows: "*So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*"

To this I reply that the passage alleged from I. Cor. xv., 42, 43, and 44, is a plain mistranslation, and has been the cause of a great deal of bungling. The error lies in translating by *natural body*, what does not mean that but *soulish body*; that is, in those two verses Paul contrasts the human body governed by the fallen human soul with the spiritual human body, that is, the body governed not by the fallen human soul but by the Spirit of the living God. And indeed all admit that our bodies are more or less governed by the fallen sinful human soul here, but after their resurrection are governed by God's Holy Spirit. But though Christ had a human soul it was not like ours, a fallen soul. For as Cyril well says, on page 262 above, of Christ, "Who, forasmuch as He is God, is free from all sin. For although *all have sinned and come short of the glory of God* [Rom. iii., 23], inasmuch as we have become prone to stray, and man's nature is diseased with sin, nevertheless He is not so, and therefore we come short of His glory." Consequently His real natural body, that is, His human-nature body, never

again, "*God wiped away every tear from every face*" (650). For that though they expressed the voice of Orthodoxy. That fault has not been con-

was a *soulish* body in the sense that ours are, that is, in the sense of being governed by the sinful human soul, precisely because His human soul was always a holy and sinless soul, for it and all of His humanity was ever spotless, because always sanctified by the Holy Spirit (Luke i., 35; Heb. iv., 15, and Heb. ix., 14). Hence His body could never be called a *soulish* body in the fallen sense, as ours can; for at least *in the sense of being governed by the Holy Ghost* it was always on earth, as it is now in heaven, a *spiritual body*, though it was taken from Adam and was and is material like ours, and was and is now of *one substance with ours*, as the Universal Church has well and clearly defined in the Definition of the Fourth Ecumenical Council, and in that of the Sixth also, and in the letter of Leo, approved by the Fourth Council, and in effect in St. Cyril's Letter to John of Antioch, approved by it. Christ's is no Docetic body therefore, but one that is real and genuine; and as Man He is as thoroughly consubstantial with us men as in His Divinity He is Consubstantial with His Father, as the aforesaid Definitions teach. For His *risen spiritual body* could be felt, and seen, for He said to His disciples, "*Behold my hands and my feet, that it is I, Myself; handle Me, and see, for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken, He showed them His hands and His feet,*" (Luke xxiv., 39, 40). And after doubting Thomas wished proof that Christ's real body had risen, and said: "*Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe,*" the Lord appeared unto him and said, "*Reach hither thy finger, and behold My hands, and reach hither thy hand, and thrust it into My side, and be not faithless but believing*" (John xx., 25-30). With that *risen spiritual body* He ate and drank, and that in order to show them that His *risen spiritual body* was still *material* (Luke xxiv., 36-44; compare Acts x., 41). Aye, to make it still stronger, if it could be made stronger, that His *risen spiritual body* is material He promised to drink the fruit of the vine with His Apostles in His Father's Kingdom (Matt. xxvi., 29; Mark xiv., 25, and Luke xxii., 18). Compare the noble Article IV. of the Church of England.

So that Christ's *risen spiritual body* was, and is, like ours, a body of flesh and bones just as material as it ever was, and, so far as appears, just as tall and as large as it ever was. The only difference now is that it is immortal (Rom. vi., 9). So that the Church of England Article XXIX. of A. D. 1552, in identifying the *real* with the *corporeal* presence of Christ was perfectly right. For *corporeal* means *bodily*, and if His body is really present there, it is present *bodily*. And if it is all there under each crumb of bread, and is all taken with each crumb of bread, there is a full grown body with each crumb, and that full body has *flesh and bones* (Luke xxiv., 39). And the Declaration of A. D. 1552 was right in identifying the "*real*" with the "*essential*" [that is substance] *presence * * * of Christ's natural flesh and blood* in the Eucharist, and in forbidding that error and the error of worshipping them there. How much better than such errors is the Orthodox doctrine of St. Cyril and of Ephesus on the Rite?

One can show further absurdities of all real presence and corporal manducation heresies if he will. For instance, if whole Christ, as the Romanist alleges, be under each crumb or particle of the bread or wafer, he who takes twelve such crumbs or particles has twelve whole Men inside of him, each of them full grown. But surely another miracle must be wrought for one stomach to contain them. If it be said that all this is mystery, and must be received as such, I answer that it is contradiction, and therefore not a mystery at all, for it not only contradicts common sense and our own eyes and taste and feeling, but also the Holy Spirit guided teachings on the Eucharist of St. Cyril, as approved by Ephesus. It is not even as probable as Docetism, for it admitted a body in *appearance*. But here there is not even the appearance of a body. And time and space fail me to push the error that we may eat twelve or more whole Christs in the Communion to its logical result, as men did in the Middle Ages, in Stercorianism, etc. To sum up, all Real Presence talk ends at last in mistiness, cannibalism, and contradicting the doctrine of the whole Church at Ephesus, and in utter absurdity.

We see then that Christ's sinless body, though sown a *soulish* body in the sense of having a sinless human soul, nevertheless was a sinless body in life, in death, after its resurrection and always. So that Christ's body is as really a material body like ours so far as its human sub-

reason we assert that Economically (651) He blessed marriage itself

fined to any one party or Communion. For instance, the Romish Archbishop Francis Patrick Kenrick in his *Theologia Dogmatica*, Vol. III., Philadelphia, A. D. 1840, page 197, argues perversely enough and humorously and twistingly enough that Passage 2 of Theodoret on pages 279-282 above means the very thing it denies, that is Transubstantiation, and he asserts that Theodoret was a Catholic! (b) Thesame passage is mentioned by Goode on the *Eucharist*, page 583

stance is concerned now as it was on earth, and so to eat it now and to drink its blood would be as much what St. Cyril calls ἀνθρωποφαγία, that is, *Cannibalism*, (St. Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, Book IV., Sections 4 and 5), as it ever was.

I would add that we must remember that some things said of our fallen human bodies in I. Cor. xv., 42, 43 and 44, can not be said of His unfallen human body, that is, though every sinful *soulish* body is sown *in corruption*, because corruption is the result of sin (Rom. v., 12), yet Christ's sinless soul-endowed spiritual body *saw no corruption* (Acts ii., 27, 31); and whereas the sinful body is *sown in dishonor*, for we die because of sin, and so death is the proof and dishonoring punishment of our sins, yet His death was honorable and glorious, because it was the death of a sinless Victim to save all men. He died for sin, not that He Himself sinned. Sinful man's body is sown a *soulish* body (ψυχικόν), *soulish*, as opposed to πνευματικόν, *spiritual* (I. Cor. xv., 44). The word, φυσικόν, *natural*, is not there at all.

It is admitted on all hands to be a mistranslation. On looking over the Versions in Lee's *Biblia Sacra Polyglotta*, I find the same error in the German, but not in Jerome's Vulgate, which well renders the Greek ψυχικόν by *animale*, which signification is found in the French, Italian, and Spanish.

But, *objection*: Jesus' body is so immaterial that it can pass through doors after they are shut, for in no other way could He have entered to His disciples in John xx., 19, 26. For it reads, "the doors having been shut," θυρῶν κεκλεισμένων.

Answer. Scripture does not say that His body went through the wood or iron or other matter of doors. He may have entered in the common way by opening and shutting the doors miraculously, as God opened the prison doors for Peter in Acts xii., 10; and their eyes might have been *holden* that they might not recognize Him till He chose to make Himself known, as was the case with the disciples on the way to Emmaus, Luke xxiv., 13-36. And there are other ways in which He might enter to them without passing through wood or iron. For God is Almighty, and can not be limited to act in the way we may choose to have Him act to save our argument. All such reasonings are against the reality of His body and tend to Docetism, as do all Consubstantiation and Transubstantiation heresies; for all of them do, in effect, deny that His body is consubstantial with ours.

(b). As instances of the extent and way in which the Holy-Ghost-guided testimony of the Third Council against the *real presence* of Christ's human flesh and his human blood in the Eucharist are perverted, belied, and nullified, and the heresies opposed to them are put into their places, it should be said that Francis Patrick Kenrick, who died the Romish Archbishop of Baltimore in A. D. 1863, in his *Theologia Dogmatica*, Vol. III., Philadelphia, A. D. 1840, actually has the partisan effrontery to adduce as a proof of the heresy "that there is a true, real and Substance Presence of the body and blood of our Lord Jesus Christ in the Eucharist" (id., pages 159 and 166), the following passage from the longer Epistle of Cyril to Nestorius above translated, (I first quote Kenrick's Latin and then translate it, premising that this Epistle, as its heading on page 206 above shows, emanates not only from Cyril but from all the Bishops of his Diocese, that is, as we say now, from all the Bishops of his Patriarchate):

Concilium Alexandrinum, S. Cyrilli tempore habitum, in epistola ad Nestorium eucharistiae dogma aperte tradit; et contra Nestorium sic decernit: "Sanctum ac vivificum incrementumque in Ecclesiis Sacrificium peragimus; corpus quod proponitur, similiter et pretiosam sanguinem, non communis, nobisque similis homini cupjpiam esse credentes, sed potius tamquam proprium corpus effectum, sanguinem etiam Verbi, quod omnia vivificat, accipientes."

also, and attended one in Cana of Galilee, when He was invited,

and after, where he argues, in effect, that it agrees with his own view which is

* * * Concilium Ephesinum Generale anathematismum hunc inter caeteros probavit, et ita demonstravit hanc fuisse totius orbis fidem. Below, in a note, Kenrick gives all the above, in my italics, as from "Anathematismo XI." He evidently did not know the meaning of his quotation.

The English translation of the above adulterated passage quoted by Kenrick as St. Cyril's, with Kenrick's remarks on it, are as follows:

"The Council of Alexandria held in the time of St. Cyril, in its Epistle to Nestorius transmits plainly the dogma of the Eucharist, and decrees as follows against Nestorius:

'We perform in the Churches the holy and quickening and unbloody sacrifice, not believing the body which is set forth, and likewise the precious blood to be [those] of some common man like us, but receiving them rather as having been made an own body and blood of the Word who is able to quicken all things.'" "From [St. Cyril's] Anathema XI."

Kenrick continues, on page 173:

"The General Council of Ephesus approved that Anathema among others, and so showed that it was the faith of the whole world."

Now let us examine this passage of Rome's ablest champion ever in this land against the worship of God alone, and test his accuracy and reliability.

In the first place he has made a blunder in adducing it as from St. Cyril's *Anathema* or *Anathematism XI.*, as any one can see by examining that Anathema towards the end of the above Epistle.

In the second place he has not given the passage exactly, but has altered it so as to make it agree with his own heresy of the *Real Presence*, and then has alleged it as a proof for it. Whether he himself was guilty of that adulteration of it, or merely quoted it from some other idolatrizor who did that wicked work I know not. In either case he is not without fault, for even in the latter case he should either have mentioned the writer from whom he took the quotation, or should have verified it if he wished to give it as his own citation from the original.

What he pretends to quote is really a farrago, made up partly out of Kenrick's or some other idolatrizor's own head, and partly from the text of the above Epistle of Cyril and his Council, on pages 232-240 in the translation in this work. The original Greek there translated does not prove Transubstantiation, but, on the contrary, contradicts it flatly on page 240, where he explicitly states that we do not eat "*the flesh of a Man like one of us, for how will the flesh of a man be life-producing by its own nature?*"

And Christ in common with us is a man, and his natural flesh born of Mary was flesh, as the New Testament over and over again teaches, "*the flesh of a Man like one of us,*" and not the flesh of an angel; Heb., ii., 16, "*For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.*"

And like ours it was liable to weariness, disease, and death. See what is said above on that matter in note 606, page 287, and in the last subnote, "a." The only thing in which His flesh differed from ours was in its being sinless like Adam's flesh when first made and before he fell, only that Christ's flesh ever remained sinless (Heb. iv., 15, "*yet without sin,*") and Adam's did not. Otherwise both had that flesh and blood which is common to us and to all humanity and in that sense Christ's flesh was so literally human flesh that if any man actually ate it, he would eat *common flesh*, and there is no getting away from that conclusion.

Aye, so literally is it *common*, though sinless *flesh* yet, that even after His resurrection He ate and drank with it. For in Luke xxiv., 41, 42, 43, we read that "*He said unto them, Have ye here any food? And they gave him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them.*" And Peter in Acts x., 40, 41, writes, "*Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.*" See, for further proofs that Christ's *spiritual* body is also a *material* body, the last subnote "a," and note 606, page 287 above.

together with His holy Apostles (652). We have been taught to

nearly that of Cyril. So the able George Stanley Faber in "*the third edition*,

Let me add further against Kenrick's perversion and falsification of Cyril's doctrine in his Synodal Long Epistle above, 1, that on pages 250-260 above, Cyril shows that Christ's Divinity is not on the Holy Table in the Eucharist, is not eaten by us at any time, and is not in us at any time.

2, That on pages 260 to 276 Cyril teaches most plainly in passage after passage that Christ's flesh and blood which were born of Mary are not in the Eucharist, are not eaten by us, and that if we could eat them it would be cannibalism, and could do us no good, and that the notion of a literal "*eating of a Man's flesh*" is an "*unholily bringing the minds of believers to notions of wickedness*" (page 267 above); and "*an unlearnedly doing away the force of the mystery*" (page 268), etc.

3, That God indwells the elements as means of grace to worthy recipients, (a). *divinely*, but *relatively* only, that is, not by the Substance of His Divinity, but by the *influences* of His Holy Spirit, and (b). *humanly* also, but *relatively* only also, that is, by *sending* "*the power of life into the things which lie before us*" and "*changing*" *them to the energy of His own flesh*," [not to its substance], "*in order that we may have them for a life-giving partaking.*" See page 264 above, note, and compare pages 258, 259, 260, and 261.

And, 4, Cyril's doctrine on pages 276 and after, as well as above, is against all worship of any alleged *real presence* of the Substance of Christ's Divinity on the Holy Table, for he denies that it is there at all (pages 250-260 above, note); and against all worship of Christ's humanity. or any part of it there, for he denies that it is there at all, and teaches that neither Christ's separate whole humanity, nor any part of it, may be worshipped there or elsewhere, (pages 260-278 above).

Furthermore, the reader who will take the trouble to compare Kenrick's quotation with the original of it as translated on pages 232-240 inclusive above in the text, and with the Greek, will see how inexact he is.

So much on that alleged quotation from Cyril. Now let us turn to another, which is still more altered and falsified.

On page 187 of the same Volume III. of his *Theologia Dogmatica*, Kenrick adduces the following alleged passage of St. Cyril of Alexandria as from his *Epistle to Coelosyrius*, Chapter IV., on Faith (*Ep. ad Coelosyrium, c. IV., de Fide*). It is adduced by Kenrick as one of several passages to prove his Proposition on page 185, id., that "*In the Sacrament of the Eucharist there remains no substance of bread and wine, but there is made a wonderful and singular conversion of the whole substance of the bread into the body and of the whole substance of the wine into the blood, the species only of the bread and wine remaining, which conversion is most fitly called Transubstantiation by the Catholic Church.*"

Now let us turn from this Proposition to the passage which is alleged to be Cyril's, and is quoted to prove it. Translated, this alleged testimony of Cyril as given in Kenrick's Latin, Englished, is as follows :

"ST. CYRIL OF ALEXANDRIA. '*That we may not be horrified at the flesh and blood put upon the sacred altars, God condescending to our weaknesses, causes to flow into the things offered the force of life, CONVERTING THEM INTO THE REALITY OF HIS OWN FLESH, that the body of the Life, as a sort of seed, may be found in us.*'"

Now let us see as to this passage. Kenrick gives it as we see, as from St. Cyril of Alexandria's *Epistle to Coelosyrius*, Chapter IV., on Faith. There is no Epistle of Cyril to Coelosyrius, but there is one to Calosyrius. In tome 77 of Migne's *Patrologia Graeca*, columns 375 and 376, I find it numbered as Cyril's *Epistle LXXXIII.*, but it is not given there among his Epistles; but a remark there tells us that "It is prefixed to the Book [of Cyril] *Against the Anthropomorphites*, although it has very little connection with it." It then refers to tome 76 of that *Patrologia Graeca* for it. There I find that Epistle in columns 1065-1078; but the passage just given above from it by Kenrick is not there at all, nor is it in the work *Against the Anthropomorphites* which follows it. Nor in Migne's edition is the Epistle divided into Chapters, and hence there is no Chapter IV. at all *On Faith*. And Chapter IV. in the work *Against*

hold these doctrines by the holy Apostles and Evangelists, and by

revised and remoulded" of his *Difficulties of Romanism*, London, 1853, page 273.

the Anthropomorphites is not on Faith, but, as its heading is, "Against those who say, Are Angels also made in the image of God?" See it in column 1084, tome 76 of Migne's *Patrologia Graeca*. The only chapter in the work on the Eucharist is Chapter IV., which has not Kenrick's passage, and merely teaches that, "The Eucharist should be celebrated in the Catholic churches alone," as the heading reads.

Kenrick's alleged passage from Cyril seems to be an adulteration of part of that from Cyril's *Commentary on Luke*, which is given in this work on page 264, note. Whether Kenrick was guilty of the scoundrelism of adulterating it, or merely took it from some scamp who had, I know not. But I do know that he owed it to God and to His truth to examine it before he endeavored to seduce souls into soul-damning idolatry by it. To show the great difference between Cyril and the alleged Cyril I here parallelize the genuine quotation and the adulterated text, which we must remember is given by Kenrick as a quotation in quotation marks.

THE ADULTERATED PASSAGE as given by Kenrick in his Latin translation:

"That we may not be horrified at the flesh and blood put upon the sacred altars. God, condescending to our weaknesses, causes to flow into the things offered the force of life, converting them into the reality of His own flesh, that the body of the Life, as a sort of seed, may be found in us."

THE GENUINE PASSAGE, from Cyril on Luke, as in the original Greek:

"That we may not be stupefied [with horror] by seeing flesh and blood lying before us on the Holy Tables of the Churches, God, condescending to our weaknesses, sends the power of life into the things which lie before us, and changes them to the energy of His own flesh, in order that we may have them for a life-giving partaking, and that the body of the Life may be found in us as a life-giving seed."

Here in this short passage we find the following errors and changes:

1. The title of the work from which Kenrick professes to take the passage is wrongly given, as though the adulterator would take the investigator off the right scent and put him on a false one where he would never find it, and so never discover the adulteration.

2. The adulterator puts "flesh and blood upon the sacred altars." Cyril denies that they are on the Holy Tables of the Churches, and does not in this passage use altars at all.

3. Cyril, speaking of what he had just termed in this passage "leavened bread and wine," mentions them here as "the things which lie before us;" see page 264 above.

The corrupter omits the first expression, and changes the last to "the things offered."

4. What is very important, Cyril, to show that the bread and wine are made vehicles of the quickening and life-giving influences of the Holy Spirit, writes that, "God, condescending to our weaknesses, sends the power of life into the things which lie before us, and changes them to the energy of His own flesh in order that we may have them for a life-giving partaking and that the body of the Life may be found in us as a life-giving seed," that is that the quickening influences of that Spirit by Which He relatively indwells us, may abide in us to sanctify us and to save us, and that His body of leavened bread, and His blood of wine may, so to speak, become part and parcel of our bodies.

But this Cyrillian and spiritual sense would not do for our carnally minded Romish alterer, and so in order to unholy bring the minds of believers to notions of wickedness (page 267 above), that is, to what St. Cyril calls cannibalism (page 262, 263 above), from his very great lack of learning (page 270), he unlearnedly does away the force of the mystery (page 268), and in order to attain his ends of deceiving the guileless, he changes "the energy of His own flesh" into "the reality of His own flesh," and omits the reference to spiritual partaking in the words, "in order that we may have them for a life-giving partaking." This is quoting with a vengeance. for the alteration of energy into reality alters the whole sense. The context, as in the note on pages 263, 264 above, which is unfavorable to Transubstantiation the adulterator finds it convenient to omit altogether.

I have given in parallel columns above the English rendering of Kenrick's adulterated

all the God-inspired Scripture, and out of the true Confession (653)

adduces the same passage well against Transubstantiation. So far he is right, but he evidently did not know that its doctrine is the Nestorian Consubstantiation and the Nestorian worship of Christ's separate humanity, or of His separate flesh and blood, which St. Cyril and Ephesus condemned as being a part of the Nestorian *Apostasy* as the Canons of Ephesus style Nestorius' heresy. And had the learned William Goode known that, he would not have tried, as he does, to make out that they are not Consubstantiation and Creature-Worship, for his effort was, so far, a failure. We must, therefore, so far as the witness of Theodoret is concerned, remember that he was a Nestorian heretic and creature-worshipper and never quote his Nestorian utterances as favoring Orthodoxy, or as other than condemned by the whole Church in its Third Council. We may, however, quote his anticipative witness against Transubstantiation, which did not then exist, and is also anticipatively condemned in that Synod.

In brief, while in the great Anglican champions against Rome's errors on the Eucharist we shall find still very much that is very valuable because it is in thorough accord with St. Cyril and Ephesus, nevertheless, with fuller light on Ephesus and its decisions than they had, we must in some few things improve by laying aside such expressions as *Real Presence*, which happily is not in the Anglican formularies, and maintain all the Four Heads above of Cyril's doctrine. If we do, we shall agree in the main with the English Reformers whom the Holy Ghost guided in their struggle against Rome's idolatry into a most remarkable degree of agreement with the Eucharistic teachings of St. Cyril of Alexandria and the Decision of Ephesus for them. Most clear in the Long Epistle above is St. Cyril's condemnation of Nestorius' Cannibalism, and in Passage 18,

Latin translation and my English of the Greek original. I here append the Latin of Kenrick and the Greek of Cyril side by side, that the scholar may see how vilely St. Cyril has been misrepresented by the falsifier.

The Adulterated Passage of Cyril as given by Kenrick in his Latin translation, on page 187, Vol. III. of his Theologia Dogmatica.

S. Cyrillus Alexandrinus. "Ne horreremus carnem et sanguinem apostita sacris altaribus, condescendens Deus nostris fragilitatibus, influit oblati vim vitae, CONVERTENS EA IN VERITATEM PROPRIAE CARNIS, ut corpus vitae, quasi quoddam semen, inveniat in nobis." I have here given capitals only where Kenrick has. As has been said, he gives this passage on the same page 187, in note 3 as from Cyril's "*Ep. ad Coelosyrium, c. IV., de Fide.*"

The Genuine Passage from Cyril on Luke, as in the original Greek, column 909, tome 72 of Migne's Patrologia Graeca. "ἵνα γὰρ μὴ ἀπονάρκησωμεν, σάρκα τε καὶ αἷμα προκειμένα βλέποντες ἐν ἀγίαις τραπέζαις ἐκκλησιῶν, συγκαθιστάμενος ὁ Θεὸς ταῖς ἡμετέταις ἀσθενείαις, ἐνίσχισιν τοῖς προκειμένοις δύναμιν ζωῆς, καὶ μεθίστησιν αὐτὰ πρὸς ἐνέργειαν τῆς ἐαυτοῦ σαρκὸς ἵνα εἰς μέθεξιν ζωοποιὸν ἔχωμεν αὐτὰ, καὶ οἷον σπέρμα ζωοποιὸν ἐν ἡμῖν εὐρεθῇ τὸ σῶμα τῆς ῥωῆς,

of the blessed Fathers (654). And it behooves thy piety also, with-

quoted from his writings, it is made one of the grounds for his condemnation, as is his charge against the Orthodox of eating Christ's Divinity. Those two things, of themselves, condemn all Transubstantiation and Consubstantiation views, and the worship of Christ's Divinity in the Eucharist, for Cyril, as on pages 250-260 of this note, shows that It is not Substantially present in the Rite at all. And let us remember that part, if not all of Cyril's four denials of Its real presence there were public before the Bishops at Ephesus decided, and that at least two of them must have been known to them, and in all probability guided their decision on the matter, as was the case with other utterances of his against Cannibalism, on pages 260-276. Christ hath therefore spoken through the whole Apostolate East and West, and the doctrine of Ephesus abides forever.

I would add as to the Originators or Formulators of the aforesaid views, and the dates of their formulation as follows:

The Doctrine of Ephesus was originated by Christ Himself, and set forth by the whole Church there in A. D. 431.

As to the Eucharistic Heresies which oppose it, but nevertheless differ endlessly among themselves, I would say that the authors of both the Transubstantiation views were image worshippers and creature invokers and Host worshippers.

So were the authors of all the Consubstantiation views, except Luther, who however, I judge, worshipped the Host, that is, if he continued to hold a view to that effect, asserted by him in his *Lib. ad. Wald.* and quoted by Pusey on page 53 of his work on *The Doctrine of the Real Presence*.

The advocates of the Symbolic View, and those who pleaded for the Calvinistic, were free from those sins of Image Worship, Host Worship and other Creature-Worship.

The dates of the Formulation of the *Real Presence* views are as follows:

<i>View.</i>	<i>When Formulated.</i>	<i>By Whom.</i>
The Roman Transubstantiation.	A. D. 1215.	The Fourth Lateran Synod, which was merely Western and local.
The Greek Transubstantiation.	A. D. 1643.	Greek Patriarchs and the Russian (page 126, Part 1 of Kimmel's <i>Monumenta Fidei Eccl. Orient.</i>); and by the Synod of Jerusalem, A. D. 1672 (Kimmel, id., Part 1, pages 458-462); both which were merely Eastern and local.

out any guile, to agree with all these things (655). And we have

The Nestorian Consubstantiation.	About A. D. 430.	By Nestorius and his disciple Theodoret.
Luther's Consubstantiation.	After A. D. 1517.	By Luther and some Lutherans.
Keble's Consubstantiation.	After A. D. 1852.	By Denison (who was condemned for it by the Archbishop of Canterbury in A. D. 1856 or 1857), by Keble, Pusey, and by Bishop Forbes of Brechin, who was condemned for it by the Scotch Bishops in A. D. 1858.

Real Absence views, which approach much nearer to Cyril's teaching on the Eucharist:

<i>View.</i>	<i>When Formulated.</i>	<i>By Whom.</i>
Zwingli's Symbolic.	After A. D. 1517.	By Zwingli and others.
Calvin's Symbolic and Energy view.	After A. D. 1517.	By Calvin and others.

We see then that one Real Presence view and the idolatry of worshipping the Host came in as early as the Fifth Century. And when we first find it in Theodoret clearly as above quoted, it seems to have been as firmly seated in then corrupt Syria as the other Nestorian heresies of denial of the Incarnation, and the worship of Christ's separate humanity were. They began with Diodore of Tarsus and Theodore of Mopsuestia, the heretics, and so possibly did Theodoret's heresy on the Eucharist, though it does not appear till the Fifth Century. Ambrose and Augustine also are quoted by Keble for that Nestorian idolatry, but I am not as yet convinced that the passages quoted from them are genuine. If they are, we must class them as so far Nestorian against St. Cyril and Ephesus, and therefore as so far condemned and as heretics. If other passages quoted from them be genuine, they were invokers, that is, worshippers of creatures, and so were heretics on that also, and apostates from Christ to Creature-Worship, and condemned by Cyril and by Ephesus. But we must always follow Ephesus and anathematize every individual writer who opposes it by his private or local opinions. They can not bind the Church—Ephesus does.

And always after Theodoret's time, a tendency to creature-worship in other matters was accompanied by a tendency to Real Presence heresies and to the Worship of the alleged Host; whereas a tendency to worship God alone, and to abominate all idolatry, has been accompanied generally by a tendency to reject all Real Presence errors and Host worship, and to draw near to the doctrines on the Lord's Supper enunciated by St. Cyril of Alexandria, and approved by the

subjoined to this, our epistle, those things which it is necessary that thy piety shall anathematize." [They are as follows]:

Third Ecumenical Council; for the paganizer naturally takes to the paganizing of the Eucharist as the Orthodox as naturally takes to the sound decisions on it enunciated by the whole Church at Ephesus, A. D. 431. This is the more remarkable because, so far as appears, the English Reformers and Restorers (now enjoying their reward in Heaven with the Reformers and Restorers, Elijah, Elisha, Josiah, and Hezekiah), and the other Reformers of the Sixteenth Century, were not aware of the precise nature of the Eucharistic controversy between Cyril and Nestorius, nor of the Decision of Ephesus on it.

I had hoped to contrast the impious and absurd consequences of Real Presence views with the pious and rational consequences of the Orthodox doctrine of St. Cyril and of Ephesus, but must leave that for the Dissertation on the Eucharist in this Set, or refer to some of them on Passage 18 of Nestorius, quoted in the above Act I. of Ephesus further on. See Note E, page 517.

(607), page 241. Greek, ὑποστάσεις; that is, "*Beings*," or "*Hypostases*."

(608), page 242. Greek, προσώποις.

(609), page 245. Or, "*befits God*."

(610), page 246. John xiv., 9.

(611), page 246. John x., 30.

(612), page 247. John x., 30; John xvii., 11, 21, 22, 23.

(613), page 247. II. Cor. iv., 4; Col. i., 15; Heb. i., 3, Greek.

(614), page 248. John viii., 40.

(615), page 253. Philip. ii., 7.

(616), page 254. Greek, 'Ενὶ τοιγαροῦν προσώπῳ τὰς ἐν τοῖς εὐαγγελίοις πάσας ἀναθετόν φωνὰς, ὑποστάσει μὴ τῇ τοῦ Λόγου σαρκακωμένη. Κύριος γὰρ εἰς Ἰησοῦς Χριστός, κατὰ τὰς Γραφάς. It is clear from this that Cyril uses *Person* and *Subsistence* in this passage *for God the Word alone*, and for nothing but his Divine and Eternal Substance, not at all for the Man whom He put on. For the Person and Subsistence here mentioned is He Who has infleshed Himself in the flesh put on; that is the Person and Subsistence Who has put on flesh, is the Divine and Eternal Word. And of course the Eternal Word was a perfect Person, that is Subsistence, before He put on flesh.

(617), page 254. I. Cor. viii., 6.

(618), page 255. Or, "*should be called*," καλοῖτο.

(619), page 255. Heb. iii., 1. The Greek word ἀρχιερεὺς, here used, should be rendered, as it means chief herv, that is, chief sacerder, that is, chief performer of sacred acts, that is, Chief Priest.

(620), page 255—Greek, ἱερουργῶν, that is "performing the sacred act of," etc.

(621), page 256—Note 28, page 29 of P. E. Pusey's "*Three Epistles of S. Cyril, Archbishop of Alexandria*," informs us that the Greek for the words,

[THE TWELVE CHAPTERS, THAT IS, THE TWELVE ANATHEMAS]:

I. If one does not acknowledge that the Immanuel (656)

"And moreover to the Holy Spirit also," are omitted in the Version of [Marius] Mercator, but are found in Greek Codexes. I quote his utterance there: "Verba καὶ μὴν καὶ εἰς τὸ ἅγιον πνεῦμα Mercatoris versione forte non sine ratione ommissa, exhibent codices Graeci nostri et ed. Comm. et (ut videtur) Versio Latina in codice Cassinensi."

. Origen in his work against Celsus speaks of the Christians of his time as sometimes offering their prayers to the Son the Mediator, and asking Him to present them to the Father. I have quoted passages on this point from it elsewhere in this work. See below on Anathema X.

The above Greek may, however, be rendered, "And moreover to the Holy Spirit also." It may also be rendered as in the text, "And moreover [offered by us] in the Holy Spirit also," and may then mean that we offer to the Father through the Son, in the Holy Spirit, that is, by Its aid. Robinson in his *Greek and English Lexicon of the New Testament*, under εἰς, 4, shows that εἰς with the accusative is often used where we expect to find ἐν with the dative. The first rendering might make the Son a Mediator between the Holy Ghost and Man, which is perhaps the reason why Pusey says in the Latin in this note above that "The words, 'And moreover to' (as he may have taken them) 'the Holy Ghost also,' are omitted in the [Latin] translation of Mercator, perhaps not without reason." He seems to deem it a confounding the office-work of the three Persons of the Trinity, on the ground that the Father sits on the throne, that the Son alone of all in heaven intercedes for us (I. Tim. ii., 5; Heb. vii., 25; Heb. ix., 24; Rom. viii., 34; and I. John ii., 1, 2), whereas the Holy Ghost, sent as His Vicar by the Son after His ascension to heaven again, is on earth to strengthen us spiritually and physically and to help us to pray (John xiv., 16, 17, 18, 26; John xv., 26, and John xvi., 7-16; Rom. viii., 26; and Eph. vi., 18, where we read of a Christian's *praying* on earth *always with all prayer and supplication in the Spirit, and watching in It* [or, *for It*] (ἐν πνεύματι, καὶ εἰς αὐτό) *with all perseverance and supplication for all the saints.*" On Romans viii., 26, see Whitby in his *Commentary*, who makes Intercession in heaven for men prerogative to the Son, and Rom. viii., 26, to refer to the Spirit's help given to us on earth. Perhaps the αὐτὸ τὸ πνεῦμα ὑπερεντυχάνει there may be best rendered, "The Spirit Itself pleads in us for us with unutterable groanings," which would make the sense clear for the idea that the Spirit's work is on earth, and in our hearts, and by miracles now as of old (I. Cor. xii., 10, 11), and for the doctrine that all intercession for men in heaven is prerogative to the Son. The cry of the martyrs under the altar in heaven for vengeance on their murderers (Rev. vi., 9-12), does not make against the doctrine that Christ is the only Intercessor in Heaven for us which follows from the fact that He is the only Mediator (I. Tim. ii., 5), for that cry is not a plea for mercy, but a petition for vengeance; and moreover, it did not succeed in getting instant punishment on

is really God, and that therefore the Holy Virgin was Bringer-Forth-

those murderers, nor will it till Christ shall come in judgment. As the High Priest alone could enter the Holy of Holies to intercede for Israel, so no one can intercede in heaven, the Holy of Holies above, for the Israel of the New and Better Covenant, except our Great High Priest (Heb. ix.; Exod. xxx., 10; Levit. xvi., 17 and the whole chapter). It is prerogative to God the Son, as the Universal Church teaches in the Xth Anathema of Cyril of Alexandria, which was approved by the Third Ecumenical Council with the above Epistle, of which it forms part. See below where that Anathema is explained against the idea of a mere Man being our Intercessor.

A private notion of some Fathers, not that we should invoke the Saints, but, nevertheless, that after their deaths they pray for us is false, therefore, and condemned; and so is the error that we may go further and pray to the Father or to the Son to hear their prayers for us, an evil custom which at some later time gained admission to one or more Eastern Liturgies, for it is in effect dishonoring to the all-sufficiency of Christ's intercession on high (Heb. vii., 25); and presupposes the lie that mere creatures can share it. We must not be surprised at finding in Eastern and in Western Liturgies invocations of creatures, for those liturgies are corrupt, and the oldest manuscripts of them which have reached us belong to the corrupt middle ages. On that point Warren, in his article *Sign of the Cross*, page 1897, outer column, of Smith and Cheetham's *Dictionary of Christian Antiquities*, remarks,

"Most of the ritual writers and most missals and manuals, at all events in their present form, are of a later date than the 9th century." No copy of any liturgy with such invocations in it belongs to the early Church. Much less does any copy of any liturgy which has direct invocation of saints in it.

As to still another non-primitive custom, that of invoking saints themselves directly, it is in effect anathematized in Cyril's Anathema VIII., and in Anathema IX. of the Fifth Ecumenical Synod and in its *Definition*, for if it be what that Definition terms *the crime of worshipping a Man*, to bow to the separate humanity of God the Word, which is the highest and best of all mere creatures, it is *a fortiori Man-Worship* to give the act of prayer, a very common, aye, the most common act of religious service, to any lesser creature. For by Christ's own blessed law in Matt. iv., 10, all acts of religious service are prerogative to God alone.

Besides, there is a glory in the Sole Mediator which is not in a mere creature, for He is the omniscient God to hear millions of prayers offered to him at the same moment, and to know the hearts and motives and wants of His invokers, and to judge of the wisdom or folly of their petitions, and to do his work of intercession wisely and perfectly accordingly; and at the same time He is Man *to be touched with the feeling of our infirmities* (Ileb. iv., 15), and to sympathize with us. And no creature can have His Divine and infinite attributes, and therefore no creature can be such an intercessor as we need.

of God (657) for she brought forth in a fleshly way the Word, Who

I would add that Nestorius, as quoted by St. Cyril in Section 2, Book IV. of his *Five-Book Contradiction of the Blasphemies of Nestorius*, asserts in effect that his mere human Christ "*chose out*" the apostles, that "*the Father sanctified*" them, and "*the Spirit made them orators.*" See the context fully.

But Cyril, jealous for the preeminence of the Logos as God in that Man, denies that any creature, even that perfect Man, may do any work prerogative to God and contends that whatever was done by Christ was done "*by the Father, through the Son, by the Spirit*, ἕκαστα τῶν δρωμένων πεπράχθαι διαβεβαιούμενος παρὰ Πατρὸς δι' Υἱοῦ ἐν Πνεύματι. This, of course, makes against the giving of any part of the Intercessory, that is, Mediatorial work of Christ in heaven to the Virgin Mary or any other creature. For Christ's Intercessory work in heaven is as much prerogative to the Logos in heaven as His sacrifice on Calvary was, and is prerogative to Him. See on such points Cyril's XII Anathemas at the end of this Epistle, and especially Anathemas VIII., X. and XI. These facts are too much forgotten. Those Anathemas, with all the above Epistle, being approved by the Third Council, are part of the infallible doctrine of the Universal Church, and it is heresy to contradict them.

(622), page 258. Greek, *ἰερωσύνης*.

(623), page 258. That is the Word. Compare Anathema X. below in this same Letter, and Cyril's *Five Books Against Nestorius*.

(624), page 259. Greek, *εὐωδίας*, literally, "*a pleasant smell*," or "*an agreeable smell.*" It is quoted from Philip. iv., 18.

(625), page 261. Heb. x., 5-8. The Greek of verse 6 is ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠρδόκησας. That is the lection of Tischendorf in his *Greek New Testament, Editio Octava Critica Major*. The Latin Vulgate as in Lee's *Biblia Sacra Polyglotta* renders it, *Holocaustomata pro peccato non tibi placuerunt*. But the German, Italian and French versions there given agree with the English. The Greek admits either rendering.

(626), page 263. Rom. iii., 23.

(627), page 264. Greek, Καὶ κατηρρώσθησεν ἡ ἀνθρώπου φύσις τὴν ἁμαρτίαν. The Latin translation of Marius Mercator, page 31 in P. E. Pusey's *Three Epistles of S. Cyril*, is "et peccatis aegrotavit humana natura."

(628), page 264. That is, God the Word.

(629), page 265. Rom. iii., 23.

(630), page 265. The Word, to Whom Cyril ascribes the sufferings, etc., of the Man put on by Him.

(631), page 268. John xvi., 14.

(632), page 269. "*Himself*," here means God the Word.

(633), page 270. That is, the Divine and Eternal Word.

(634), page 272. That is, "*in Its own Substance*;" that is, "*in its own Hypostasis*," that is, "*in Its own Person*," Greek, ἐν ὑποστάσει * * * ἰδικῇ.

had come out of God and been made flesh (658), let him be anathema (659).

(635), page 274. Greek, Χριστός, that is *Anointed*, an appellation which, though it refers to the Man put on by the Word, is nevertheless applied, as all the expressions relating to that Man are, to the Word, the dominant and infinitely Superior Nature in the Son. That is in accordance with the doctrine of Economic Appropriation.

He calls Himself "*the Truth*" in John xiv., 6.

(636), page 274. See the last note above.

(637), page 275. Acts ii., 33; Eph. iv., 8.

(638), page 276. John xv., 26. Cyril's Greek here is, καὶ προχέεται παρ' αὐτοῦ, καθάπερ ἀμέλει καὶ ἐκ Θεοῦ καὶ Πατρὸς. Pusey has τοῦ before Θεοῦ.

The Greek, literally translated, is as follows: "*And It [the Spirit] is poured forth from Him [God the Word] as [It is] certainly out of the God and Father.*" P. E. Pusey, with the Romanizing leaning common to him and his father, and with a desire seemingly to please Rome by favoring her doctrine of the Double Procession of the Spirit, renders the above place, "*And He proceedeth from Him, just as from God the Father,*" P. E. Pusey's "*Three Epistles of S. Cyril,*" page 67. But the Greek there is not ἐκπορεύεται, *proceedeth*, that is, *goeth out*, as in John xv., 26, which many think refers to the coming of the Spirit out of the Father before the creation to act as the agent of God the Word in making the worlds (Genesis i., 2; Psalm xxxiii., 6; compare Isaiah xl., 12, 13, 14, and II. Peter iii., 5). God the Father is mentioned as pouring out His Spirit in time on men long centuries after It had first gone out of the Father; as, for instance, in the Old Testament period, in Isaiah xlv., 3; Joel ii., 28, 29; compare Peter's application of that passage in Acts ii., 4, 16, 17, 18, 38, 39; Zechar. xii., 10; Isaiah xxxiii., 15; and Ezek., xxxix., 29. So in the New Testament, Christ predicted that the Father would send the Holy Ghost in His name (John xiv., 26); and the Redeemer explained this more fully when He promised His Apostles to "*send unto*" them "*from the Father the Spirit of Truth which goeth out of the Father,*" ὁ Παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς Ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται (John xv., 26).

The Father is the sole source of Divinity, the Spirit comes out of Him, and is sent in time by the Son, in the Gospel Dispensation; compare John xvi., 7 and Acts ii., 33, to the same effect as to the sending from the Father by the Son in time. And Christ's promise to send the Spirit and to *endue* them "*with power from on high*" (Luke xxiv., 49) was fulfilled at Pentecost when He shed forth the Spirit for the first time under the New Testament and Covenant, after He had sealed it by His blood (Heb. ix., 15, 16 and 17; Acts ii., 4, 16, 17, 18, 19, 33), when the Spirit, promised by the Father in Joel under the Old Testament was, in fact, sent from the Father by God the Son acting as His agent; and the Holy Ghost thus sent, then and after wrought all the miracles (I. Cor. xii., 1-13). This is easily explained by Cyril's dictum, which is based on a careful examination of Scripture, that whatsoever the Father does He does through the Son by

 II. If any one does not acknowledge that the Word [who came]

the Spirit. The pouring out of the Spirit by the Father, if we supply, as I have in the text, "*poured forth*," may be taken as referring to what occurred under the Old Testament and under the New, and perhaps also to Its going out of the Father before the worlds. If we omit *poured forth*, and supply as I have "*It is*," the meaning may be made a little different, and may refer to Its coming out of the Father before all the worlds to make them.

To conclude: the *pouring out* by the Son was done after His ascension: the coming of the Spirit *out of the Father* was before the worlds were made and to make them. See Tertullian's testimony on that matter in the *Dissertation on Eternal Birth* to be issued hereafter, if God will. As Tertullian, like all the Ante-Nicene Christian writers, outside of the Alexandrian School, rejects the notion of the Eternal birth of God the Word out of the Father, so he rejects the idea of the Eternal Procession of the Spirit out of the Father, and the doctrine of the Double Procession.

(639), page 281. John xvi., 14. "*He shall receive*" refers to the Holy Spirit.

(640), page 285. Cyril here ends his treatment of the doctrine of God the Word's use of the Holy Spirit's office work, which is summed up in his Anathema IX. below. On the office work of the Spirit see I. Cor. xii., where the Apostle explains it at length. What next follows is a setting forth of the *Bringer-Forth of God* doctrine, which is summed up in Anathema I. below. On page 282 of the text above, on the expression "*by partaking*," ὡς ἐκ μετοχής, compare note 563, page 218 above, on the similar expression, ὡς κατὰ μέθεξιν σχετικῶν, "*as by relative participation*," or "*as by relative partaking*," and note 156, pages 61-69, and especially pages 64, 65, where I. Cor., vi. 17 is quoted again. See also page 66. Those notes, however, speak specially of the Nestorian errors on the Incarnation and their sequences.

The meaning in the text above seems to be that the Holy Spirit does not derive His wisdom and power from the Logos, but that they inhere in His Divine and Eternal Nature as Very God, the Coeternal and Consubstantial Spirit of the Father.

(641), page 287 above. Greek, καθ' ὑπόστασιν. That union of God the Word's Divine and Eternal Substance to the Man whom He put on in Mary's womb, is sometimes called the *Personal Union*, because the Person of God the Word put on that Man, and since then we speak of One Person and Two Natures. Before the Word took flesh He was One Person and is still, but in flesh. It is called also the Hypostatic Union, because the Eternal Substance (ὑπόστασις) of the Logos put on that Man in Mary's womb and came into this world in him out of her. And therefore, to guard the truth of the Incarnation, she is spoken of not as "*Mother of God*" (ἡ Μήτηρ τοῦ Θεοῦ), but as "*Bringer-Forth of God*" (Θεοτόκος). That expression is designed also to guard against Man-Worship (ἀνθρωπολατρεία) by teaching, as Cyril does, that the Magi worshipped not a mere human babe (Matt. ii., 11), but the Emmanuel, which the Holy Ghost explains

out of God the Father has been united by His Substance (660) to flesh,

in Matt. i., 23, to mean "*God with us*," that is *God the Word with us*. The Nestorian interpretation made their act mere *worship of a creature*, contrary to Christ's immutable and infallible law in Matt. iv., 10, *Thou shalt bow to the Lord thy God, and Him only shalt thou serve*. Hence Nestorius, deeming that God was not born out of the Virgin (Cyril of Alexandria's *Five-Book Contradiction of the Blasphemies of Nestorius*, Book I., Section I., page 11 of the Oxford English translation), denied that "*The Logos * * * (as a child) was wrapped in swaddling clothes*," and exclaimed, "*Never will I call a child, two or three months old, God*," (See Hefele's *History of the Church Councils*, English translation, Vol. III., pages 15 and 44). The inevitable outcome of his position, therefore, was mere creature-worship on the part of the Wise Men from the East, in Matt. ii. 2. Hefele, however, being a Romanist, and therefore a creature-worshipper, does not always state the full truth as to the doctrine of St. Cyril and the Third Synod against that sin.

(642), page 288. Greek, Θεοτόκος.

(643), page 291. John i., 1, 2, 3, 14; Heb. i., 2.

(644), page 294. See note 641 above.

(645), page 296. Greek, διὰ τὴν ἰδίαν φύσιν.

(646), page 297. Heb. i., 2; Galat. iv., 4; Eph. i., 10.

(647), page 301. Gen. iii., 19.

(648), page 301. II. Tim. i., 10.

(649), page 302. Gen. iii., 16.

(650), page 305. Isaiah, xxv., 8. Cyril quotes the Septuagint, the common translation in his language. It differs slightly from the English. According to the Septuagint here, there seems to be a contrast intended between the ravages of death on the one hand, and the mercy of God on the other in wiping away tears and in comforting. The meaning would be that though men die, yet death's ravages shall forever cease and joy take the place of tears in the case of every Christian. The sense is, therefore, not widely different from our Common English Version. Compare Hosea xiii., 14; I. Cor. xv., 54, where the aforesaid passage of Isaiah is referred to; Heb. ii., 14, 15, and Rev. xx., 14.

(651), page 306. Greek, οἰκονομικῶς.

(652), page 308. John ii., 1-12.

(653), page 310. Or, "by the true Confession."

(654), page 311. The Creed of the First Ecumenical Synod is meant, but perhaps that and the whole doctrine of the Fathers on Christ are included. Cyril, it will be remembered, gives the Creed of the 318 in full above, and reasons against Nestorianism from its Orthodox sense.

(655), page 312. Or, according to P. E. Pusey's Greek text, "*And it behooves thy piety to co-praise all these things and to agree to them without any guile.*"

and that He is One Anointed (661) within His own flesh (662), that

(656), page 314. Greek, τὸν Ἐμμανουήλ, that is, as *the Emmanuel* means, the "*God with us*," Matt. i., 23, that is, God the Word. See on *Emmanuel*, page 291, above, subnote "a."

(657), page 316. Greek, Θεοτόκον. On this expression and Anathema I. see the text above, pages 286-313, and the notes there. Compare also in St. Cyril's Shorter Epistle, text above, pages 60-112, and the notes there, and the Epistle of Nestorius to Cyril, pages 155-166, and the Counter Anathema I. among the XII. which are ascribed to Nestorius. They are to be found on pages 242-245 of the second edition of Hahn's *Bibliothek der Symbole*, Breslau, 1877.

As I have already prepared much matter on St. Cyril's Ecumenically approved XII. Anathemas, which is altogether too voluminous to quote here, I must defer it to a separate volume or volumes. Those Anathemas form a most important and most interesting theme. I will quote below a set of Counter Anathemas ascribed to Nestorius. On them Hefele, in his *History of the Church Councils*, Vol. III., page 34, English translation, remarks:

"Nestorius published, on his part, twelve anathematisms, representing Cyril as a heretic. These have been preserved for us only by the Western layman, Marius Mercator, who took a great interest in both the Pelagian and the Nestorian controversies, on the Orthodox side, and employed his residence for the transaction of business in Constantinople, in translating the sermons and writings of Nestorius into Latin, so as to make them more accessible to the Westerns." Hefele adds that each number of these Counter Anathematisms corresponds with the same number of Cyril's. They are found in Latin only. See them in the second edition of Hahn's *Bibliothek der Symbole*, pages 242-245, whence I translate them.

I confess that, inasmuch as they are deemed to be before the Council, and as I find no mention of them in the Council, I have been inclined to have my doubts as to Nestorius being their author. And, furthermore, if Marius Mercator translated them into Latin, the question occurs, Were they a work of some other Nestorian or not? I reserve these matters for further investigation, and hope to give the results in time. The Latin text seems almost hopelessly corrupt. I give below the first of them. I have sometimes preferred the readings in Hahn's notes to those in his text.

Nestorius' Counter Anathema I:

"If any says that He who is Emmanuel is God the Word, and not rather *God with us* [Matt. i., 23], that is, that He [God the Word] dwelt in that nature which is like ours, inasmuch as He was united to our *lump* [Rom. xi., 16] which He took from the Virgin Mary, and names the Holy Virgin, *Mother of God the Word*, and not rather of Him who is *Emmanuel*, and [asserts] that God the Word Himself was turned into flesh, which He took for the showing of His own Deity, that He might be *found in fashion as a Man* [Philip ii., 8], let him be anathema."

is, that the same One is both God and Man together, let him be anathema (663).

Mother of God the Word I suppose to have been Θεοτόκος, *Bringer-Forth of God*, in the Greek. Emmanuel, that is, *God with us*, in Nestorius' sense leaves Christ a mere human being, indwelt, as the Prophets and Apostles were, not by the Substance of God the Word, but by the influences of His Spirit only.

(658), page 317. John i., 14.

(659), page 317. This language is perfectly Scriptural. The Greek is ἀνάθεμα ἔστω, and is rendered in Galatians i., 8, 9, by "let him be accursed," as it really means; and is there a proclaiming anticipatively by the inspired Apostle, Paul, of God's curse on Arius, Macedonius, Nestorius, Eutyches, Pope Honorius, and on every other heretic who has been condemned by any of the Six Holy-Ghost-led Councils of the Whole Church, West and East. And Paul, in order to warn men against unbelief and heresy, not in hatred but in love, writes again by the Holy Ghost, in I. Cor. xvi., 22, "If any one love not the Lord Jesus Anointed, let him be anathema" [that is "let him be accursed"] "Maran-atha," [that is, "the Lord cometh"]. The Universal Church, guided by the Holy Ghost according to Christ's promises, has always used the anathema rightly and in love to warn men of the doom of the errorist who resists the just decisions of the God-appointed and Holy-Spirit-guided Supreme Court of Sound Christendom, the Ecumenical Synod of Christ's God-alone-invoking Orthodox Bishops, for no creature-invoker, host-worshipper, or image-worshipper may sit in it.

And if any man would see how often God has cursed sinners to warn them, let him look in any Concordance under *curse*, etc. Take, for instance, Deut. xi., 29; and Deut. xxviii., 15-68 inclusive. We are not to confound God's cursing and the Church's to warn and save, with profane and unauthorized cursing by wicked men, in mere malice and hatred and revengefulness. This last is condemned in God's Word in the Old Testament and in the New, for example in Exod. xxi., 17; Ps. x., 7; and Rom. xii., 14. The ignorant and foolish sometimes wickedly make both kinds of cursing, that of God and of the Church on the one hand, and that of wicked men on the other, the same.

Still worse than common profane cursing are the anathemas uttered by mere idolatrous conventicles, like the God-cursed conventicle of Nicaea in A. D. 787 (to which be anathema, in accordance with Galatians i., 8, 9, where the Holy Ghost, by Paul, antecedently curses that and every other conventicle of idolatizing corrupters), for it profanely tried to apply God's anathema to all who, believing that *no idolater shall inherit the kingdom of God* (I. Cor. vi., 9, 10; Galat. v., 19-22, and Rev. xxi., 8), and that no creature may be invoked (Matt. iv., 10. compare Colos. ii., 18: Rom. i., 25, 26; Isaiah xlv., 20-25; Psalm lxv., 2; Deut. xxxii., 21 and after; Isaiah xlii., 8; and Psalm lxxxi., 9; the last two texts, with Matt. iv., 10, are Cyril's favorite texts against the Nestorians' worship of Christ's humanity; see his works *passim*), refused to commit the sins of image worship and of creature worship, for praying and bowing are certainly represented all through the Scriptures as acts of religious service, and

III. If any one separates the [two] Substances (664) in the one

therefore as prerogative to God alone. To give them or any other act of religious service, be it incense, kissing, prostration or any other to any creature departed, or to any image, painted or graven, is always represented in Holy Writ as bringing down His burning wrath on those guilty of such sins. And how that terrific vengeance came down on Tarasius and Theodore of the Studium in their deaths is told us by their own friends and fellow-idolaters, remarkably enough.

So we say anathema to the merely local Western Fourth Lateran Council of A. D. 1215, miscalled Ecumenical, because it set forth the heresy of Transubstantiation, contrary to St. Cyril of Alexandria's doctrine vindicated against the cannibal heresy of Nestorius by the Holy-Ghost-led Third Ecumenical Council. So we anathematize the idolatrous merely local Western Conventicle of Trent in the sixteenth century, because it approved all the idolatrous and creature worshiping decisions of all the merely local Western or Eastern Synods which contradict the God-inspired and infallible decisions of the Six Ecumenical Councils against those soul-damning iniquities. For the Holy Ghost never approves a lie. He approves the truth once for all in those Great Councils, led and guided by Him, according to Christ's promise, made not to one Apostle only, like Peter, but to the Universal Apostolate (Matt. xxviii., 19, 20, John xiv., 16, 17, and xvi., 13 and I. Tim. iii., 15), and any decision against anything decided in any of the Six is by that fact null and void and anathematized, whether it be against any of them on the Trinity, on the Divinity of Christ, on His Person and Worship, on the Two Natures of His. on the Eucharist, in condemning Honorius of Rome as a heretic, on the sins of Creature-Worship, or on anything else on which the Holy Ghost has decided in the VI Councils. They have the ground, and nothing has ever succeeded in dispossessing them, and nothing ever can. Christ and the Holy Ghost are with them, and everything that opposes them is against Him and It. Even in such matters as Image-Worship, and Transubstantiation, opposed to them, and nevertheless accepted against them by some local Council of the East or West, misnamed Ecumenical, by the Greeks and the Latins, or by one of them, the difference between these errorists is so great that they call each other idolaters and lost. For God does not will that men shall ever agree except on the basis of His infallible truth in the Six God-led and thoroughly Scriptural Councils of His *One, Holy, Universal, and Apostolic Church*.

(660), page 319. Greek, καθ' ὑπόστασιν. This expression is intended to crush the Nestorian assertion that the *Subsistence*, that is *Substance*, and real *Person* of God the Word was not in the Man put on; the result of which Nestorianism is that all worship done to Christ is done to a *mere man*, and hence is mere Man-Service, that is, mere *Creature-Service*, that is, a return to the chief pagan error. The Greek word ὑπόστασιν, has both the meaning of *Subsistence* and *Substance*, and also *Person*, and hence is of somewhat wider significance than πρόσωπον, *Person*, though they are often used as synonymous. On page 254 above, St. Cyril speaks of but "*One Person*, * * * *One infleshed Hypostasis of the Word*," to Whom "*all the expressions in the Gospels are to be ascribed*,"

Anointed after the union, and conjoins them in a *conjunction* alone of

Greek, ἐνὶ τοιγαροῦν Προσώπῳ τὰς ἐν τοῖς εὐαγγελίοις πάσας ἀναθετίον φωνὰς, Ὑποστάσει μὴ τῇ τοῦ Λόγου σαρκακωμένη. Κύριος γὰρ εἰς Ἰησοῦς Χριστὸς, κατὰ τὰς Γραφάς. Here, evidently, the Person and Substance of the Word are considered to be the whole Person of the Logos, His Humanity being His mere tabernacle and wrapping. See notes 616 and 617.

(661), page 320. Greek, ἓνα * * * Χριστόν.

(662), page 320. Greek, μετὰ τῆς ἰδίας σαρκός, which may be rendered, either as above in the text, or "*with His own flesh.*" Compare note 660 above, and Cyril's use of *Person* there.

(663), page 321. On Anathema II., see Cyril's Longer Epistle above, pages 214-221, his Shorter Epistle, pages 60-80, and the Epistle of Nestorius to Cyril, pages 155-166 above, and the Nestorian Counter Anathema II. It is as follows:

Nestorius' Counter Anathema II: "If any one in that [merely external] conjunction of God the Word which was made to flesh, asserts that a change of the Divine Essence from place to place has been made, and that flesh is capable of containing His Divine Nature, and that It was united to flesh in birth; or, again, infinitely and uncircumscribedly coextends flesh to the Divine Nature to contain God, and says that the very same nature is both God and Man, let him be anathema."

Here, by covertly ascribing old heresies to Cyril, such as Apollinarianism and Sabellianism, the Nestorian anathematizer tries to bring Cyril's belief into disrepute. But Cyril as above, pages 250-294, shows that even in the Eucharist where the above reproach would apply, if anywhere, he did not "*infinitely and uncircumscribedly coextend flesh to the Divine Nature.*" and there and elsewhere makes it clear that he did not believe in a mixing of the Two Natures into One, and that a Third impossible Nature compounded of Divinity and humanity. But he did believe that God the Word actually "*took flesh and put on a Man*" in the womb of the Virgin, as the Nicene Creed expressly teaches, and that He was born in that Man out of her womb, and that as He is incarnate in that Man, that Man must be capable of containing Him, even His Divine Substance, and that in that Man He journeyed from Bethlehem to Egypt, and from Egypt to Nazareth, from Nazareth to Galilee, to Jordan, Jerusalem, and other places in Palestine, and went up from the Mount of Olives in that body to the right hand of His Father, and is in it now, and will come in it to reign on this earth, and finally, in it to judge the world.

(664), page 322. Greek, τὰς ὑποστάσεις μετὰ τὴν ἐνωσιν. "The [two] Substances" of course are God the Word, the Divine Substance, and the Man put on, the created and human substance. So that it is clear that while Cyril did not believe in the Nestorian separation of the Natures, he nevertheless plainly implies that he believed that they still exist after their union, and hence he was a Two-Natureite, and not a One-Natureite. If it be asked, What was the Nestorian separation of the Two Natures in Christ, I answer, as I have before, that

dignity, that is, of authority, or power, and not rather in a coming

it consisted in denying the Incarnation of the Substance of the Eternal Word in the Man, and the belief that the Two Natures were separated so widely that the Man was on earth, and the Substance of the Eternal Word was in heaven at the same time; and that God the Word dwelt in that Man only as He dwelt in the prophets, that is, by His Spirit only. And the Union was deemed by them to be not Personal, because they held that the Person of the Word did not dwell in the Man; but they deemed it *relative* only, because they held that the Eternal Word dwelt in that Man by the Holy Spirit only, which is related to Him as being His Spirit. Compare notes 156 to 161, page 61-72 above.

This Nestorian separation of the Two Natures in Christ therefore resulted in two *fundamental errors*, namely,

1, in denying the Incarnation of the Substance of the Word in the Man;

And 2, as a necessary consequence of the first position, in asserting that all the acts of religious service given to Christ during his stay on earth were to *the Man directly* and to God the Word *indirectly only*, that is, *relatively*. Hence they were *Man-Servers*, that is, *Creature-Servers*, and *Apostates* (as canons of this Third Ecumenical Synod in effect call them), from the Christian Faith. And in bringing relative service into the Christian Church, to excuse *their service to a creature*, they were using the argument by which, in effect, Aaron sanctioned relative service to Jehovah through the golden calf in the wilderness; by which, in effect, Jeroboam, the son of Nebat, *made Israel to sin* by giving relative service to the calves at Dan and Bethel, and by which the heathen in the days of Cyril of Alexandria, and always, have defended their idolatry and their service to creatures, and by which unreformed Greeks, Romanists and others still defend their image-worship, and their invocation of saints and of angels, and their bowing to them, and their other acts of service to them.

For a further explanation of the expression, "*by His Substance*," see a note on Anathema VII. below.

Nestorius made another attempt to evade Cyril's charge of worshipping a mere man, by stating that while he parted Christ's Two Natures, nevertheless he worshipped them together. See him, to that effect, in the Oxford translation of *St. Cyril of Alexandria on the Incarnation Against Nestorius*, pages 75, 76, 69, 72. On page 77 and the context Cyril retorts that even so, he (Nestorius) was a worshipper of a Man.

(665), page 325. I add here the alleged *Nestorius' Counter Anathema III.*: "If any one does not say that Christ is One by a [mere external] conjunction, who is also Emmanuel, [Emmanuel is explained in Counter Anathema I. to be a mere Man], but that He is one by a Nature which is made up of each of the two Substances, that is, that of God the Word and that of the Man taken by Him, and does not at all confess the one [mere external] connection of a Son, which even now we preserve without any mingling [of the Two Natures], let him be anathema."

together in a Nature Union, let him be anathema (665).

IV. If any one divides between two Persons, that is, Subsistences, (666) the expressions in the Gospel and Apostolic writings, whether the said expressions be uttered of Anointed by the Saints (667), or uttered by Him concerning Himself, and applies some of them as to a Man separately considered, as aside from that Word Who has come out of God, and applies others, as befitting God, to the Word alone, Who has come out of God the Father, let him be anathema (668).

But, as has been said, Cyril did not mix up the Two Natures into a Third Thing, nor did he, on the other hand, like this Nestorian curser, deny the Inman and put in its place a mere external connection of them, in the sense that the Man was indwelt, not by the Eternal Substance of God the Word, but by the influences of His Spirit merely. For that, after all his verbiage, is what this Nestorian means.

Cyril's Anathema III. is explained above in this Longer Epistle on pages 215-221. Compare the Shorter Epistle, pages 61-79. See also the drift of Nestorius' Epistle to Cyril on pages 155 to 166. See also pages 84 and 126 above, note—very important.

Cyril, in his Anathema III. condemns the Nestorian idea of a mere external conjoining of Christ's two Natures, and granting them, the Eternal Word, the Creator, and the mere Man, the mere creature, a connection "*in dignity, that is, in authority or power,*" as though a mere creature, a thing so infinitely different from, and so infinitely inferior to God the Word, could have the same dignity and authority and power as He! As though such a blasphemy should not be clear at once to all! The error condemned by Cyril here involves, as held to by the Nestorians, the giving that mere creature relatively worship by bowing (*προσκύνησις*), and by the other acts of service, all which are prerogative to the uncreated Divinity alone; in other words, it involves the worship of a mere Man, that is, the worship of a creature, contrary to Christ's own inviolable law in Matthew iv., 10, and the wreck of Christianity's fundamental tenet there enunciated. Nestorius' relative worship of Christ's humanity is set forth by him as quoted in St. Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, Book II., Section XI., at the end. See it further on in this Act I. among the utterances of Nestorius, cited as evidence of his Man-Worship (*ἀνθρωπολατρεία*), on the basis of which, as well as for his other errors, he was deposed. See in the same work of St. Cyril, Book II., Sections 7 to 14 inclusive, where St. Cyril charges him with *making a God* (*θεοποιίας*) of that Man. The place is on pages 63-81, and the mention of *God-making* on page 71. See note 183.

(666), page 325. Greek, *πρὸς ὅποις δύοιν ἡγοῦν ὑποστάσεις*. The Latin rendering, which is said to be by Marius Mercator, is *personis duabis vel subsistentiis*.

(667), page 325. Greek, *ἐπὶ Χριστῷ*.

(668), page 325. Cyril, in his two Epistles, approved in the above Act I.,

V. If any one dares to say that the Anointed One is an

insists that the Two Natures yet exist in Christ. But in this Anathema IV., he insists also that out of respect to the Divine, the infinitely superior, the controlling and guiding nature in the Son, we must *economically* ascribe to Him, God the Word, all the human names and human expressions used of that Man in the New Testament, in order to guard against our being led, as were the Nestorians, to worship a mere creature, contrary to Matt. iv., 10. See on this point under *Economic Appropriation*, in the *General Index* to Volume I. of *Nicaea* in this Set, where St. Athanasius and his successor, St. Cyril, teach this necessary doctrine, now alas! too much forgotten, though approved in those two of Cyril's Epistles which were adopted by the whole Church at Ephesus, and which therefore are eternally unchangeable and binding. The part of Cyril's Longer Epistle which serves to explain his Anathema IV. is found above on pages 241 to 255, or to 268, text. Compare pages 60-112 of the text of the Shorter Epistle, and Cyril's *Scholia on the Inman of the Sole-born, passim*, and especially, Section 13, pages 200 to 203. Compare with Counter Anathema IV., Nestorius' condemned Epistle above on pages 155-166. The author of Counter Anathema IV. shows at once that he understands Cyril to set forth a part of his doctrine of Economic Appropriation in his Anathema IV., that is, the appropriation to God the Word not only of the expressions which belong to His own Divinity, such as *God, the Word*, etc., but also all those relating to his humanity, such, for instance, as those which speak of suffering and death. I quote that Counter Curse:

The Nestorian Counter Anathema IV.:

"If any one understands as though they belonged to [but] One Nature, those expressions in the Gospels and in the Apostolic Epistles which were written concerning Christ, who is of Two Natures, and tries to ascribe the sufferings of flesh as well as of Divinity also to the Word Himself of God, let him be anathema;"

Here, as usual, the Nestorian implies that Cyril was a One-Natureite, and that he held that God the Word was the only Nature after the Union, and that hence God the Word suffered in birth, at the crucifixion, in hungering, thirsting and in weariness, where we read in Holy Writ that Christ suffered. But to refute the slander one has only to read the condemnation of One-Natureism in Cyril's two Epistles above. The two great Alexandrians, Athanasius, whom Cyril, in his ecumenically approved *Epistle to John of Antioch*, especially professed to follow *everywhere*, were very clear for the Two Natures and the doctrine of Economic Appropriation. I have room here only to remark that Athanasius was prescient in antecedently condemning the Nestorian and the Eutychian heresies; see the Oxford translation of St. Athanasius' *Later Treatises, Observations* in front, page xi., text and notes, and pages 10, 11, 12, and notes there.

See Athanasius' plain confession of the Two Natures and his description of them, *id.*, page 11, 12, and notes there.

Athanasius approves the doctrine of the *Economic Appropriation*, embodied afterwards in Cyril of Alexandria's *Anathema XII.*; see Athanasius' *Orations*

inspired man (669), and not rather that He is really God, as [being

against the Arians, Oxiord translation, sections 31, 32, and especially 34, pages 443, 444, 445-447, 448-451. On page 446 St. Athanasius shows that this tenet keeps us from being Man-Worshippers. I have quoted part of the passage in volume 1 of *Nicaea* in this set.

(669), page 327 Greek, Εἰ τις τολμᾷ λέγειν θεοφόρον ἄνθρωπον τὸν Χριστον. Hammond, who deserves credit for his translation of some things on the Six Synods, errs here badly by translating θεοφόρον ἄνθρωπον, "only a Man bearing God," an expression which might be taken to mean that Nestorius held to the doctrine that the Substance of the Word was in the Man and that Cyril denied it, whereas the contrary was the fact. For Nestorius held that the Word dwelt not in that Man except by His Spirit, and that the Son was merely an inspired Man therefore. See *Hammond's Canons of the Church*, New York edition of 1844, page 90. In the Latin translation, on page 37, of P. E. Pusey's *Three Epistles of S. Cyril*, occurs a similar blunder in rendering the expression, by "hominem θεοφόρον, id est Deum ferentem." And so it is misrendered in the Oxford translation of S. Cyril of Alexandria on the *Incarnation against Nestorius*, page 128, where we find Nestorius' Greek, as in *Cyril's Five Book Contradiction of the Blasphemies of Nestorius*, Book IV., Section I., θεοφόρος οὖν ἄνθρωπος ὁ Χριστός, rendered by "a God-clad man therefore is Christ." It should be translated, "The Anointed One is therefore a [mere] inspired Man." What "a God-clad man" means would be a puzzler to any one. Who can make any sense of it? An iron-clad ship is a ship clad with iron. But does any one believe that the human body of Christ was really clad with the Substance of God the Word's Divinity? In the same translation, page 157, the same term, θεοφόρον, is rendered "God-bearing," but that does not bring out the full sense. St. Cyril is there, in Section I. of Book V. of his *Five Book Contradiction of the Blasphemies of Nestorius*, contrasting his Orthodox belief regarding Christ with that of Nestorius, and he writes,

"For we indeed do not say merely that a man is inspired, but that the Word Who came out of God has been united to flesh in fact and in truth." The Greek, as on page 210 of Vol. VI. of P. E. Pusey's *Cyril* is as follows: Οὐ γάρ τοι θεοφόρον εἶναι φαμεν ἄνθρωπον ἀπλῶς, ἀλλὰ ἀντόχημα κατὰ ἀλήθειαν τὸν ἐκ Θεοῦ Λόγον ἠρώσθαι σαρκί, etc. Such blunders render it impossible to get at Cyril's meaning in the places affected by them. That translation should be revised and perfected.

On the above Anathema V., see above, text of the Longer Epistle, pages 215-217, especially pages 216 and 217. Compare page 115, note.

We add *The Nestorian Counter Anathema V*:

"If any one dares to say that after the taking of the Man there was [but] One Son of God by Nature, when Emmanuel also is a Son, let him be anathema."

Here the Nestorian implies again that Cyril was a Monophysite, and implies also that the Emmanuel was a mere Man, as is shown by his Counter Anathema I. He implies also what Cyril charges him with, that is, that there are Two

the] One Son by [His Divine] Nature, forasmuch as the Word was made flesh, and like us shared blood and flesh, let him be anathema.

VI. If any one dares to say that the Word Who came out of God the Father is God or Master (670) of the Anointed (671) One,

Sons, God the Word, and a mere Man; and both to be worshipped, as we shall see under Anathema VIII. See on this Anathema V., pages 214, 215, 221-230, in the Longer Epistle above, and compare the Shorter, pages 60 to 114, and Nestorius' condemned Epistle on pages 155-166, text. It seems impossible for any fair man to read those two Epistles of St. Cyril, and what remains of his work against the Synousiast Monophysites, and to believe him a One-Natureite. If those two Epistles were not plainly, as they are, Two-Natureite, the Universal Church would never have approved them at Ephesus.

(670), page 328. Greek, δεσπότην.

(671), page 328. Greek, τοῦ Χριστοῦ, that is, the Christ. But Cyril, in his *Scholia on the Incarnation of the Sole-Born*, page 186 of the Oxford translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*, defines *Christ* as follows:

"Christ therefore is THE WORD OF GOD called, Who because of us and as we is Man and in servant's form [Philip ii., 6, 7,] both Anointed as Man after the Flesh, and anointing Divinely with His own Spirit them that believe on Him." That is, Cyril always applies all the expressions in Holy Writ in regard to God the Word, and those on the Man put on by Him to the Word. In the case of the *human things*, such as suffering, death, etc., these are ascribed to God the Word Economically only, as Cyril explains again and again. See for example Anathema XII. below. St. Cyril explains this Anathema VI., in the text above, pages 215-221. Compare the drift of the Shorter Epistle, text of pages 60-112 above. See also Nestorius' condemned Epistle, pages 155-166. His illogical and, on theological questions, incompetent mind is there apparent. He lacked acumen to understand and appreciate the vastness of the points involved, though Cyril, in the very letter to which the above of Nestorius is a reply, had made them sufficiently clear to every fair mind.

I here append *The Nestorian Counter Anathema VI.*:

"If any one, after an [alleged] Incarnation, names any other besides Christ God the Word, and endeavors to assert that '*the form of a servant*' [Philip ii., 7,] did not have its beginning from God the Word, and that that '*form*' is uncreated as He Himself is, and does not rather confess that it was created by Himself as its natural Lord and Creator and God, which He promised to raise again by His own power, when He said to the Jews, *Destroy this temple, and in three days I will raise it up* [John ii., 19], let him be anathema."

The first clause is so obscure in sense that I suspect here a corruption of the text. Indeed, these Counter Anathemas have been badly mangled either in the translation or by copyists or editors. The passage, however, may be understood as an assertion against what he deemed St. Cyril's One-Natureism and his consequent holding to the Transubstantiation of the human nature of the Man into

and does not rather confess that the same One is both God and man together, forasmuch as *the Word has been made flesh* according to the Scriptures (672), let him be anathema.

VII. If any one says that Jesus, as [being] a [mere] Man, was [merely] energized (673) by God the Word, and that the glory of the Sole-Born (674) has been put about him [that mere Man] as

the Substance of the Divinity of God the Word, that is, Nestorius held that, so far as *Substance* is concerned, there was but One Nature in Christ after the Union, (Nestorius believed in no real Incarnation), and that it was the human, that is the mere Man, and that to Him can be properly applied the expression *God*, a sort of creature-worship which St. Cyril condemns in Anathema VIII. below. Next, the Nestorian, supposing St. Cyril to hold that Christ's flesh was not taken from the Virgin, but had appertained to the Logos from the beginning, and that it merely passed through her as water passes through a pipe or canal, without taking anything from her, and that Cyril held also to the error that His flesh was uncreated, condemns both those errors. Cyril, of course, admitted that Christ's flesh was created by the Father through the Spirit (Heb. x., 5-10; Luke i., 35; and Matt. i., 20). But Gregory of Nazianzus is cited as stating that Apollinaris taught that "*the flesh of Christ had come down from heaven*," and he and Pope Martin at the Lateran Council, A. D. 649, Act III., are adduced for the statement that Christ's body passed through the Virgin "*as water through a pipe*." See Blunt in his article, *Apollinarians*, page 41 of his *Dictionary of Sees*, outer column.

The fact is, Cyril always sees in the Son "*one infleshed Nature of God the Word*," and the Man in whom He is, as being by nature infinitely below Him, is merely His wrapping for the human things. According to Cyril that mere wrapping is no part of His Consubstantial Person, for It is all God. Nor is that Man a distinct person, as the Nestorians asserted, but a distinct nature, and that human.

(672), page 329. John i., 14. See this idea in the passage from the *Scholia* in the last note above. It occurs again and again in Cyril.

(673), page 329. Or, "*was operated on*," or "*was inworked*," ἐνεργησθαι,

(674), page 329. Greek, τοῦ Μονογενοῦς. "*The Sole-Born*," always in Cyril means God the Word, Who is "*Sole-born out of the Substance of the Father*," as the Creed of the First Synod words it. Such is its meaning here. See Cyril of Alexandria's *Scholia on the Inman of the Sole-Born*, Section 13.

The heresies condemned in this anathema are,

1. The Nestorian error that Jesus was a mere inspired Man, like the Apostles and the Prophets, and that the *Substance* of God the Word was not in Him to work the miracles which He did, but only that the *influences* of the Holy Spirit energized that mere Man to perform them, in the same sense as they energized the Apostles and the Prophets to perform miracles also; only, according to Nestorius, his mere human Christ was energized to a fuller degree and extent by the mere influences of the Spirit than they were.

being another besides [the Sole-Born Word] Himself (675), let him be anathema.

2. The other error condemned is "*that the glory of the Sole-born,*" that is, the glory of God the Word, which of course includes worship, "*has been put about*" Jesus as Man, "*as about another besides* [God the Word] *Himself.*" Cyril's condemnation of that Man-Worship is, of course, in strict accordance with God's own utterance in Isaiah xlii., 8; "*I am the Lord; that is my name; and MY GLORY WILL I NOT GIVE TO ANOTHER.*" Cyril, as is shown in this work, note 183, page 79, and note 582, page 225, held that all religious service is prerogative to God; and hence that none of it can be given to the Man put on by Him. And this he deemed to be in strict accordance with Christ's own command, "*Thou shalt bow to the Lord thy God, and HIM ONLY shalt thou serve*" (Matt. iv., 10, and Luke iv., 8). For he so argues again and again. See the whole of notes 183 and 582 on that topic.

I here add *The Nestorian Counter Anathema VII.*:

"If any one asserts that the Man who was created out of the Virgin is the Sole-Born, who was born out of the inside of the Father before the morning star [was made, Psalm cix., 3, Septuagint], and does not rather confess that he [that Man] was dignified with the appellation of *Sole-Born* on account of his Union to Him Who is, by [His Divine] Nature, *Sole-Born* of the Father, and that he [the Man] has been made sharer [of Divine honors with Him, God the Word], and says that *Jesus* was some other one besides Emmanuel, let him be anathema."

Of course Cyril, as his works abundantly show, did not hold that Christ's humanity was born out of the Father before the morning star was made, but that God the Word was. In what follows we see that this Nestorius or Nestorian gives God the Word's name of *Sole-Born*, that is, Sole-Born out of the Father, as Cyril understands it, and His Divine honors to a mere creature, his merely human Jesus, his merely human Emmanuel, his merely human Sole-Born. For his use of Emmanuel see his Counter Anathema I. Cyril makes all those names prerogative to God the Word; see his *Scholia on the Inman of the Sole-Born*, Oxford translation, Sections 2, 7, and 37, pages 186, 191, and 234, on *Emmanuel*; and Section 3, page 188, and Section 13, page 200, on *Jesus*; and section 35, page 228, and sections 4, 13, 27 and 32, pages 189, 200, 213 and 221, as to *Sole-Born*, that is, as it is there translated inexactly, *Only Begotten*. See also in the index to that volume under *Immanuel*, *Jesus*, and *Only Begotten*.

Cyril explains his Anathema VII. in his Long Letter above, pages 214-217. Compare the Shorter Epistle, pages 60-112, and Nestorius' condemned Epistle.

(675), page 330. Either "*the Word*" or "*the Sole-Born*" must be understood by "*Himself*," and practically both mean the Word. See the last note above.

By *Jesus* Cyril means the Word. He applies that name as he does all the names of the Son, to the Word. I quote here only one out of all the places in Cyril to show how he understands and uses the term "*Jesus*." It is found on

VIII. If any one dares to say that the man taken on [by the Word] ought to be co-bowed to (676) with God the Word, and to be co-glorified, and to be co-called God [with the Word], as one with Another, for the term "*co*" always [thus] added, of necessity, means that; and does not rather honor the Emmanuel (677), [that is,

page 188 of the Oxford translation of "*S. Cyril of Alexandria on the Incarnation against Nestorius.*" It is as follows:

"*What is Jesus?* By the force of the ideas whereby we are bound to speak of One Son of God, Christ [that is *Anointed*], and Emmanuel [that is, *God with us*], and *Jesus* [that is *Saviour*] are the Same, and this name too from the fact, for *he shall save* (it says) *His people from their sins* (Matt. i., 21). For just as the name *Emmanuel* meant that the Word of God through His Birth of a woman was made with us; and *Christ* again, that made man, He is said to be *anointed* as we in human wise; so too *Jesus*, that He saved us, *His people*, which specially proves Him to be truly God and by Nature Lord of all. For the creature is not said to belong to a mere man, but rather it will befit to say that all things are the Only Begotten's, even though He was made Man." *Only Begotten* is here an inexact translation of *Unigeniti*, the *Sole-Born*, the *Eternal Word*. For we have this part of the *Scholia* in a Latin rendering only. See further page 200 of the same Oxford translation of *St. Cyril Against Nestorius*, where we see that all the human as well as all the divine names of the Son are ascribed to God the Word, the human, Economically.

(676). That is, "*ought to be co-worshipped*," *bowing*, the most common of the acts of worship, being here used by Cyril for them all, as he often does.

(677). The Greek here *μὴ προσκυνῆσαι*, means first, "*with [but] one bow*," and then as *bowing* is the most common act of religious worship (for we bow even when we stand, kneel, or prostrate ourselves), and as it is therefore often put for them all, the expression comes, secondly, to mean, "*with [but] one worship*," which is the sense here. In other words, Cyril here means that in addressing the Son we use but one sort of worship, and that *absolute* and divine, that is, *to God the Word alone*, not *relative* and human, that is, *to the creature*, the mere Man whom the Word took. This Anathema, by necessary implication, forbids all worship to any creature whomsoever and whatsoever. For surely if any one be anathema for worshipping the mere humanity of Christ because it is a creature, aye, as all admit, the highest of all mere creatures, much more is he anathema if he worships any creature less than that perfect Humanity, whether that inferior creature be animate, as for instance the Virgin Mary or any other saint or angel, or inanimate, like a corpse, or any part of a dead body, as for example, a bone, or head, or tooth, or hair, or some other part of a martyr's or other saint's body.

Much more still are we anathema by this Ecumenically approved Decision if we relatively worship any graven image, picture, cross, painted or graven, altar, the Bible or any part thereof, any ecclesiastical building or any part thereof, any clerical vestment, or any other mere inanimate thing, whether such

as "*the Emmanuel*" means, "*the GOD with us*"] with [but] one worship and (678) send up [but] one glorifying to Him, on the ground that the Word has been made flesh, let him be anathema (679), (680).

act be bowing, prostration, kneeling, incensing, invoking, kissing or any other act of religious service whatsoever. That these are acts of religious service used by the ancient idolaters I have shown in a series of Articles in *The Church Journal* of New York City for August, 1870. I hope to embody them in a little enlarged form in this Set, in one of the volumes pertaining to Ephesus.

(678). As Emmanuel means "*God with us*," the honor is therefore to Him.

(679). As this is a very important enactment, we give it in full: Εἰ τις τολμᾷ λέγειν τὸν ἀναληφθέντα ἄνθρωπον συμπροσκυνεῖσθαι δεῖν τῷ Θεῷ Δόγῳ καὶ συνδοξάζεσθαι καὶ συχρηματίζειν Θεὸν, ὡς ἕτερον ἐτέρῳ, τὸ γὰρ Σὺν αἰὶ προστιθέμενον τοῦτο νοεῖν ἀναγκάσει καὶ οὐχὶ δὴ μᾶλλον μὴ προσκυνήσει, τιμᾷ τὸν Ἐμμανουὴλ, καὶ μίαν Αὐτῷ τὴν δοξολογίαν ἀναπέμπτει, καθὼς γέγονε σὰρξ ὁ Λόγος, ἀνάθεμα ἔστω.

In a note on this place, in my remarks on the different forms of this Anathematism VIII., in a work on the XII. Chapters, to be published, if God will, I have shown that in the other two places where Cyril sets it forth, the reading after ὡς above is not ἕτερον ἐν ἐτέρῳ, but ἕτερον ἐτέρῳ, and that the old Latin version of it, said to be by Marius Mercator of century V., has *alterum cum altero*, (P. E. Pusey's *Three Epistles of Cyril*, page 37, and id., *Preface*, page v.) and that the Nestorians, against whom it is aimed, did not bow to the Man put on by the Word, as "*one in another*," but as "*one apart from another*," which therefore is, beyond all doubt, the original reading. The *ἐν* may be an interpolation of some Nestorianized person who did not think that Cyril could refuse to worship both Natures, and so to bow to the humanity which the Word put on, with the Word. Nevertheless *ἐν*, with the dative, is sometimes rendered *with*. So that even with that reading, since no one supposes that the Man put on is "*in*" the Word, we should have to render it also by the words, "*as one with Another*."

I have shown elsewhere in this work that Cyril's doctrine, which, by the way, is approved by the Universal Church, is that we may not give bowing or any other act of religious service separately to the Man put on by the Eternal Word, but must serve God alone as Christ commands in Matt. iv., 10, and in Luke iv., 8. See especially the *Dissertation* on Anathema VIII. of Cyril, in a work on the XII. Chapters, to be published, if God will, in this Set.

Cyril explains this Anathema VIII. in his Longer Epistle above, pages 221-224, and in the Shorter on pages 79-106. See also the notes in those places, where quotations from Cyril will be found.

To show the contrast between Cyril's condemnation of the worship of Christ's Humanity, and the Nestorian approval of it, I here append *The Nestorian Counter Anathema VIII.*:

"If any one says that *the form of a servant* itself [Philip ii., 7] is to be worshipped for itself, that is, by reason of its own nature, and that it is *Lord of all things* [Acts x., 36; compare Rom. xiv., 9], by reason of its own nature, and does not rather worship it [*the form of a servant*] on account of the

IX. If any one says that the One Lord Jesus Anointed was

association with which it is conjoined and connected with the Blessed and of Itself by Nature Lordly Nature of the Sole-Born, let him be anathema.”

Here the Nestorian, while confessing that Christ's humanity, being a creature, cannot be worshipped for the sake of its own nature, nevertheless falls back on the heathen and Nestorian excuse of Relative Worship, and contends that it can on account of its being associated externally with God the Word. Cyril denies that it can be worshipped at all; see on that point note 156, pages 61-69 above for more of that Nestorian Relative Union and Relative Worship; and for Cyril's view that all worship of the Son must be to His Divinity alone, see note 183, pages 79, 80, and in note 582, page 225; and indeed all of those notes. Compare notes 580, 581, on pages 221-225.

At this point let the reader by all means turn back and read in the part of note 183, which is on pages 108-112 above, the Ecumenically approved utterances against the Nestorian confessed, and I will add also, against the Monophysite *æthual*, though not confessed, Worship of Christ's Humanity; and see especially there Anathemas IX. and XII. of the Fifth Ecumenical Council, and the other language of that Synod against all worship of Christ's Humanity. See also pages 112-128 for quotations from some chief Nestorian writers for the Worship of Christ's Humanity against St. Cyril and the Orthodox. See also notes 582 and 583, pages 225 and 226 above; and page 114, note, and page 115, note, and pages 61-69, notes 152 and 156.

Presuming therefore, that the reader has read all those places, I come to remark that in brief, the difference between St. Cyril and the Nestorians on the one hand and the One-Natureites on the other as to worshipping the humanity of Christ may be stated as follows:

First, All agreed in worshipping *the Divinity of the Word*.

But, secondly, they differed as to worshipping the Man, that is, the Creature put on by Him in Mary's womb; as follows:

A. The Nestorians worshipped Him *relatively* only to God the Word, Who, they alleged, indwelt that creature *not by His divine Substance but by the influences of His Spirit only* as He indwelt the Prophets and Apostles. Hence, as Anathema IX., of the Fifth World Council teaches, the Nestorians, by asserting that “*Christ is to be worshipped in two Natures,*” * * * introduced “*two worships, one peculiar to God the Word, and another peculiar to the Man,*” that is, they brought in two sorts of worship by bowing, as the Greek here means, (that being the most common act of worship and so standing for them all), one God-commanded and acceptable, that is, the worship of God the Word: and another, God-forbidden and non-acceptable, because it was given to a Man, that is to a creature, and so is *Creature Worship*. See Isaiah, xlii., 8, quoted against it by St. Cyril in the Oxford translation of *St. Cyril of Alexandria on the Incarnation Against Nestorius*, pages 47 and 263. So he adduces Matthew iv., 10, against the Nestorian worship of Christ's created humanity, as for instance, in his *Scholia on the Inman of the Sole-born*, section 25, page 544, Vol. VI., of P.

glorified by the Spirit, as using, through It, Another's power, and

E. Pusey's edition of the Greek of *St. Cyril of Alexandria's Works*. In the second section St. Cyril, with reference to the logical connection between the Nestorian denial of the Incarnation, and the Nestorian merely external Union of the Two Natures, says that to make Christ a mere inspired Man is to bring in *the crime of worshipping a Man upon us*. I translate from the Latin version, the Greek of this place being for the most part lost :

"God alone is free and absolute. For, so to speak, He demands tributes from all, and so to speak, receives worship as due from all [or "as in place of debts from all."] And if Christ be the end of the Law and the Prophets, [Rom. x., 4], but is a [mere] inspired Man, may we not say that the end of the prophetic predictions has brought THE CRIME OF WORSHIPPING A MAN TO US?

Moreover, the Law indeed was proclaiming, *Thou shalt bow to the Lord thy God, and Him only shalt thou serve*, [Deut. vi., 4, 5, 13: compare Matt. iv., 10], with which teaching it led us to Christ as to a knowledge better for those who had been in the shadows. Shall we then scorn to worship God and worship a [mere] Man who has God indwelling him [by the influences of His Spirit only]? The mere Man is Nestorius' merely human Christ. The Latin, with one important Greek word in it, is given by P. E. Pusey here and reads as follows: (I correct a little of the punctuation and capitalizing, etc.): Solus enim Deus liber atque solutus est: Solus enim quasi tributa omnium exigit, et tamquam loco debitorum ab omnibus recipit religionem. Et si exitus legis et prophetarum Christus est, est autem homo theoforus; nonne dicere liceat quod prophetarum praedicationum exitus ἀνθρωπολατρείας nobis crimen induxerit?

Deinde lex quidem praedicabat, *Dominum Deum tuum adorabis, et Ei soli servies*, qua nos eruditione perduxit ad Christum quasi ad agnitionem illis qui in umbris fuerant potioiem. Spernentesne igitur Deum adorare, adorabimus hominem habentem Deum inhabitantem?

Let us examine more closely Anathema VIII. of Cyril approved by the Third Synod, and such parts of Anathema IX. of the Fifth Council, as condemn the Nestorian worship of Christ's humanity, that we may see at once what the Universal Church has said on those matters, which settles the whole question forever.

Anathema VIII., of St. Cyril and of Ephesus:

"If any one dares to say that the Man taken on is to be co-bowed-to with God the Word and to be co-glorified and co-called God with Him as one with Another, (for the CO always added, forces us to infer that), and will not, on the contrary, honor the Emmanuel, and send up [but] the one glorifying to Him, on the ground that the Word has been made flesh, let Him be anathema." Here all the Worship is given to God the Word, and expressly on the basis that He is in the Man put on, to receive it. Here, as in the Anathema below quoted, is a prohibition of co-worshipping a Man with the Word, and of co-glorifying him with the Word, as for instance when we say, "*Glory be to thee, O Christ,*" and of applying the name of God to that creature, for, as Cyril as quoted in this note

that He received from It the power to operate against unclean

above, teaches, God has said in Isaiah xlii., 8, *I am the Lord* [Jehovah, in Hebrew]: *that is My name: and my glory will I not give to another.* And bowing here used for all acts of worship, glorifying, and His name, are all parts of that glory which no creature can share.

Anathema IX., of the Fifth Ecumenical Council, A. D. 553, which follows Cyril's teachings:

*"If any one says that the Anointed One is to be bowed to in Two Natures, by which two worships are brought in, one peculiar to God the Word, and another peculiar to the Man * * * but will not bow to God the Word infleshed with His own flesh, with [but] one worship, as the Church of God has received from the beginning, let such a one be anathema."*

Here two worships are referred to, 1, that to God the Word, which is commanded in Holy Writ because He is God (Heb. i., 6, 8). This is *God-Worship* and is approved.

2, the worship of Christ's Humanity is referred to. It, of course, is what St. Cyril in the passage just quoted in this note calls *ανθρωπολατρεία*, that is *the worship of a Man*, and is held by Cyril, as he teaches in passages mentioned above in this note, to be forbidden in Psalm lxxxi., 9, Isaiah xlii., 8, and in Matthew iv., 10. See pages 94, 95, 96 and 103 above, note. For other passages of Cyril against the Worship of Christ's humanity see page 94. For instances of Nestorius' relative worship of Christ's Humanity, and of St. Cyril's condemnation of that error, see pages 114, 115 above, note.

In other words the Two Natures referred to in this Anathema IX. are, 1, Christ's Divine, and 2, His human. The latter, it forbids us to worship. We are to worship One Nature only in the Son, and that the Divine. Anathema is its penalty for worshipping the created nature. This enactment is very clear. According to it, every Orthodox Christian is a One Nature Worshipper and he who is a worshipper of Two Natures is anathematized. This utterance of Universal Christendom is strong and decided.

Further on in Act I of Ephesus, Peter, a Presbyter of Alexandria, and Chief of the Secretaries informs the Council that he has "*books * * * of the BLASPHEMIES of * * * Nestorius, from one book of which,*" adds he, "*we have chosen out short Chapters, which, if it please this Holy Synod, we will read.*"

The Council orders them to be read.

Then Peter proceeds to read 20 Passages "*of the BLASPHEMIES*" of Nestorius. As I am treating here of the Nestorian relative worship of Christ's Humanity, I refer to those only which relate to it, and which show his plain Man Worship, that is his Creature-Worship, and that like that of the heathen it was *relative*. The Passages which set it forth are the 8th, 9th, 10th, and 14th. Compare Passage 15th.

Especially clear as showing (1) Nestorius' worship of Christ's Humanity, a mere creature; and (2) as showing that it was *relative* only like the heathen

spirits, and to accomplish the God-wrought miracles for men ;

worship of their images, that is, that he did not worship Christ's mere Humanity, which all admit to be a creature, *for its own sake*, (for he seems to have perceived that that was a return to the paganism of creature worship), but *on account of its relation to God the Word*, that is, not that God the Word indwelt that creature by His Eternal Substance, but because He indwelt him by the *influences* of His Spirit only as He indwelt the Apostles and the Prophets. This also is plain creature worship, but Nestorius' head was so thick that he saw it not. I quote some of the clearest of those Relative Worship Passages, leaving the reader to examine the context more fully.

Passage 8 of Nestorius' "BLASPHEMIES."

"I WORSHIP HIM [the mere Man] WHO IS WORN, FOR THE SAKE OF HIM [God the Word] *Who wears*. I BOW TO HIM [the mere Man] WHO IS SEEN, FOR THE SAKE OF HIM [God the Word] WHO IS HIDDEN. *God is unseparated from him* [the mere Man] *who appears*. *For that reason I DO NOT SEPARATE THE HONOR of the unseparated One. I separate the Natures, but I UNITE THE WORSHIP.*" That is, he gave the same one worship to both Natures together, that is, he gave worship to the creature along with its Creator, the same honor to one as he did to the Other, only that it was given to the Word absolutely as His right by virtue of His being God ; and to the Man relatively only, not that as a creature he had any right to be worshipped, but he worshipped him on account of his relation to God the Word, as a Man inspired by the influences of His Spirit.

Passage 10 of Nestorius' Blasphemies.

"LET US WORSHIP THE MAN CO-BOWED TO WITH THE ALMIGHTY GOD IN THE DIVINE CONJUNCTION."

Passage 14 of Nestorius' Blasphemies :

"This is he [Nestorius' mere Man] that said, *My God, My God, why hast thou forsaken me ?* This is he [the mere Man] who endured the three days death, and I BOW TO HIM [the mere Man] TOGETHER WITH THE DIVINITY [of the Word] INASMUCH AS HE IS A CO-WORKER WITH THE DIVINE AUTHORITY."

In Passage 5th, Nestorius argues that Christ's mere Humanity may be called *God* "*by reason of its* [external] *conjunction* with God," and in Passage 6th, he contends that that mere Humanity may be called *God* in the sense that Moses was! Compare Passage 7th and 14th. See the note there. That giving the name of *God* to a creature, which is in itself a sort of act of worship, is anathematized by Cyril in his Anathema VIII. below.

It is remarkable how the Holy Spirit by the Third Ecumenical Council forbade all relative worship of the highest of all mere created things, the perfect Humanity of Christ, before the idolatrous conventicle of Nicaea, A. D. 787, sanctioned the invocation of saints, the relative worship of the cross, of images, of relics, of the Scriptures, or any part of them, in its abominable and paganizing and idolatrous Definition. It had the profane rashness and self evident impiety in effect to anathematize Christ, His Apostles, and the Six Ecumenical

and does not rather say that the Spirit is His (681) own Spirit,

Synods for not giving "*Salutation and honorary worship* (ἀσπασμὸν καὶ τιμητικὴν προσκύνησιν), (as though there could be any worship which is not honorary), to crosses, images, and the other material things above mentioned, that is by kissing, bowing, incense, and the burning of lights before said images, etc., as that document specifies. All that is, of course, a lower form of *relative worship* than that of Nestorius which is set forth in the above mentioned Passages of his, quoted as his "*blasphemies*," on the basis of which he was condemned and deposed; for I have seen no proof that he so degraded himself as to worship images, or to invoke any creature, except the highest of all mere creatures, the perfect Humanity of Christ. Nestorius' relative worship expressions are quoted and condemned by St. Cyril in his Longer Letter, pages 221-224 above; and an expression embodying and affirming that sin is found in the Creed ascribed to Theodore of Mopsuestia which was condemned in Act VI. of the Third Ecumenical Council in the Decree, now Canon VII. there set forth, which imposes the penalty of deposition on every cleric holding its heresies, and of anathema on every laic who does. One of those heresies is the assertion that the merely human Nestorian Christ "*receives worship from all the creation, as having the inseparable [external] conjunction with the Divine Nature [of the Word], all the creation giving him worship with reference to God and in consideration of God.*" Greek, τὴν παρὰ πάσης τῆς κτίσεως δέχεται προσκύνησιν, ὡς ἀχώριστον πρὸς τὴν θεϊαν φύσιν ἔχων τὴν συνάφειαν, ἀναφορὰ Θεοῦ καὶ ἐννοία πάσης αὐτῷ τῆς κτίσεως τὴν προσκύνησιν ἀπονέμους.

It is strange how the prejudices of early education move many, and keep them from impartial investigation and judgment. For instance, on our topic, Francis Patrick Kenrick, who died Latin Archbishop of Baltimore, in A. D. 1863, in his *Theologia Dogmatica*, Vol. II., Phila., 1840, Tractat. VII., cap. IX., page 258-261, actually goes so far as to assert that the error of the Nestorians as to worshipping Christ's Humanity was that "*they denied to the Man Christ the divine worship which they gave to the Word: but the Church adores the one Person of the Word in the Two Natures.*" (Nestoriani homini Christo divinum recusabant cultum, quem tribuebant Verbo: sed Ecclesia unam Verbi personam in utraque natura adorant). Just below he remarks:

"It must indeed be carefully noticed that the flesh of Christ is to be regarded as existing in hypostatic conjunction with the divine Word, and it is to be adored not for its own sake, but for the sake of the divine Subsistence Whom it contains. But it is adored in itself, that is, itself is worshipped though the adoration is based not on it but on the Word," Latin, Equidem id sedulo animadvertendum carnem Christi spectari prout divino Verbo hypostatice conjuncta subsistit, et adorari non propter se, sed propter divinam quam habet Subsistentiam. Adoratur tamen in se, scilicet ipsa colitur, tametsi adoratio in illa non sistatur, sed in Verbo.

Directly after he states the following "*Proposition.*"

"The human nature of Christ is to be adored with one and the same supreme worship of latria with the divine Word with Whom it is Hypostatically

through Which also He wrought the miracles of God, let him be anathema.

conjoined: Latin, PROPOSITIO: *Uno eodemque supremo patriae cultu humana Christi natura adoranda est cum Verbo divino cum quo est hypostatice conjuncta.*"

Here are several falsehoods in a few lines. Let us see what they are.

I. As to the statement that the fault of the Nestorians was that, "*They denied to the Man Christ the divine worship which they gave to the Word.*" This is a mere assertion without a solitary fact for it in the two Epistles of Cyril above which were approved by the Third Synod, or in the Acts of the Council itself. I do not think that Kenrick could have ever read much of Cyril or of Ephesus, of which, under God, Cyril was the leader and mind, or he could hardly have ventured such an utterly false statement. See notes 156, 183, 580, 581 and 582 above, where we see,

(1). That Cyril's charge on that point is that they gave Christ's Humanity, being a creature, any worship at all, even what was *relative*, and anathematizes them for so doing. Much more, by necessary inference, does he anathematize any one who, like Kenrick, gives *absolute* worship to a mere creature. Cyril never faults Nestorius for refusing such worship to Christ's Humanity. Nobody did. That question is not even mentioned. In Cyril's day, the Co-substancers, that is, the Synousiasts, came the nearest to Kenrick's notion, but their error was not the same, for though *in fact* they gave the same sort of worship to Christ's Humanity that they did to His Divinity, nevertheless they did not intend to, for they alleged that Christ's Humanity had been absorbed into His Divinity, and so what they worshipped in Christ was all God. Cyril condemns that sect in some fragments of a work against them which still remain, and are translated on pages 363-378 of the Oxford rendering of St. Cyril of Alexandria *on the Incarnation against Nestorius*.

(2). Cyril makes all worship prerogative to Divinity, and therefore denies it to Christ's Humanity where he is speaking expressly of it: see above, pages 79 and 225, notes. Those utterances being approved by Ephesus are now necessary parts of the faith of the Universal Church.

(3). To worship Christ's Humanity with God the Word results in worshipping a Tetrad instead of a Trinity, see above, note on pages 89, 90, 91, 94, 114.

(4). Cyril teaches that to worship Christ's Humanity is to adore two Sons, page 94, note.

(5). That it is a thing to shudder at, page 91, note.

(6). That to worship Christ's Humanity is to make it a God, pages 82, 83, 85, 88, 92, 94 and 114, note. So Cyril teaches in his *Christ is One*, pages 259, 260 of the Oxford translation of St. Cyril of Alexandria *on the Incarnation against Nestorius*.

(7). With reference to the Nestorian plea that they gave but one worship to Christ's Humanity and Divinity, Cyril teaches that to worship Christ's Human-

X. The Scripture of God says that Anointed has been made

ity is to out and out insult God the Word, and to give *drunkards' insults to God*; see in this work above, pages 87, 91, note ; and

(8). *To dishonor the mode of the Union*, page 86, note ; and

(9). *To deal craftily with the truth*, page 86, note:

(10). Cyril teaches that the worship of Christ's Humanity is forbidden by Scripture, pages 94-96 above, note:

(11). *That it is a trap to corrupt men*, page 93, note:

(12). That it is "*very clear tongue paining stuff*" against God, page 118, note:

(13). That it is a *crime to worship Christ's Humanity*, pages 95, 96, 109, 110, note: the reference on the last two pages proves that that sentiment is now approved and embodied in the Definition of the Universal Church in the Fifth Ecumenical Council and so must be received:

(14). That to worship Christ's Humanity is to be *held fast in the meshes of Nestorius' own ill counsel, and to be detected as having fallen into a reprobate mind*, page 87, note : and

(15). Is the ancient deceit of creature worship and "*a blasphemous thing*," page 92, note : and

(16). *A heresy and calumny against the pious dogmas of the Church*, page 110, note.

(17). The Nestorian worship of Christ's Humanity is *perverse and brings punishment*, page 90, note.

(18). Cyril teaches that if it be right to worship Christ's Humanity, then the Father was inconsistent and wrong for blaming the creature-worshipping Israelites and the heathen for doing the same thing of worshipping a creature, page 85, note.

(19). The utterances of the Universal Church in the Third Ecumenical Council and in the Fifth, in effect condemn all worship of Christ's Humanity. See above pages 108-112. And the two Epistles approved by the Third Council, both of which condemn absolutely and without any limitation the worship of Christ's Humanity, were Cyril's.

(20). The Nestorians understood Cyril to deny all worship to Christ's Humanity ; see above, pages 112-128, note.

II. The assertion that "*the Church adores the One Person of the Word in both Natures*," if meant of the Universal Church, is not true, for it most pointedly forbids "*Christ to be worshipped in two Natures*," and anathematizes every one who does it ; and instead orders all to "*worship with [but] one worship [that is, with divine and absolute worship] God the Word infleshed within His own flesh, as the Church of God has received from the beginning*." See that Anathema on pages 110, 111, note, of this volume, above. And for all the Ecumenical Decisions on that matter see pages 108-112.

High Priest and Apostle (682) of our profession (683), and has

III. The next quoted expression of Kenrick plainly teaches, after all his floundering about, what is in effect the Nestorian *relative worship* of Christ's Humanity, though, unlike Nestorius, he admits the Hypostatic Union.

"The flesh of Christ * * * is to be adored *not for its own sake, but for the sake of the divine Subsistence* [that is divine Being, that is God the Word] Whom it contains. But it is adored *in itself*, that is to say, itself is worshipped, though the adoration is based *not on it, but on the Word.*" On pages 108-112, above, we see how the Universal Church in written utterances has condemned all relative worship of Christ's Humanity, that is, all worship of that *per se* not worshipable Man, because of the *per se* worshipable Word to whom that Creature is related. See also the Nestorian utterances in favor of that error on pages 112-128, above, note. The *Relative Worship* of Christ's Humanity is condemned above most clearly in Cyril's Longer Epistle, pages 221-224 above. And what must be well remembered, that is approved by the Third Ecumenical Council, and so stands forever. There Cyril says that "*it is a horrible thing*" to co-call the Humanity of Christ, "*God with Him* [God the Word] *Who has taken him*" [the Man.]

But, IV. Kenrick puts forth the "Proposition," that

"*The human nature of Christ is to be adored with one and the same supreme worship of latria with the divine Word with whom it is Hypostatically conjoined.*"

Kenrick here refers impliedly to the merely factitious and mediaeval distinctions in worship of *latria*, *service*, the highest, to be given to God alone, and two lower kinds which they allege may be given to creatures, that is, *hyperdulia*, *more than slavery*, given by them to the Virgin Mary, and *dulia*, *slavery*, given by them to other saints. See under those words in McClintock and Strong's *Cyclopaedia*, and under *Idolatry* in Hook's *Church Dictionary*, and under *Dulia* in Staunton's *Ecclesiastical Dictionary*.

But such manufactured to order distinctions to excuse and to foster creature worship and image worship are not only utterly unknown to Holy Writ but absolutely contradictory to it; for in it God proclaims, "*Thou shalt bow to the Lord thy God, and Him only shalt thou serve,*" Matt. iv., 10: and He speaks definitely in Isaiah xlii, 8, against all *relative worship* such as that of Kenrick here (for after all his *darkening counsel by words without knowledge*, Job xxxviii, 2, his worship of Christ's Humanity is merely *relative*). For God there proclaims, "*I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images.*" See St. Cyril's adducing of those passages against the *relative worship* of Christ's Humanity in this volume on pages 94-96, note.

Perhaps I should say that relative worship, that is, the relative worship of things or created persons, for the sake of God to Whom they were supposed by the creature-servers to have some sort of relation, is as old as the worship of the golden calf in the wilderness and the calves at Bethel and at

offered Himself for us (684), as an odor of a sweet smell to the God and

Dan. Yet though these were worshipped as *relative* to Jehovah as His images (a purely factitious and God-forbidden relation, by the way), nevertheless the term *relative* is not used of that idolatry, at least not in Holy Writ.

The difference then on worshipping Christ's Humanity between Nestorius and his partisans on the one hand, and Kenrick on the other, is little more than nominal; for both, on their own showing, were *creature worshippers*. Nestorius, fearful of being called *a worshipper of a Man* (see note on page 88 above), says in the note on page 224 above, "*I separate the Natures, but I UNITE THE BOWING,*" that is, "THE WORSHIP."

Cyril brands that as "*very clear tongue-paining stuff against Him*" [God]. See page 118, note.

Theodoret, and Andrew of Samosata, Nestorius' champions, and Cyril's opponents, profess like Nestorius, *to unite the worship and glorifying* of Christ's Two Natures: see the note on pages 116 and 117 where Theodoret goes so far as to say of his party, the Nestorians,

"*We worship as one Son Him Who took [that is God the Word] and that which was taken [that is, His Humanity].*" "*We offer but one glorifying, as I have often said, to the Lord Christ, and we confess the Same One to be God and Man at the same time.*"

Similarly speaks Andrew of Samosata on page 117, note. See it there, and the words of a Nestorian in the note on page 127, where the heretic opposes St. Cyril's prohibition of worship to Christ's Humanity in his Anathemas III. and VIII.

Practically then, so far as worshipping Christ's Humanity is concerned, Kenrick and Nestorius agreed, though on the Incarnation and the Union they differed.

The agreement continues as to understanding certain texts of Scripture in dispute between Cyril and Nestorius, Cyril holding that they teach the worship of God the Word, Nestorius that they teach the worship of Christ's Humanity. The texts are, Heb. i, 6; Philip. ii, 10, and John ix, 38. Strangely enough, Kenrick sides with Nestorius against Cyril as to their meaning, and, like him, claims them and other texts for Man-Worship. See on those texts in the *Index of Texts* in St. Cyril of Alexandria *On the Incarnation against Nestorius*, and in the *Index to Texts of Holy Scripture* in volume I. of *Nicaea* in this Set. Cyril, of course, denies that any text of Holy Writ teaches Man-Worship.

Kenrick then adduces alleged passages of Ambrose and of Augustine for the Worship of Christ's Humanity. It is enough to reply that, even if they were genuine, they are condemned by necessary implication in the two Epistles of St. Cyril, which were approved by the Third Ecumenical Council, and by the Fifth Ecumenical Synod in its Definition and its Anathema IX. He also quotes the antecedently anathematized idolater John of Damascus of the eighth century. He is welcome to all such witnesses for paganism and opposers of Christ.

Father. If, therefore, any one says that the Word Himself, Who

The same Kenrick in the Third volume of his *Theologia Dogmatica*, page 232, (Tractat. XI., cap. XII.,) sets forth the *Proposition* that

"*Christ is to be adored in the Sacrament of the Eucharist, even outside of the Sacramental action, with the worship of latria, both internal and external.*" That is plain heresy. It rests on his doctrine of Transubstantiation which asserts that after consecration *whole Christ, body and blood, soul and Divinity*, are in the wafer, and in every part of it when broken.

But as is shown in the note on pages 250-313, above, Cyril teaches that there is no real presence of the Substance of Christ's Divinity in the rite, and hence there is nothing there to worship, and that the substance of His Humanity is not there, and those views were approved by the Third Council of the whole Church, East and West; and hence stand forever. And so Kenrick's views and those of the Latin Communion for the worship of Christ's Humanity are not allowable, but plainly heretical because Ecumenically condemned by the Third Synod.

So is his worship of the Sacred Heart of Jesus which is plain Nestorian relative worship of Christ's Humanity, as even Kenrick himself is logically forced in effect to explain it on pages 260, 261 of vol. II. of his *Theologia Dogmatica*. He also tells there how when that revived form of Nestorianism arose in the seventeenth century, "*very many tumults were excited*" in the Roman Communion because of it; and adds that the Roman see "*favoured it,*" but that the Roman "*Congregation of Rites hesitated in the years 1697, 1727 and 1729, and decided that it should abstain from conceding an Office and a Mass for the Worship of the heart, taken in the strict sense. But Clement XIII. approved it in the year 1765.*" Since that date this new form of Nestorian Man-Worship has gained strength in that creature-worshipping Communion. I quote some of the Latin of the above of Kenrick; "*Animadversio de cultu Cordis Iesu * * * Septimo decimo exeunte seculo festum Sanctissimi cordis Iesu coepit celebrari, unde plurimae enatae sunt turbae. Ei favit sedes Apostolica * * * Haeserat tamen sacra Rituum Congregatio an. 1697, 1727, et 1729, et abstinendum censuit a Concessione Officii et Missae pro cultu cordis proprie sumpti: sed Clemens XIII. an. 1765 eum probavit.*"

On page 260, volume II. of his *Theologia Dogmatica* Kenrick attempts to answer three *Objections* from a Romish standpoint to that worship of a created thing, but fails utterly. The first is, "*The human nature of Christ has not ceased to be a creature, although it is Hypostatically [that is "Substantially"] co-joined to the Word; but it is wrong to give supreme worship to a creature.*"

The second is that, "*Therefore the Worship done to the human nature of Christ is relative.*"

The third is that "*Cyril of Alexandria teaches that it is wrong to co-adore with God the Word, the Man whom He took.*"

The first proposition, if amended according to St. Cyril's doctrine, would read at the end, *It is wrong to give any worship to a creature.*

came out of God, was not made our High Priest and Apostle when

The second exactly expresses Nestorius' view, and in effect Kenrick's, for in reply to it he admits that Christ's human nature "*is worshipped, though not on its own account, but on account of the divine Subsistence,*" that is God the Word: Latin, "*non propter se, sed propter divinam Subsistentiam colitur.*" Whatever verbiage Kenrick may use, and howsoever he may twist and turn, he in fact admits that that worship is relative, when he admits that Christ's human nature "*is worshipped, not on its own account, but on account of the divine Subsistence,*" that is *the divine Being*, God the Word, to Whom that nature is related in the sense of being His *tabernacle* (ἐσκήνωσεν ἐν ἡμῖν, John i., 14), or *temple*, as Epiphanius puts it below. For when a man gives any act of religious service to any created person or to any inanimate thing, *not for its own sake, but for the sake of God*, that is, by the very definition, relative worship. The only object of absolute worship is Divinity Itself, for He is worshipped not on account of any other, but because every act of religious service is prerogative to God alone.

Kenrick's reply to the third objection shows utter ignorance of some facts involved in the struggle on Man-Worship between Cyril and Nestorius, and is so weak therefore, as hardly to deserve notice. He does not seem to have noticed the fact that Cyril again and again denies all worship to Christ's Humanity, makes it Tetradism to worship it, and makes all religious service prerogative to the Consubstantial Trinity alone; see notes 183, 580, 581 and 582.

We come now, B. *to show how the Monophysites worshipped Christ's created humanity.* At the start I should do them the justice of saying that they professed, in accordance with St. Cyril's teachings on Isaiah xlii., 8, and Matt. iv., 10, not to worship Christ's human nature at all. For Eutyches said, when summoned by two clerics, the presbyter John and the deacon Andrew, to appear and answer for his faith before the local Council of Constantinople, A. D. 448, as we read in its Act III, and as John testifies that, "*Since the Inman of God the Word, that is, since the birth of our Lord Jesus Anointed, he [Eutyches] worships [but] One Nature, and that the Nature of God Who took flesh and put on a Man;*" (Greek, as in tome 2 of Harduin. *Concil.*, col. 141, A., μετὰ δὲ τὴν ἐνανθρώπησιν τοῦ Θεοῦ Λόγου, τουτέστι, μετὰ τὴν γέννησιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μίαν φύσιν προσκυνεῖν, καὶ τάντην Θεοῦ σαρκωθέντος καὶ ἐνανθρωπήσαντος).

Compare Hefele's *History of the Councils of the Church*, English translation, vol. III., page 192. Further on, after Eutyches had called in question the truth of some things (not however his words above) in the Acts, the presbyter John aforesaid testifies that Eutyches had really used that language as to worshipping but one Nature in Christ: see Harduin. *Concilia*, tome 2, col. 186, C., and col. 188, E.

The Council of Constantinople, A. D. 448, before which Eutyches then came, had great difficulty in drawing out of him his real opinion on the chief thing for which they faulted him, his denial that Christ's humanity is of the same substance as ours. He vacillated, and only seemed to endure the assertion of the consubstantiality of Christ's humanity with ours when he was forced

He was *made flesh* (685) and a *man* like us (686); but that another,

by fear of consequences. It was then that, as Hefele writes, "The imperial Commissioner Florentius * * * asked with precision and insight into the matter, *Dost thou believe that our Lord, who was born of the Virgin, is of one substance with us, and that after the Incarnation He is ἐκ δύο φύσεων* ["of two Natures"] or not?"

And Eutyches answered before the Council, "*I confess that before the Union our Lord consisted of Two Natures, but after the Union I confess [only] One Nature:*" (Greek quoted on page 202, volume III. of the English translation of Hefele's *History of the Councils of the Church*, ὁμολογῶ ἐκ δύο φύσεων γεγενῆσθαι τὸν Κύριον ἡμῶν πρὸ τῆς ἐνώσεως, μετὰ δὲ τὴν ἐνωσιν μίαν φύσιν ὁμολογῶ).

Eutyches therefore not only believed in but One Nature after the Union but actually worshipped but One Nature. No one faulted him then, or in the Robbers' Council at Ephesus in A. D. 449, or at Chalcedon afterwards in the Fourth Ecumenical Council when the proceedings of that local Council of Constantinople were reviewed, for his assertion that "*After the Inman of God the Word, that is, after the birth of our Lord Jesus Christ, he worshipped only One Nature, that is, that of God Who took flesh and put on a Man.*" This is a noteworthy fact. What they faulted him for was his denial of the doctrine of the Two Natures of Christ, and especially his denial of the existence of Christ's humanity after the Union, and his implied assertion, of course, that it had either become transubstantiated into Christ's Divinity, or had been made a Third Thing, which was neither Divinity nor Humanity. Of course in either case it was no longer consubstantial with ours; and so he did away with the Christian Economy in flesh. Besides, inasmuch as, according to all the Orthodox, Christ's Humanity still remains unchanged, and as Eutyches seems to have worshipped all there is of Christ, he was *really* a worshipper of a Man, that is of a creature, and so was, *in fact, a creature-worshipper* notwithstanding his disavowal of it.

And so all the other Monophysites, who differed from Cyril in transubstantiating Christ's human Nature into Divinity after the Union of the Two Natures, and by admitting only one Nature after that, and that Divinity alone, and then worshipped all of that as God, *in fact* worshipped Christ's unchanged human nature as God, and so were as thoroughly *Man-Worshippers* as the Nestorians, though in a different way. For they did not, like the Nestorians, worship it *relatively* as still human, but *absolutely* as God, having been made God, they asserted, at the Union of the Two Natures. From Hefele's summary of that scene it would seem that Eutyches held that the body which Christ had at birth "*was not of the same substance with ours,*" (Hefele id., page 192). According to the Acts, one had well said to Eutyches, "*If thou dost not acknowledge two Natures after the Union also, then thou acceptest a mingling and confusion* [of the Natures]," Hefele id., page 203. If he had accepted that inference from his premises, he would have worshipped not that Logos, all of Whom is "*of one Substance with the Father,*" as the two Ecumenical Creeds teach, but a Third Something (Tertium Quid),

besides Him, a mere man who came out of a woman, [was made our High Priest and Apostle]; or if any one says that He

which is neither wholly God, nor wholly Man, an impossible Mixture of the Substance of God, the Creator, with the Substance of a Man, a creature! The Fifth Ecumenical Council, following out the teaching of St. Cyril, condemns both kinds of Monophysitism, that is, the Transubstantiation of flesh into Divinity kind, and the mixing up the Two Natures into one Nature kind: for in its Anathema IX. it decrees,

"If any one to the doing away of the flesh, or to the mixing of the Divinity and of the Humanity, asserts the monstrosity of [but] One Nature, that is, Substance of the things [that is, the Two Natures] which have come together, and so worships the Anointed One, but does not worship with [but] one worship God the Word infleshed within [or "with"] His own flesh, as the Church of God has received from the beginning, let such a one be anathema." In this Anathema we must understand the Synod to mean God the Word by the Anointed One, Χριστός, in accordance with the doctrine of the Economic Appropriation of the sufferings and the other things of the Man put on, to God the Word who put Him on, a doctrine approved by the Universal Church at Ephesus: See above in this volume pages 74-104 in the *Shorter Epistle*; and in the *Longer Epistle*, pages 215-217 where *Anointed* is explained to be a title of God the Word. Compare pages 221-224; and as to *Economic Appropriation*, pages 224-232, 253, 254. Cyril in his *Scholia on the Inman of the Sole-Born*, sections 1, 12, 13, 17, 19, etc., again shows that by *Christ*, that is by the *Anointed One*, we must understand God the Word, in accordance with the doctrine of Economic Appropriation. Compare pages 185, 208, 210, 211, 230 of the Oxford translation of St. Cyril of Alexandria *on the Incarnation Against Nestorius*. On that doctrine see especially the language of St. Athanasius, quoted by St. Cyril with approval, which teaches that it is necessary to avoid what he terms "*idolatry*" by worshipping "*a common Man*," that is, as he there explains, Christ's mere Humanity by invoking it. See also, under *Economic Appropriation* in the *General Index* to volume I. of *Nicaea* in this Set, and under that expression in the Index to this volume.

That there were Monophysites, who held to the Transubstantiation of the flesh of the Man put on by God the Word into His Divinity, so that it became Consubstantial with It, is clear from what St. Cyril writes against the *Synousiasts*, that is, *Co-substancers*, as he is given on pages 368-372. *id.*, for he says,

"For come, let us with acute eye of the understanding investigate the idea of the Confusers. They say that His flesh has been changed (I know not how) into consubstantiality with God the Word." Then Cyril refutes that error as doing away with the saving Economy of redemption. Just before, in the same work, he shows that Christ's Divinity can not be changed into flesh, and that, on the other hand, His flesh can not be changed into His Divinity.

offered Himself as an offering for Himself also, and not rather for us alone, for He Who *knew no sin* (687) needed no offering, let him be anathema (688).

On page 372, he refers to some of those heretics who seem not to have held to the Transubstantiation of Christ's flesh into His Divinity, but to a *mingling* or *mixture* of the two Natures; for he writes,

"But haply they will say that the flesh did not wholly depart from being what it was, but that it was, as it were, immingled with God the Word unto a natural oneness." Then he proceeds to refute that error as an impossibility.

To conclude, as to the One Natureite's doctrine as to worshipping the Humanity of Christ. Whether they held to its transubstantiation into the Divinity of the Word, or to the mixing of both Natures together, since they worshipped all of Christ after the Union, *as God*, (though *in fact*, according to the doctrine of the Universal Church in the Fourth Ecumenical Council, it still remains flesh and an entire humanity consubstantial with our flesh and our humanity), therefore they were, *in fact, worshippers of a Man*, that is, *Creature-Worshippers*.

C. We come now to state how St. Cyril, and the Universal Church following him, differed from the Nestorians on the one hand and from the Monophysites on the other as to worshipping the humanity of Christ.

On this there are two opinions, of which we have treated in this volume, in note 183, pages 79-128, and in note 582, pages 225, 226. We can only summarize regarding them here. We hope, if God will, to publish a large amount of matter from the Fathers, from heretics, and from others on that general topic of Man-Worship, that is, of course, of Creature-Worship, in a special Dissertation on that theme. For the present we shall content ourselves with giving both opinions without expressing a final opinion ourselves.

The first opinion is that Cyril worshipped in Christ only His Divinity, and regarded all worship of His Humanity as Man-Worship (ἀνθρωπολατρεία), that is, Creature-Worship, and therefore as forbidden by Almighty God in His Holy Word, and that that doctrine of Cyril in his Two Epistles and in Anathema VIII. in the Longer of them has been approved by the Third Ecumenical Synod, and that the same teaching is incorporated into the Definition of the Fifth Ecumenical Council, and into its Anathema IX; so that his doctrine is now that of the whole Church, and whosoever contradicts it is a heretic.

The second opinion is that St. Cyril worshipped the Humanity of Christ and God the Word together, though in a different way from the manner in which the Nestorians did it, and in a different manner from the way in which the Monophysites did it, and his opinion, being approved by the Third Council and the Fifth, is now the doctrine of the Universal Church.

To put the matter in a clear way and to bring out the contrast better, we will parallelize the three views as to worshipping the Humanity of Christ under each of the two opinions aforesaid, beginning with OPINION I.

XI. If any one does not acknowledge that the flesh of the

<i>The Nestorian.</i>	<i>The Orthodox.</i>	<i>The Monophysite.</i>
Both Natures in Christ are to be worshipped, His Divinity absolutely, His Humanity relatively only. Each Nature is separate, and yet the worship to both is to be united.	One only of Christ's Two Natures is to be worshipped, that is, the Divinity, and that absolutely. As an old writer puts it, " <i>There are Two Natures in Christ — one Divine and to be bowed to, and one human and not to be bowed</i> "	There is only One Nature in Christ since the Union, that is, the Divine, and it alone is to be worshipped. But the Orthodox reply that, <i>in fact</i> , however, Christ's human nature does remain, and therefore, in worshipping all of Christ as God absolutely, the One-Nature-ite was in fact a <i>Creature-Worshipper</i> .

The arguments for the first opinion are as follows:

(1). Cyril again and again makes the most common act of religious service, bowing, (used by him for every act of religious service), prerogative to God, and that, too, when he is contending against the Nestorian worship of Christ's created humanity. I give two examples out of all:

In the long note 183, on pages 79-128, and in note 582, page 225, in this volume, we have seen that St. Cyril of Alexandria makes all worship of the Son to be given to His Divinity only in accordance with His understanding of Holy Writ, for on pages 79, 80, he condemns the Nestorians for insulting the flesh put on by God the Word by worshipping it, and adds that "*It is a thing fit and obligatory to worship the Divine and ineffable Nature alone*, πρέποντος μόνῃ τῇ Θεῷ τε καὶ ἀπορρήτῳ φύσει τοῦ προσκυνεῖσθαι δεῖν.

And so on page 225, Cyril proves that the Son must be God, because *bowing*, an act of religious service, is given to Him in Hebrews i., 6, which makes against the worship of His created human nature:

"And besides, He is to be bowed to by the holy angels, and that too when THE RIGHT TO BE BOWED TO BELONGS TO AND BEFITS GOD ALONE. *How then is Christ not God, seeing that He is bowed to even in Heaven?*" See the Greek on pages 225 and 226. See also the contexts of those two passages above.

But if it could be proved that St. Cyril bowed to, that is worshipped Christ's Humanity, the Nestorians could at once have replied: Your facts and your logic are decidedly weak. For a point involved is whether Christ's Humanity is worshipable or not. We Nestorians say it is. You (Cyril and the Orthodox) say it is not, and you prove that it is not *because all religious bowing is prerogative to God*. But you yourselves bow to Christ's Humanity with the Word, that is, you worship with one worship the Man, that is, as you admit, a creature, with the uncreated Word. So that you violate your own principle that all acts of religious service, bowing, prayer and the rest are prerogative to Almighty God

Lord is life-giving, and is the own flesh of the Word Himself, Who

alone. And though, in your VIIIth Anathema, you anathematize us for co-bowing to a Man, that is, Christ's Humanity, with God the Word, you yourselves do the same. And so, though we differ as to the Incarnation of the Logos, nevertheless we both agree in worshipping a creature, Christ's humanity. But the fact is, no Nestorian charges him with such inconsistency. Indeed, Euthérius of Tyana quotes that part of Cyril of Alexandria's Anathema VIII., and avers that it proves that Cyril did not worship Christ's Humanity, for he writes,

"But who cuts away the flesh from the Word, and takes away due adoration [from it] as he [Cyril of Alexandria] has commanded [us to do] for he says,

'If any one presumes to say that the Man taken [by God the Word] ought to be co-adored with God the Word and to be co-glorified with Him, let him be anathema.'" See the Latin translation on page 121 above, note. The Greek is lost.

(2). In accordance with that doctrine that all religious worship is prerogative to God, Cyril teaches that *to worship Christ's Humanity by bowing, and, by necessary implication, by any other act of religious service, is to make that creature God, and a sort of Fourth Person after the Trinity, and in brief to turn the Trinity into a Quaternity.* For above, on pages 80, 81, 82, 83, 84, 85, 86, 87, 88, and 89, he condemns Nestorius for relatively co-worshipping Christ's humanity with his Divinity, as *serving "that which by Nature is not God"* (page 84), as *making a creature God along with the Father, a new invention* (page 85); and says that if God the Father has authorized such creature-worship he has wrongly blamed the heathen for committing the error of worshipping creatures (page 85); and St. Cyril most pointedly and aptly condemns Nestorius, *"the Man-Worshipper," for deeming it "a worthy thing to honor with [but] one worship those things so unlike each other in Nature, and parted as regards their mode of being by incomparable differences. For if thou put about a horse the glory of a man, wilt thou do anything praiseworthy? Wilt thou not rather out and out insult the superior being by dragging down his better nature into dishonor"* (pages 86 and 87). This is plain and strong language. For Cyril here clearly teaches that the Nestorians' plea that they united the worship of the two Natures was an *unworthy* thing, that inasmuch (as he teaches above), as all worship is prerogative to God, therefore to give to the human Nature of Christ the act of worship here specified in the Greek, that is bowing, and by implication any other act of religious service, be it prayer, prostration, standing, incense, or any other, is as far from being *"praiseworthy"* as to *"put about a horse the glory of a man"* would be praiseworthy, (an act which all at once see to be absurd), and is to *"out and out insult the superior being by dragging down his better nature into dishonor,"* that is, to give to a mere creature, Christ's human nature, God's prerogative of worship, by any act of religious service whatsoever, is to *"out and out insult the superior being,"* (God the Word, or the Father, or all the Trinity in this case), *"by dragging down His better Nature into dishonor."* Surely nothing can be plainer against worshipping the created human nature of the Son, and for confining all worship of Him to His Divinity.

came out of God the Father, but [regards it] as the flesh of some

Following out that teaching Cyril chides Nestorius as "*caught and proven to be a WORSHIPPER OF A MAN,*" and says of him that, "*Falling away from the road to what is right, he hastens along his perverse way, and out and out proclaims two Gods, One who is such in Nature and in reality, that is, the Word who has come out of God the Father, and another besides Him who is co-named God with Him*" (page 88); and writes of him that he "*adds a worshipped Man to the Holy and Consubstantial Trinity, and is not ashamed,*" so giving us a Tetrads, that is, a Four, that is, a Quaternity to worship, instead of a Trinity; and tells him plainly on page 90, "*Thou art confessedly a WORSHIPPER OF A MAN,* and we will say to thee, *Thou shalt eat the fruits of thy labors* [Isaiah iii., 10], *and being hard and spurning admonition, go alone on the perverted way.*"

Then Cyril professes his own view and that of the Orthodox that the Trinity alone is to be worshipped. For we must remember that, by "*One Lord Jesus Christ*" below, St. Cyril means only God the Word, as he explains in his *Scholia on the Imman of the Sole-born*, sections 1, 3, 13, etc.; they are in English in the Oxford translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*, pages 185, 188 and 200; compare on Man-Worship page 230, id. I quote Cyril's profession on page 90 above of what he and the Orthodox worshipped, which follows, without any break, his reproach to Nestorius above of being "*a worshipper of a Man*" (page 90):

"But we, seeking out the pious and blameless path of the holy Fathers, and being very well instructed in both the Apostolic and Gospel Writings [the Epistles, and Acts, and Revelations, and the Gospels], will honor together with the God and Father, and the Holy Ghost, the one Lord Jesus Christ, with but one worship, through Whom and with Whom to the God and Father, together with the Holy Ghost, be glory forever; Amen."

So also on pages 91-94, in no less than three passages, Cyril charges Nestorius' denial of the Incarnation, and his worship of Christ's humanity as resulting in Tetrads, that is, in worshipping *Four*; that is, 1, God the Father, 2, God the Word, 3, God the Holy Ghost, and 4, the mere created Humanity of Christ; instead of the Consubstantial Trinity alone, that is, 1, God the Father, 2, God the Word, and 3, God the Holy Ghost; and so as issuing in creature worship, *the ancient snare*; for example, on page 91, Cyril tells him that by such denial and by representing Christ's humanity as worshipped in heaven, he (Nestorius) has "*exhibited to us a new God, as a sort of a Fourth God,*" [or "*a sort of Fourth Person*"] after the Holy Trinity. And he asks him, "*Hast thou not shuddered [at the thought of worshipping] a Common Man, when thou contrivedst the worship to that creature? Are we then held fast in the ancient snares [of creature-worship]? Has the holy multitude of the spirits above been deceived with us, and has it given drunkards' insults to God*" [that is, by worshipping Christ's humanity in heaven, as Nestorius asserted].

On page 92, Cyril asks Nestorius,

"*Since we have been ransomed from the ancient deceit* [the sin of worship-

other one besides Him, [which other besides Him has been] conjoined

ping creatures, the sin of the heathen], *and have refused*, AS A BLASPHEMOUS THING, TO WORSHIP THE CREATURE, *why dost thou whelm us again in THE ANCIENT SINS AND MAKE US WORSHIPPERS OF A MAN*" [that is, of Christ's created humanity, which, though it be the best and highest of all mere creatures, is not to be worshipped].

On the same page Cyril tells Nestorius that, according to his doctrine of worshipping Christ's humanity, the logical outcome is that "*A recent and late God has appeared to the world*, and that he has the glory of a Sonship which has been acquired from without as ours also has, and that he glories in certain adulterous quasi honors [for Holy Writ teaches that it is spiritual adultery to worship a creature, Jerem. iii., 9, and Ezek. xxiii., 37, and to honor any creature with worship is not true honor], so that it is now THE WORSHIP OF A MAN *and nothing else*, and A CERTAIN MAN IS ADORED WITH THE HOLY TRINITY, *as well by us as by the holy angels.*"

On page 94, Cyril tells Nestorius,

"Thou dardest also to clothe in the Master's forms him whom thou sayest to be a Man from Mary, and who at first was not at all different from us nor superior to us, but afterwards by much effort merited the name and the divine glory of the Son, that is, after he had come out of the womb. Therefore, ACCORDING TO THY OPINION, there are Two Sons, and CHRIST IS A NEW GOD who was endowed with supernatural honor from God somewhat more than the rest of the creatures; so that He [God the Word] is CO-ADORED WITH A MERE MAN; even that Man who, in the course of time, and only towards the end [of his earthly career] got possession of glory and was made A COMPLEMENT OF THE TRINITY AND IN NATURE EQUAL TO IT."

(3). Cyril again and again teaches that *Scripture forbids us to worship Christ's humanity*. He especially quotes Psalm lxxx., 9, Septuagint, (our lxxxi., 9,) the Greek Version which he used; Isaiah xlii., 8; and Matthew iv., 10. I have treated of that point in the note on pages 94, 95, 96. See also note 183 passim.

(4). Cyril, in his Epistle to John of Antioch, which was approved by the Fourth Ecumenical Council, writes to him, "But that we everywhere follow the opinions of the holy Fathers, and especially those of our blessed and all-well-famed Father Athanasius, and therefore refuse to be carried away from them in any thing at all, let thy holiness be persuaded, and let none of the others doubt."

And we have shown, on pages 98 to 102 of note 183 above, that Athanasius opposes all worship of Christ's humanity, which Cyril also must have done if he followed Athanasius, as he professed to. For on page 98 above, Athanasius writes,

"WE DO NOT WORSHIP A CREATURE. GOD FORBID! FOR SUCH AN ERROR AS THAT BELONGS TO THE HEATHEN AND TO THE ARIANS. *But we bow to the Lord of the creation Who has put on flesh, that is, to the WORD OF GOD.*"

to Him in dignity (689), that is, as having a divine indwelling only

On pages 98 and 99 he speaks of worshipping the Word, who created the Universe (John i., 1-4), in His human body, "*as in a created temple.*"

On page 99 he lays down the principle that "*The creature does not worship a creature.*"

And on page 100 he proceeds as follows to rebuke those who charged Christians with being worshippers of a Man,

"And let them know that though we bow to the Lord in flesh, nevertheless *we do not bow to a created thing, but to the Creator who put on the created body, as we have said before.*"

So on the same page in what I judge to be the true reading of a lacerated passage, Athanasius says of Christ's human body,

"IT IS NOT TO BE WORSHIPPED" (οὐ προσκυνητόν).

On page 95 Cyril again refers to the Nestorian worship of Christ's humanity as "**THE CRIME OF WORSHIPPING A MAN.**" For he writes:

"If Christ is the end of the Law and the Prophets [Rom. x., 4; Matt. xi., 13; Luke xvi., 16], but is a [mere] God-inspired Man, would it not be permitted us to say that the end of the prophetic preachings has brought **THE CRIME OF WORSHIPPING A MAN UPON US?**"

(5). If it be replied that neither Cyril, nor the Third Ecumenical Council, which approved his Two Epistles to Nestorius, in which he and they condemn Nestorius' worship of Christ's humanity, separate from God the Word, intended to condemn the worship of the two Natures together, but only the humanity when separate from the Divinity, those who worship the Logos only in the Son reply that the utterances of St. Cyril against all worship of Christ's humanity *because it is a creature*, and his quoting such passages as the Septuagint of Psalm lxxx., 9, Isaiah xlii., 8, and Matt. iv., 10, as against any and all worship of it or of any other creature (pages 94-96 above), and the absence of any limitation of his words to the Man-Worship of the Nestorians, aye, his unlimited and unmodified condemnation of that worship of Christ's humanity and all other Man-Worship and all Creature-Service do not permit us to believe that he deemed any form of worshipping Christ's humanity or any other Man-Worship to be allowable.

Indeed, in the Shorter Epistle, pages 79-81 above, Cyril, speaking from the standpoint of an Orthodox Man, teaches that we do not "*bow to* [that is, do not "*worship*"] *a Man together with the Word, lest that thing be secretly brought in for a phantasm.*"

And in the Longer Epistle, pages 221, 222 and 223, Cyril denies that he bows to, that is, worships Christ's humanity, and teaches that "*Anointed Jesus, Son, Sole-Born, is understood to be* [only] *One, and is honored with* [but] *ONE WORSHIP WITHIN HIS OWN FLESH.*" And by *Anointed Jesus, Son, Sole-Born*, is meant God the Word within His own flesh as St. Cyril teaches in his *Scholia on the Inman of the Sole-Born*, sections 1, 3, 13 (pages 185, 188, 200, 212; compare pages 229, 230, and 40, 41).

(690) and does not, on the contrary, acknowledge it as life-giving, as we

And, what serves as a clincher on this whole matter, Anathema IX. of the Fifth Council of the whole Christian World curses every one who says that "*The Anointed One (τὸν Χριστόν) is to be worshipped in two Natures,*" and states that by that "*assertion TWO WORSHIPS are brought in, one peculiar to God the Word [that is, the God-Worship, that is, the Worship to God], and the other peculiar to the Man*" [that is, the Man-Worship, that is, the worship to a Man, a creature]. And with this Decision agree the other Ecumenical Definitions, which are found grouped together in the part of note 183 which is on pages 108-112 above. In fact, in whatever way Christ's humanity is worshipped, the act is, of course, by that very fact Man-Worship, that is, Creature-Worship, and is therefore forbidden by Christ Himself in Matthew iv., 10, "*Thou shalt bow to the Lord thy God, and HIM ONLY SHALT THOU SERVE.*"

Moreover, if Cyril had worshipped the humanity of Christ, he would have met a crushing retort when he rebuked the Nestorians as Man-Worshippers and Creature-Worshippers for that error, and as following their "*perverse way*" with the certainty of eating of the fruit of that fault (pages 88 and 90). They could have justly turned on him and reproached him for his inconsistency in doing the same thing in a different way. But they did not, a fact that shows that they could not find him guilty of it. What they did fault him for was for not doing it. So speaks Euthérius of Tyana below. And the language of the Nestorian champions, Andrew of Samosata and Theodoret of Cyrus, in response to Cyril's Anathema VIII. takes it for granted that he did not co-worship Christ's Humanity with His Divinity, and that they so understood him to teach in his Anathema VIII. And in order to do away, so far as they could, his rebuke of them for their worshipping a creature, Christ's Humanity, they professed to unite the worship, that is to worship both natures together with *but one worship*: so Nestorius attempts to excuse his Man-Worship on page 86 above, so does Theodoret on page 116, and Andrew of Samosata on page 117. Cyril well scores that error on pages 86, 87, as an insulting the Superior Nature in Christ, that is, His Divinity, by *dragging It down* "*INTO DISHONOR,*" that is, by giving what is prerogative to It, an act of religious service, bowing, to a mere creature.

And the same thing could be said of St. Cyril, if he had worshipped Christ's Humanity, by bowing, the act specified in his Anathema VIII., or by any other act.

(6). *The Nestorians, who should have known St. Cyril's doctrine, understood him to refuse all worship to Christ's Humanity; see pages 112 to 128 in note 183 above, especially page 121, where the bitter and irreconcilable Nestorian, Euthérius of Tyana, speaks, and pages 125, 126, where either he, or Nestorius' fellow-heretic, Theodoret, utters his voice. On page 121 Euthérius writes,*

"But who cuts away the flesh from the Word, AND TAKES AWAY DUE ADORATION [from it] AS HE [Cyril of Alexandria] HAS COMMANDED [us to do], for he says:

have said (691), because it has been made the own flesh of the Word

"If any one presume to say that the Man taken [by God the Word] ought to be co-adored with God the Word and to be co-glorified with Him, let him be anathema." This is a reference to St. Cyril's Anathema VIII. below, which was approved by the whole Church at Ephesus. See the Latin rendering of the above passage of Eutherius on page 121 above, note.

On pages 125 and 126, the Nestorian speaker, whether it be Eutherius or Theodoret, strives to excite hatred against St. Cyril because he refused to worship Christ's humanity, and blasphemously goes so far as to ascribe St. Cyril's doctrine on Man-Worship to the devil!!! I quote:

"Of how much hatred therefore are they deserving who, for the sake of their own evil belief [or "through their own evil belief"] strive to envy us on account of so many and so great benefits [of Christ], and forbid the [human] race to be honored [in Christ's Humanity], and separate the flesh which the Word in a marvellous manner conjoined to Himself, and withstand Paul when he cries, *what God hath joined together, let no man put asunder* [Matt. xix., 6] and who let out their tongues to the devil for pay to hide the things which they have done against Him! For there is nothing so heavy and unbearable to him as to see the nature [of man] which had been led astray by him, lifted up in the First Fruits [Christ's humanity he means, with reference to I. Cor. xv., 20, 23], by the King of the Heavens, and living nobly and above praise, and made superior to death, and having destroyed his tyranny, and been taken up into heaven and deemed worthy of the glorious seat, and recognized by all the creation as one in the supreme conjunction with Him who took him up, and as ONE WITH HIM [God the Word] IN THE INDIVISIBLE SHARING OF THE GLORY [and] OF THE DIGNITY WHICH IS ABOVE ALL EXPRESSION." See the Greek of part of the above on page 126. This Nestorian denouncer of St. Cyril's God-alone-worship, shows his ignorance of Holy Writ by ascribing Christ's own words in Matt. xix., 6, to Paul.

We come now to the 2nd opinion as to whether St. Cyril worshipped Christ's Humanity or not. It is that he worshipped it and God the Word together though in a different way from that in which the Nestorians did it, and in a different way from that in which the Monophysites did it, and that his doing so is approved by the Third World Synod and the Fifth. And so (a) those who hold that opinion would hold that the μετά in the following expression in Anathema IX. of the Fifth Ecumenical Council means with in the sense of together with (σύν), not with in the sense of in the midst of, that is, within: μή προσκυνῆσαι τὸν Θεὸν Λόγον σαρκωθέντα μετὰ τῆς ἰδίας σαρκὸς προσκυνεῖ. So that they would translate it, "worships with [but] one worship, God the Word infleshed, together with His own flesh." For although lexicographers like Liddell and Scott give the radical sense of μετά to be "in the middle," and though the first meaning given there of μετά with the genitive is "in the midst of, among, between, with plur. Nouns," of which instances there follow, and though Robinson in his *Greek and English Lexicon of the New Testament* connects μετά with μέσος, which he defines

who has power to give life to all things (692), let him be anathema (693).

“(Kindr. with *μετά*) *mid, middle, midst,*” and gives its first meaning with the genitive to be “with, *i. e. mid, amid, among,* in the midst of, as where one is said to sit, stand, or be *with* or *in the midst* of others with gen. plur. of pers. or thing,” nevertheless it does not generally mean *in the midst of* or *within*, but *with* in the sense of “*together with, along with.*”

Both Robinson and Liddell and Scott give examples of each of those two meanings.

(b). Cyril commonly uses *μετά* with the genitive in the sense either of *with* or of *together with*.

In response to these *objections*, one holding to the view that in the Son His uncreated Divinity alone is to be worshipped, not at all His mere created Humanity, would say,

I. That it is admitted on all hands that *μετά* with the genitive, in Cyril's assertion that God the Word is to be bowed to *μετὰ σαρκός*, primarily means, “*in the midst of,*” that is, “*within flesh,*” and so that the words of the Fifth Ecumenical Synod in its Anathema IX., *μετὰ τῆς ἰδίας αὐτοῦ σαρκός*, primarily mean, “*within His own flesh.*”

2. It is admitted also that sometimes *μετά* with the genitive means the same as *σύν* with the dative, that is, *with*. So Robinson in his Greek Lexicon of the New Testament defines *σύν* with the dative; it may sometimes mean *together with*, though not always. Since, therefore, 3, the mere expression *μετά* with the genitive, as in *μετὰ σαρκός*, may mean either “*within flesh,*” *with* flesh, or *together with* flesh, in those expressions where Cyril and the Fifth Ecumenical Synod use that language, we must look to the *facts connected with the use of the expression* by them to determine the exact sense in which they used it.

And as to Cyril's use of the words where he speaks of the worship of God the Word *μετὰ σαρκός*;

A. It shows plainly that he used them in the sense of *within* flesh, and in such a sense as to exclude Christ's humanity from being worshipped at all.

(1), because when speaking definitely on the Two Natures he makes worship prerogative to Christ's Divine Nature alone; see in proof page 79, note 183, and page 225, note 582, and page 87, note.

(2), he teaches that to worship Christ's humanity is to make it a God; page 85, note.

(3), To worship Christ's humanity, he says, is to worship a Tetrad, that is, a Four, instead of a Consubstantial Trinity; the Trinity being the Father, His coeternal Logos, and His coeternal Spirit, and the Four being those same Three, and a mere creature besides, that is, the mere Man put on by God the Word; the worship of that Man being branded by Cyril again and again as *ἀνθρωπολατρεία*, that is, *the worship of a Man*; see above note on pages 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, etc., and as contrary to Scripture texts, of which he

XII. If any one does not acknowledge that the Word of God

specifies Psalm lxxx., 9, Septuagint, Isaiah xlii., 8, and Matt. iv., 10; see page 103, note.

Now, (4), whether men worship Christ's Humanity *with* God the Word, or *separate from* Him, the act is, as all admit, the *worship of a Man* (ἀνθρωπολατρεία), that is the *worship of a creature* (κτισματολατρεία), and hence the denunciations and condemnations uttered by St. Cyril apply to both. There is, of course, a point of difference, and a very important one between the Nestorian who worships Christ's humanity separate from His divinity, and the person who worships that humanity and the Word as united in the true Inman-Union. But yet the fact remains that both are creature-servers contrary to Christ's Law in Matt. iv., 10, according to Cyril. Indeed the twenty utterances of Cyril on pages 338, 339, note above, apply to both. I have read in some author who was not perfectly informed as to the decisions of the Ecumenical Councils, the satirical remark that he did not understand "their sense or rather nonsense." And if we understand the struggle between Cyril and Nestorius not to involve the fundamental and all-important topic of creature worship, we take from the controversy one of its greatest decisions and lessons, that is, that we must worship God alone (Matt. iv., 10); a decision and lesson most valuable for the justification of the Reformers of the sixteenth century against the worse than Nestorian idolatry and creature service of Rome. For the relative worship of Christ's humanity by Nestorius, and the worship of the consecrated bread and wine of the Eucharist by his supporter and fellow-heretic Theodoret, were relative, according to their idea, to God the Word Himself. Whereas Rome in the middle ages and since has worshipped not only Christ's humanity, but also lower creatures, such as the Virgin, martyrs, and other dead saints, angels, etc., and even dead men's bones and other relics of them, their pictures, their graven images, etc., relatively to those mere creatures, which is surely a lower sort of relative worship than the Nestorian worship of Christ's perfect humanity, the highest of all mere creatures, relatively to God the Word.

Nevertheless, even what all admit, the condemnation of the worship of the humanity of Christ separate from His Divinity, under the penalty of anathema in Cyril's Anathema VIII. which was approved by the whole Church in the Third Ecumenical Synod, is much more (*a fortiori*), a necessarily implied condemnation, under the penalty of anathema by the whole Church in that Council, of the worship of any creature less than Christ's perfect humanity, be it the Virgin Mary, any other dead saint, any archangel or angel, or any other creature whomsoever, and much more such a condemnation of any thing still lower, be it relics, any image painted or graven, any cross, any communion table, or altar, or any thing else.

5. If one makes Cyril and the Orthodox worshippers of a creature, Christ's humanity, he reduces, so far as Man-Worship alone is concerned, the difference between St. Cyril of Alexandria and the Universal Church on the one hand, and Nestorius on the other to a mere logomachy, as indeed some not fully informed

suffered in flesh (694), and was crucified in flesh (695), and tasted

Latins and Protestants have made it, and so, in effect, favors and defends Nestorius and his creature worship and other heresies, and does injustice to the Third Ecumenical Synod and the Fifth, he is condemned by them both. See their canons, and especially canons XI., XII., XIII. and XIV. of the Fifth and the Definition of which they form part.

6. Cyril seems to me in a passage in the part of a note on page 84 above to teach the worship of God the Word alone μετὰ σαρκός in the sense of "within flesh," for he directly after blames Nestorius for *co-worshipping* Christ's humanity with God the Word. And so again and again, as for example on pages 85 and 86, etc. But still clearer is his language as quoted by his Nestorian opponent, Andrew of Samosata, on page 97 above, on this very Anathema VIII. For Andrew there says of Cyril,

"In addition to the foregoing we say that he has very unlearnedly and very unskilfully censured those who wish to bow to the One and the Same Son together with His flesh (ἐπέσκηψε τοῖς σὺν τῇ σαρκὶ προσκυνεῖν τῷ ἐνὶ καὶ τῷ αὐτῷ Υἱῷ βουλομένοις), as though the [preposition] μετὰ [*with* or "*within*"] were something other than the preposition σὺν [*together with* and "*co*"] which very assertion he himself has made, as has been said before, by his saying that He [God the Word] must be bowed to *within* [or "*with*"] flesh and by forbidding His flesh to be co-bowed to with His Divinity," (λέγων αὐτὸν μετὰ σαρκὸς δεῖν προσκυνεῖσθαι, ἀπαγορεύων δὲ συμπροσκυνεῖσθαι τῇ Θεότητι τὴν σάρκα.)

For farther instances of Cyril's condemnation of co-worshipping a man with the Word (οὐχ ὡς ἀνθρώπον συμπροσκυνούντες τῷ Λόγῳ), see the *Shorter Epistle* to Nestorius, pages 79-85 above, where we find the σὺν; and see further under *cum*, in the *Index* to Volume VI. of P. E. Pusey's edition of the Greek of Cyril.

(7). The Nestorians, who should have known, understood St. Cyril to deny all worship to Christ's humanity; see pages 112-128 above, note. They tried to excite feeling against him on that ground; see above the part of the note on pages 121, 122, 125, 126. This fixes the sense in which they understood him to use the expression μετὰ σαρκός; for they must have taken him to use it when speaking of worshipping God the Word μετὰ σαρκός, in the sense of *with flesh*, in such a way, however, as to exclude His flesh and His humanity from being worshipped, in other words, in the sense of "*within flesh*."

These considerations will persuade some to understand St. Cyril and the Third Ecumenical Synod with him as condemning any and all worship of Christ's humanity.

Still, as I have said, I defer for the present any final expression of my own opinion, but will speak more fully, if God will, in a special Dissertation on the worship of Christ's humanity, or in a work on Cyril's XII. Anathemas.

In some parts of the world, notably in the East, where the study of Greek philosophy and logic and rhetoric had produced a trained class of pagan disputers, the question of the right or wrong of worshipping Christ's created humanity would naturally come up often in the discussions between them and

death in flesh (696), and became the first brought forth from among

the Christians. For when rebuked for worshipping creatures, their main line of reply would be to show, if they could, that Christians also worshipped a creature, the humanity of Christ.

Among Christians themselves and among heretics that topic would naturally arise again and again. How it was treated by the Apollinarians and by some other heretics is told in the part of note 183 which is on pages 103-106 above. The Nestorians, who arose later than the Apollinarians, seem to have all agreed in worshipping Christ's humanity relatively. But the Monophysites, who forsook Eutyches, have developed at different times a number of sects on its worship, which, if God will, we will speak of under the times to which they belong.

But, objection (c). Some writers outside of the Alexandrian School, before Cyril, held to the worship of Christ's humanity with God the Word.

To this I answer that it is freely admitted that that was true of the unsound Syrian School, which began with the heretics Diodore of Tarsus, of the fourth century, and Theodore of Mopsuestia, as well as by their opponents, the Co-Substancers, who were also Syrians, whose error is condemned by the Third Synod and the Fifth. If, as is alleged, Ambrose of Milan and Augustine of Hippo held to the worship of Christ's humanity, they are also included in the same condemnation. For a heretical utterance of any school or any members of any school is worse than worthless if condemned by an Ecumenical Synod. This has been often too much forgotten, for in the middle ages, men largely laid aside the study of the Utterances and Decisions of the God-led Six Councils of the whole Church, and substituted for them the mere fallible opinions of individual Fathers and individual writers, and sometimes quoted as Fathers those who, on the points quoted, were heretics, for such quoted opinions had been condemned by some one or more of the Six Ecumenical Synods, as, for instance, the invocation of saints, that is, the creature-worship of Augustine of Hippo in his *City of God*, and the invocation of angels by Ambrose of Milan in his *De Viduis*, cap. IX., section 55 (as quoted in note 3, page 339, Vol. I. of Smith's Hagenbach's *History of Doctrines*, N. Y., Sheldon & Co., 1867). Besides false and utterly spurious works were often quoted as genuine, as, for instance, the *False Decretals of Isidore*, and many others. The Benedictines in their editions of certain Fathers, and other editors, have done some thing to separate the *spurious*, as well as the *doubtful*, from the *genuine*, but the entire and full work is still undone.

Furthermore, the number of perfectly sound men among the Fathers is very small, *judging soundness by their agreement with the Decisions of the Six Ecumenical Councils*. Judged by them we must brand some who stand well with many as *heretics on Creature-Worship*. If certain passages ascribed to them be genuine, Gregory of Nazianzus, Gregory of Nyssa, Ambrose of Milan, Augustine of Hippo, and others of note, were patrons of *creature invocation* or *creature-worship*. The proof is found in the excellent and critical articles of

the dead (697), forasmuch as He is both *Life* (698) and *Life Giver* (699), as [being] *God* (700), let him be anathema (701).

Scudamore on those subjects; the first of which, on "*Patron Saints and Angels*," is in Smith and Wace's *Dictionary of Christian Biography*; and the Second on "*Patron Saints*," is in Smith and Cheetham's *Dictionary of Christian Antiquities*.

These articles are so valuable and so learned, and especially the first, if the quotations in them be genuine, as to merit the doctorate for their author.

We must as carefully, as zealously and as strenuously oppose the creature invocation of Ambrose and of Augustine, so often quoted against the doctrine of the Six Synods on creature-worship, as St. Cyril opposed the Man-worship of Diodore of Tarsus and Theodore of Mopsuestia, who then stood as high in Syria as Ambrose and Augustine now stand among many in the West. The same necessity is laid upon us as upon him in this matter, for such men are quoted against the doctrine of the Six Councils by creature-worshippers, and so souls are led into creature-worship and ruined eternally. If it be said that Ambrose did a noble work against Arianism, and Augustine against Pelagianism, I answer that Diodore also did a noble work against Arianism, and his "*disciple*," "*Theodore, Bishop of Mopsuestia*," is called by his friend Theodoret in Chapter XI., Book V. of his *Ecclesiastical History*, "*the teacher of all the Churches, and the opponent of all the sects of heresy*;" and further on in the same chapter, Theodoret states that he "*zealously opposed the heresies of Arius, Eunomius, and Apollinaris*." And yet St. Cyril branded them as heretics, to warn men against their evil influence for creature-worship. And so we must not receive any man's erring creature-invoking opinion contrary to the faith of the Scriptures as defined and interpreted by the Six Sole Synods of that Universal Church which Christ has commanded us to hear, if we would not be counted "*as a heathen man and a publican*" (Matt. xviii., 17.) Cyril met strong opposition to his attempt to procure their condemnation, for the Syrians had long regarded them as their teachers and were proud of them. Indeed, the whole patriarchate of Antioch, the national Church of the Syriac race, stoutly stood up for them, and many finally broke off for them and for their errors of Man-Worship and of Eucharist Worship from the Universal Church and became Nestorians, and maintain their soundness against Cyril and Ephesus till this hour. So, whatever be the difficulties, we must first examine whether the passages of Ambrose, Augustine and others, for creature-invocation, be really theirs, and if we find that they are, we must anathematize them. In every theological seminary there should be a professor to instruct the young men as to the errors of each of the Fathers and early writers, and especially those which are either expressly or impliedly condemned by the Ecumenical Synods.

The fact is, the two great lights of the Alexandrian School, Athanasius and Cyril, are worth more than all the other writers of the fourth century and the fifth put together on the questions of Creature-Worship and Man-Worship, and their doctrines on those things being approved by the Six Ecumenical Synods are ratified as Scriptural by the Holy Ghost, speaking through the Episcopate

Peter, a Presbyter of Alexandria and Chief of the Secretaries, said, Not only have those things which were sent by Celestine, the most holy and most devout Bishop of the Church of the Romans, been

of the Universal Church, and so are authoritative and binding forever. As inspired by the Holy Ghost there is no appeal from them.

In other words we must, in examining any question, consider first what the Scriptures say on it, and then, if there be dispute still as to the meaning of Scripture, as there generally is, as for instance on the Divinity of Christ and of the Holy Ghost, on the Eucharist, and the worship of Christ's humanity, on papal infallibility and, on creature-worship, we must do what Christ commands in Matt. xviii., 17, that is, "*Hear the Church*," speaking in the only place where the whole of it has ever spoken, that is, in the VI. Ecumenical Synods.

But suppose the Six Synods have not spoken on some particular point, as, for instance, on Infant Communion, what shall we do then? I answer; if they really have not, then take the decision of God's Word as witnessed to by the primitive Church, always, everywhere and by all. That is decisive for it.

In the Dissertation on the Worship of Christ's Humanity, many Fathers and writers of different opinions will be quoted. There is no room for them here.

One very important remark should be made in conclusion, and it is that whether men hold that Cyril and Ephesus rejected all worship of Christ's humanity, or only condemned the worship of it separate from His Divinity, all agree that *their decision condemns all worship of any creature less than His humanity, be it the Virgin Mary, martyrs and other saints, or any archangel, or angel, or any other creature whomsoever.* For if, as a cleric, I am deposed, and if, as a laic, I am excommunicated, if I give bowing or prayer or any other act of religious service to Christ's perfect humanity, confessedly the highest of all mere creatures, much more (a fortiori) am I deposed and anathematized if I worship any lesser creature.

I close on this Anathema VIII. of Cyril and of Ephesus by adding a few Passages out of many which are in accordance with it.

St. Athanasius says that the leper who was cleansed by Christ (Matt. ix., 20) "*worshipped the Creator of the universe* [God the Word] *as in a created temple*," that is, in his human body. The place is found in St. Athanasius' *Epistle to Adelphius*, section 3 (page 64 of the *Oxford translation* of his *Later Treatises* and on pages 98, 99, above, note).

I find the two following passages quoted by Jeremy Taylor in *The Second Part of his Dissuasive from Popery*, Book II., section 6, page 607 of vol. VI. of his "*Works*," (London, 1849).

Cyril of Alexandria, in his *Thesaurus*, Book II., Chapter I., plainly teaches that worship is prerogative to the Divine Nature alone, hence is not to be given to any creature. Understood as it reads, it forbids worship to Christ's humanity, for surely that is not Divinity, nor does any one except a Monophysite claim it to be Divinity. I quote:

sent and delivered to the most religious Nestorius himself, but also

“But no one is ignorant that, BY THE SCRIPTURE, WORSHIP IS TO BE GIVEN TO NO NATURE AT ALL, EXCEPT THAT OF GOD” (a).

And again Cyril writes in the same work,

“There is [but] ONE NATURE OF THE DEITY, WHICH ALONE OUGHT TO BE WORSHIPPED” (b).

In the *Martyrdom of Habib the Deacon* which took place in A. D. 312, 313, or 315 according to note 1, page 91 in the *Syriac Documents* bound up with vol. XX. of the *Ante Nicene Christian Library*; (compare Hole's article “Habib (2)” in Smith and Wace's *Dictionary of Christian Biography*), “which are presumably of the Ante Nicene age” (Vol XX., *Ante Nic. Christ. Lib., Introductory Notice*, page 3), is found the following in the conversation of the pagan Roman Governor with the martyr; page 99:

“The Governor said, How is it that thou worshippingest and honorest a man, but refusest to worship and honor Zeus there?

“Habib said: I worship not a man, because the Scripture teaches me, ‘Cursed is every one that putteth his trust in man,’ [Jerem. xvii., 5], but GOD who took upon Him a body and became a man, [Him] do I worship and glorify.”

The following is from the poetic Homily on Habib the Martyr which is by Jacob of Sarug, of Century V. and VI., who has been charged with Monophysitism, but the Anglican Ball's article on him in Smith and Wace's *Dictionary of Christian Biography* tells us that it is, “a charge which Assemani and Abbeloos show to be unwarranted.” He gives there the argument for his Orthodoxy. The following from the translation of the Homily, is Cyrillian and Orthodox. It is found on pages 112, 113–115 of the *Syriac Documents* bound up in Vol. XX. of the *Ante Nicene Christian Library*. I quote:

But Habib, when questioned, was not afraid,

Was not ashamed, and was not frightened by the menaces [he heard].

Lifting up his voice, he confessed Jesus, the Son of God—

That he was His servant, and was His priest, and His minister [Or “deacon”]. At the fury of the pagans, roaring at him like lions,

He trembled not, nor ceased [Or “so as to cease”] from the confession of the Son of God.

* * * * *

They taunted him: Lo! thou worshippingest a man;

But he said: *A man I worship not,*

But God, who took a body and became man:

Him do I worship, *because He is God* with Him that begat Him.

(a). Jeremy Taylor's reference on page 607, vol. VI. of his Works, London, 1849, here is “*Thesaur.*, lib. II., c. 1. [tom. II., p. 159 C.—fol. Par. 1604.] et alibi.” The Latin there reads: “Nemo autem ignorat nulli prorsus naturæ præterquam Dei adorationem a Scriptura contribui.” He does not give the Greek.

(b). Jeremy Taylor's Works, vol. VI., page 607. The note there is as follows: “Una Natura est deitatis quam solummodo adorare oportet, [Ibid., p. 158, c.]”

those which were sent by the most holy and most God-revering

The faith of Habib, the martyr, was full of light;

And by it was enlightened Edessa, the faithful [city].

The daughter of Abgar, whom Addæus betrothed to the crucifixion—

Through it is her light, through it her truth and her faith.

Her king is from it, her martyrs from it, her truth from it;

The teachers also of [her] faith are from it.

Abgar believed that Thou art God, the Son of God;

And he received a blessing because of the beauty of his faith.

Sharbil the martyr, son of the Edessæans, moreover said:

My heart is led captive by God, who became man,

And Habib the martyr, who also was crowned at Edessa,

Confessed these things: that he took a body and became **man**;

That He is the Son of God, and also is God, and became **man**.

Edessa learned from teachers the things that are true:

Her king taught her, her martyrs taught her, the faith;

But to others, who were fraudulent teachers, she would not **hearken**.

Habib the martyr, in the ear of Edessa, thus cried aloud

Out of the midst of the fire: *A man I worship not,*

But God, who took a body and became man—

Him do I worship. [Thus] confessed the martyr with uplifted voice.

From confessors torn with combs, burnt, raised up [on the block], slain,

And [from] a righteous king, did Edessa learn the faith,

And she knows our Lord—that He is even God, the Son of God.

She also learned and firmly believed that He took a body and became **man**.

Not from common scribes did she learn the faith:

Her king taught her, her martyrs taught her; and she firmly believed them:

And, *if she be calumniated as having ever worshipped a man,*

She points to her martyrs, who *died for Him as being God.*

A man I worship not, said Habib,

Because it is written: '*Cursed is he that putteth his trust in a man*' [Jer.

xvii. 5].

Forasmuch as He is God, I worship Him, yea submit to be burned

For His sake, nor will I renounce His faith.

This truth has Edessa held fast from her youth,

And in her old age she will not barter it away as a daughter of the poor.

Her righteous king became to her a scribe, and from him she learned

Concerning our Lord—that He is the Son of God, yea God.

Addæus, who brought the bridegroom's ring and put it on her hand,

Betrothed her thus to the Son of God, who is the Only [-Begotten].

Sharbil the priest, who made trial and proof of all gods,

Died, even as he said, "*for God who became man.*"

Shamuna and Guria, for the sake of the Only [-Begotten],

Stretched out their necks [to receive the stroke], and for Him died, *forasmuch as He is God.*

Cyril, Bishop of the Church of the Alexandrians, and by the Synod

And Habib the martyr, who was teacher of congregations,
 Preached of Him, that He took a body and became man.
*For a man the martyr would not have [submitted to be] burned in the fire;
 But he was burned "for the sake of God who became man."*
 And Edessa is witness that thus he confessed while he was being burned:
 And from the confession of a martyr that has been burned who is he that can
 escape?
 All minds does faith reduce to silence and despise—
 [She] that is full of light and stoopeth not to shadows.
 She despiseth him that maligns the Son by denying that He is God;
 Him too that saith "He took not a body and became man."
 In faith which was full of truth he stood upon the fire;
 And he became incense, and propitiated with his fragrance the Son of God.
 In all [his] afflictions, and in all [his] tortures, and in all [his] sufferings,
 Thus did he confess, and thus did he teach the blessed [city].
 And this truth did Edessa hold fast touching our Lord—
Even that He is God, and of Mary became a man.
 And the bride hates him that denies His Godhead,
 And despises and contemns him that maligns His corporeal nature.
 And she recognises Him [as] One in Godhead and in manhood—
 The Only [-Begotten], whose body is inseparable from Him.
 And thus did the daughter of the Parthians learn to believe,
 And thus did she firmly hold, and thus does she teach him that listens to her.

(680), page 332. It is wonderful how much there is in St. Cyril and St. Athanasius and others on the worship of Christ's Humanity. We have a large number of quotations, but must defer most of them and put them under Anathema VIII. of St. Cyril in a work on his XII. Anathemas. The Apollinarian controversy before Cyril, and controversy with the Pagans as we see in the case of the martyr Habib above, and with the Jews, had brought this matter to the fore, as it does still with the same errorists and with the Mohammedans. It is all important therefore for a cleric to know thoroughly the decisions of the Six Councils on it, that he may defend the faith of the Universal Church, and his own work for it.

(681), page 337. See Christ's language in John xvi., 14, 15. He says there that "*all things that the Father hath are mine,*" consequently the Spirit also Who goes out of the Father alone originally, that is, before the worlds were made, but Whom the Son sends as His Vicar and Agent in time. See John xv., 26.

Any failure to bring out the fact that it is God the Word who *Substantially* indwells the Man put on, and that He and not the mere Man works all the miracles through His own Spirit, leads naturally to the Nestorian error of ascribing the prerogatively divine operations of the Word to the mere creature whom He put on, and therefrom comes the custom of the Church of ascribing not only

of all the Egyptian Diocese (702): they have been sent through the

all the divine things, like miracles, worship, etc., but also all the *human things*, of that sinless Man to God the Word. Because that Man was ever sinless, the temptation to worship him would for that reason be the greater. Hence the care of the great teachers of the Church like Athanasius and Cyril, to guard the flock against that sin.

I here add, for the sake of the comparison, *The Nestorian Counter Anathema IX*: "If any one says that the Holy Spirit is consubstantial with *the form of a servant* [Philip. ii., 7.] and does not rather say that by Its [the Spirit's] mediation which was with God the Word from the conception itself, he [*the form of a servant*, the Man] had a coupling or conjunction, through which he sometimes wrought compassionate cures on common men, and that from that came the power of putting [evil] Spirits to flight, let him be anathema."

Cyril in his Anathema IX. condemns the error that a mere human Christ wrought miracles and put evil spirits to flight. Nestorius, or whoever was the author of this Counter Anathema, asserts the contrary.

Cyril explains his Anathema IX. in his *Longer Epistle*, pages 268-286.

(682), page 340. Ἀρχιερέα καὶ ἀπόστολον; literally, in English, "*Chief Doer of Sacred Acts and Messenger*." We would coin the term "*herv*," from the Greek *ιερεὺς*, as being less ambiguous than "*priest*," which is an abbreviation of the Latin "*presbyter*," from the Greek *πρεσβύτερος*, *elder*, which conveys a very different sense.

(683), page 340. Heb. iii., 1.

(684), page 341. Gal. i., 4; Tit. ii., 14; Gal. ii., 20; Eph. v., 25; I. Tim. ii., 6; I. John ii., 1, 2. In the last mentioned place, in Heb. vii., 25-28, and in Heb. iii., 1, we see the connection between Christ's prerogative and High Priestly and Mediatorial Work of sacrificing Himself to the Father for our sins, and His continuing that work of propitiating the Father for our constantly occurring sins by his equally prerogative and High Priestly work of Intercession for us at the Father's right hand in the Holy of Holies above. See note 688 below. On the words on pages 341, 342 above "*an odor of a sweet smell to the God and Father*," see Eph. v., 2; compare Philip. iv., 18.

(685), page 344. John i., 14; I. Tim. iii., 16; I. John i., 1, 2; and Heb. i., 1 to Heb. ii., 18, especially Heb. ii., 14. As Chapter 1 shows, it was God the Word who took flesh.

(686), page 344. Heb. ii., 16, 17; Matt. xvi., 13; and I. Cor. xv., 47, etc.

(687), page 346. II. Cor. v., 21.

(688), page 346. Cyril's doctrine in this anathema is that God the Word is our Mediator, and not a mere man, as Nestorius held. This is a fundamental and necessary truth to guard the prerogative glory of the Logos' mediatorial work, of which intercession is part, and to exclude from any share of it any creature, be it the Virgin Mary, saints, martyrs, archangels, angels, or any other mere creature. St. Cyril, in his *Five-Book Contradiction of the Blas.*

most religious Bishops Theopemptus, and Daniel, and Potamon, and

phemies of Nestorius, Book III., sections 1, 2 and 3, has much on that topic; see the Oxford translation, pages 81-125. On page 97 (id., section 2) Cyril shows that the result of making a mere Man our High Priest is *Man Worship*. For we naturally worship our High Priest and Intercessor, and if He be a man, and we worship him, we are beyond all doubt *Worshippers of a Man*. I quote part of what Cyril here writes on that theme; he is arguing that our High Priest must be God in order to fulfil the conditions of the Christian Economy, and proceeds as follows:

"We have been justified by faith, and not by the deeds of the Law, as it is written [Galat. ii., 16]. [But] by believing on whom, therefore, are we justified? Is it not on Him who suffered death for us after the flesh? Is it not in one Lord Jesus Christ? Have we not been redeemed by telling on his death and confessing His resurrection? If indeed, then, we have believed in a Man, one of those like us, and not, on the contrary, in God, the thing were WORSHIP OF A MAN, AND, CONFESSEDLY, NOTHING ELSE, (Greek, as on page 149, Vol. VI. of P. E. Pusey's Greek of Cyril, ἀνθρωπολατρεία τὸ χρῆμα, καὶ ἕτερον οὐδὲν ὁμολογουμένως). But if we believe that He who suffered in flesh is God, and that He was made our High Priest, then we have in no way erred, but we recognize the Word Who came out of God and was made man. And thus is required of us faith in God, who putteth out of condemnation and freeth from sins those who have been caught in them. For the Son of Man hath also authority on the earth to forgive sins, as He Himself also somewhere saith [Matt. ix., 6; Mark ii., 10; Luke v., 24]. Contrasting, therefore, the salvation and favor which are by Christ, with the harshness of the Law's severity, so to speak, we say that Anointed has been made a merciful High Priest [Heb. ii., 17]. For HE WAS AND IS GOD good by His [divine] Nature and always prone to pity and merciful, and hath not become that in time, but was made known as such to us; and He hath been named Faithful [Heb. ii., 17, "a merciful and faithful High Priest"] as remaining what He always is, according indeed to what has been said of the Father Himself also, But God is faithful, who will not suffer you to be tempted above that ye are able [I. Cor. x. 13]. The Emmanuel [that is, as Emmanuel means, the God with us, Matt. i., 23, that is, God the Word], has therefore been made a merciful and faithful High Priest for us; for, (as Paul saith), Many were made High Priests, because they were hindered by death from abiding (such); whereas He hath His Priesthood unchangeable because He abideth forever; wherefore He is able to save also to the uttermost all those who go unto God through Him, seeing He ever liveth to make intercession for them [Heb. vii., 23-25.] And that the Word who came out of the Father hath remained God, albeit made Priest, as it is written [Heb. vii., 23-25, etc.] on account of the fashion and measure which befit the Economy with flesh [or within flesh], the word of the blessed Paul hath been made sufficient unto our full assurance, for he hath said again, Now, of the things which have been said this is the sum, We have such a High Priest, who hath sat down at the right hand of the throne of the Majesty in the heavens, a Priest of the Holy Places and of the true taber-

Comarius (703); I beg [therefore] that the most religious Bishops

nacle which the Lord pitched and not man [Heb. viii., 1, 2.]. View therefore, view the Word, who was born out of God, eminent on the one hand as God, in the highest glories and in the seats of Divinity, and on the other view the Same One performing priestly work as Man, and bringing to the Father no earthly sacrifice but, on the contrary, one that is Divine and intellectual, and as having, moreover, the heaven for a holy tabernacle. *For He hath been made High Priest not after a Law of a fleshly commandment, but after the power of an endless life*, as it is written [Heb. vii., 16]. And He is therefore *faithful* in this matter, and those who go to Him may feel sure that He is able and very willing to save them thoroughly; for with *His own blood* [Acts xx., 28] and *by one offering He hath perfected forever them that are sanctified* [Heb. x., 14]. For that, I think, the holy Paul shows us when he says, *For in that He Himself hath suffered* [by] *being tempted, He is able to succor them that are tempted* [Heb. ii., 18]. Why then, unrecking of those thoughts that are pious, and departing from right and truthful words, does he [Nestorius] say, '*He who suffered was a merciful High Priest; but it was the temple* [Christ's humanity] *which was liable to suffering, not the life-giving God of him* [the mere man] *who suffered.*'

That the Word of God suffered voluntarily in flesh for us will be therefore shown in its own time."

See all Cyril's Book III. on Christ's archieratic office. See especially in the Oxford translation of S. Cyril of Alexandria *On the Incarnation Against Nestorius*, pages 84-97, 104, 105, 106-124, and in the Index to that volume on page 384 under "MADE MAN."

To show the contrast between St. Cyril's doctrine and Nestorius', I here add *The Nestorian Counter Anathema X.*:

"If any one says that that Word who *was in the beginning* [John i., 1, 2] was made the *High Priest and Apostle of our profession* [Heb. iii., i.], and that He offered Himself for us, and does not rather say that the Apostleship belongs to Emmanuel, and does not divide the offering in the same way between Him who united, and him who was united, to one fellowship of the Son. that is, by ascribing to God those things which belong to God, and to the Man those things which belong to the Man, let him be anathema."

The text here is very corrupt, but we are aided in elucidating it by the fact that we know the differences between Cyril and Nestorius. Nestorius makes Emmanuel, contrary to its literal meaning of *God with us*, to mean a mere man, as we see by Counter Anathema I. above, and so his High Priest and Apostle was a mere Man. But how can a mere Man possess the infinite attributes of God, omnipresence and omniscience, to hear and understand the millions of petitions offered to him at the same moment from different parts of the world, and to search and know thoroughly the hearts and lives of his invokers, and the wisdom or folly, and the righteousness or unrighteousness of their prayers, and make up his mind at once as to whether he will present them to his Father and exactly what he should ask for them.

Theopemptus and Daniel who are here present, be questioned as to this very matter.

God the Word alone can be a fit Mediator and High Priest. And the chief function now of His High Priesthood is to intercede for us [Heb. vii., 23-28; I. John ii., 1, 2.]

Nestorius denies here also St. Cyril's doctrine of the *Economic Appropriation* to God the Word of the sufferings and other things of the Man put on by Him, and that in order to avoid Man-Worship; see under *Economic Appropriation* in the *General Index* to Vol. I. of *Nicaea* in this Set.

It is much to be regretted that the prerogative Office Work of God the Word as the Sole Mediator, and the Sole Intercessor on high, has been much blurred in the Western and in the Eastern Liturgies which have reached us, all of which are more or less corrupted; a thing not to be wondered at when we consider that, as Warren states in his article *Sign of the Cross* in Smith and Cheetham's *Dictionary of Christian Antiquities*, page 1897, outer column, "Most of the ritual writers and most missals and manuals, at all events in their present form, are of a later date than the ninth century." The true Scriptural theory of the Eucharistic spiritual memorial sacrifice is that it is offered to the Father, as a commemoration of the one all sufficient sacrifice which was offered by Christ Himself to the Father. But in one or two heretical Offices which I have seen it is offered to the Son or to the whole Trinity, an error which was the result of ignorance and of that saint worship which has practically thrust Christ out of his Mediatorial and Intercessory functions, all of which are prerogative to Him, and given them to mere creatures. The old Western Offices were kept purer so long as men knew and heeded the golden Canon XXIII. of III. Carthage, A. D. 397, which in effect forbids men to confound the Office Work of the Father with that of the Son by naming the Father for the Son, or the Son for the Father, and commands all prayer at the altar to be always addressed to the Father, and condemns the use of prayers written by ignorant brethren, who, by the way, would be apt to err on those points of the soleness of the Mediatorial and Intercessory work of the Son, and that it is prerogative to the Father to have the spiritual sacrifice of the Lord's Supper offered to Him. The American office is nearest to that canon and to Scripture and is therefore the best on those points.

Outside of the Lord's Supper probably, we find that in the Third Century, God the Word was invoked in the Alexandrian Church, as our High Priest in accordance with the doctrine enunciated in St. Cyril's Anathema VIII. "*to offer our desires, and sacrifices and prayers to the Most High.*" On this what Origen writes against the pagan Celsus bears very importantly. The great Catechist of Alexandria (whom I here cite on a point on which he was never accused of heresy, for his *historic testimony* only, for with proper precautions we may quote heretics sometimes for *their historic testimony* as we cite the Arian heretic Eusebius of Caesarea, and the Nestorian Theodoret for that), refers to a part of the ancient Christian worship which seems to have been laid aside in the middle ages, and is now but too little used, I mean the invocation of the Logos as our

Flavian, Bishop of Philippi said, Let our most religious fellow-

Mediator. I quote him as in the *Ante-Nicene Christian Library*, vol. XXIII. pages 501 and 513.

ORIGEN *Against Celsus*, book VIII., chapter 13:

"We worship with all our power the one God, and His Only Son, THE WORD and the Image of God, *by prayers and supplications; and we offer our petitions to the God of the Universe through His Only Begotten Son. To the Son we first present them, and BESEECH HIM, AS the propitiation for our sins* [I. John ii., 2,] *and OUR HIGH PRIEST, to offer our desires and sacrifices and prayers, to the Most High.* Our faith, therefore, is directed to God through His Son, who strengthens it in us," etc.

ORIGEN *Against Celsus*, book VIII., chapter 26:

"Away, then, with this counsel, which Celsus gives us, to offer prayer to demons: it is not to be listened to for a moment; for *our duty is to pray to the Most High God alone, and to the Only Begotten, the First-Born of the whole creation and to ASK HIM AS OUR HIGH PRIEST TO PRESENT THE PRAYERS WHICH ASCEND TO HIM FROM US, TO HIS GOD AND OUR GOD, TO HIS FATHER AND THE FATHER OF THOSE WHO DIRECT THEIR LIVES ACCORDING TO HIS WORD,*" [John xx., 17].

Now, if men who followed this primitive custom of invoking God the Word to pray for us (for, as Cyril teaches, as Man He prays for us, but as God He is prayed to), had been led into the Nestorian error and separated the Man from the Word, and invoked *the Man* to present their prayers to the Father, they would have been guilty of giving *an act of service, that is prayer, to the creature*, that is to the Man put on, and so they would be *Man-Servers*, that is *Creature-Servers*. For that prayer is an act of religious service is not only clear from a multitude of passages in the Old Testament and the New, but also from the confession of Origen in the first of the two passages just quoted. For he distinctly states:

"We worship with all our power the One God, and His Only Son, the Word, and the Image of God, *by prayers and supplications,*" etc. At that early day the silly and heretical attempt to dodge the charge of idolatry and creature service by inventing such comparatively late distinctions as *dulia*, *hyperdulia*, *latreia*, and the rest of such devil's arguments to lead the unlearned and the uncritical into a baptized but soul-damning paganism had not begun, and Origen makes no other distinctions here than the Scriptures do.

And that *prayer and all invocation are prerogative to Almighty God* is clear from reason itself. For He Who would hear millions of prayers from every continent and sea of the globe, and plead intelligently for those who call upon Him to remember their needs specified in prayer and unspecified, and to procure them what they crave in express terms, and what they crave without putting their petitions into express and definite form, but only in general language, must have God's prerogative of knowing every man's heart (I. Kings viii., 39; Jer. xvii., 10; Acts i., 24; II. Chron. vi., 30; I. Chron. xxviii., 9), and must possess

ministers Theopemptus and Daniel who are present, state whether they delivered the Epistles.

the infinite attributes of *omniscience, omnipresence, and omnipotence*; and since these divine attributes are prerogative to Almighty God, therefore He who possesses them must be God. Hence only God the Word in the Son can be invoked, not at all the Man. And the tendency of the error condemned in this Tenth Anathema would be finally to lead to the invocation of the Man, the creature united to God the Word, and so to plain Man-Service, that is, to Creature-Service. Hence the reason for the Anathema, which is therefore solid, convincing, and excellen For every form of service to any created person or thing is a violation of Christ's own command to serve God alone (Matt. iv., 10). And the Son in effect asserts His Divinity when He claims the Divine attribute of being able to search the heart (Rev. ii., 23; compare John ii., 24, 25; Matt. ix., 4; Mark ii., 8; John vi., 64); and His disciples were convinced that He had come out of God's Substance as He claimed because he had shown again and again that He knew the human heart and everything indeed; "*I came out of the Father,*" as the Greek literally translated reads, "*and have come into the world. Again I leave the world, and go to the Father. His disciples said unto Him, Lo, now speak-est thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest out from God*" (John xvi., 28-31; see the context). Compare the Greek of John viii., 42, "*I came out of God.*"

The doctrine and custom of the primitive Church in appealing to God the Son to act as High Priest, Mediator, and Intercessor, is eminently Scriptural. For the Israelitish High-Priest who was His foretype in offering the foretypical sacrifice of blood and in interceding for the people on the day of Atonement, "*ALONE*" went into the most Holy Place "*once every year*" to plead for the sins of his people, and that "*not without blood which He offered for himself and for the errors of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing,*" Heb. ix., 7, 8, 9. To enter the Most Holy Place was the prerogative of the High Priest. He "*alone*" could intercede for Israel there.

And so it is prerogative to God the Word to enter with his own blood into the true Most Holy Place of which the Most Holy Place of the Mosaic tabernacle was, as Paul explains, (Heb. ix., 24) a *figure*. It is just as prerogative for Him to intercede for all His people there as it was prerogative to the Aaronic High Priest to intercede for Israel in its *figure* the ancient Most Holy Place. And blessed be God, the Word's intercession is all sufficient, and needs not the aid of any creature however blessed to make it perfect. For Paul writes, (Heb. vii., 24, 25) that "*this [Priest] * * * hath an unchangeable Priesthood. Wherefore He is able also to save them to THE UTTERMOST that come unto God by HIM, seeing He ever liveth to make INTERCESSION for them. For such a High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*"

And therefore John writes (I. John ii., 1, 2) of the value of His intercession :

Theopemptus, Bishop of Cabasa, said: We went up to the

"If any man sin, we have AN ADVOCATE with the Father, Jesus Christ the Righteous; and He is the Propitiation for our sins; and not for ours only, but also for the sins of the whole world."

And He is our only Mediator, and a part of His Mediatorial Work now is Intercession, aye, now that the sacrifice on Calvary has been offered, and His teachings left in the Scriptures, it is the chief part of His Mediatorial work. Paul speaks of there being but *one Mediator* as there is but *one God*. His words imply that there are no more two Mediators than there are two Gods (I. Tim. ii., 5); and that He is the only Mediator, the Only Intercessor in the Most Holy Place on high is implied in the fact that there could be but one High Priest in Israel, but one Intercessor in the Most Holy Place on the Day of Atonement.

And that same meaning is implied in the full and natural sense of John xiv., 6, where Christ says, "I am the Way, the Truth and the Life: no man cometh unto the Father, *but by Me*."

God the Word therefore is the Sole Intercessor in heaven for men. The New Testament never represents any creature as interceding for men there. The only other intercession mentioned, that of the souls under the altar, is a prayer not *for* but *against* men, a cry for vengeance on the wicked: Rev. vi., 9, 10.

Even as late as the days of Augustine of Hippo this truth, that Christ ALONE pleads for us above, had not been lost sight of. For that eminent man who, though not without some of the faults of his age, did nobly against the Pelagian errors, and against the worship of pictures and sepulchres, and against putting images into God's temples, has left us in a note on the Sixty-fourth Psalm a testimony in favor of the doctrine that Christ alone, our Great High Priest, prays, that is intercedes for us above. He there says:

"He Himself is the Priest who has now entered within the veil. HE ALONE of those who have worn flesh INTERCEDES [or "PRAYS"] FOR US THERE. As a figure of which things among the first people and in that first temple, one priest was entering into the Holy of Holies, whilst all the people were standing without."

I append the Latin as I find it in Finch's *Sketch of the Romish Controversy*, page 159; "Ipse Sacerdos est, qui nunc ingressus in interiora veli, SOLUS ibi ex his qui carnem gestaverunt interpellat pro nobis. In cujus rei figura in illo primo populo, et in illo primo templo unus sacerdos intrabat in Sancta Sanctorum; populus omnis foris stabat, *In Ps. lxiv., tom. 4, p. 633.*" Finch means the Benedictine edition, Paris, 1685.

And so the Universal Church at Ephesus in A. D. 431 teaches us not only that Christ is our High Priest, but that we must always go to our Intercessor as possessing the attributes of God, not of a mere man, for no mere Man is omniscient and omnipresent to hear us, to understand our secret thoughts and all our words and deeds, and to intercede intelligently with infinite knowledge of every

Bishop's house on the Lord's Day, after service had been finished,

fact in its bearings on our salvation and usefulness and on the salvation and usefulness of our fellow men.

So the sin aimed at and denounced in this Tenth Anathema is that which degrades the Mediator by making His work capable of being exercised by a mere man, and by ascribing to that man those infinite attributes and that worship of invocation which belong solely to God. Thus through St. Cyril and the Third Council of the whole Church, East and West, did the Holy Ghost condemn all denial of the truth that God the Word is the Sole Interceder above by His Humanity, and all making Christ's separate Humanity our High Priest, and thus did It condemn all worship of Christ's separate humanity by bowing, prayer, prostration, kneeling, incense, and in every other way; and so, by necessary implication, did it anathematize every one who makes the Virgin Mary, any martyr, or any other saint, or archangel, or angel, to share God the Word's prerogative of interceding for us above; which, of course, He does by His humanity, though, according to the doctrine of Economic Appropriation, that intercession is ascribed to God the Word. Yet the other, the chief part of His Intercessory Office, the hearing of Prayer addressed to Himself (God the Word), and the searching the heart and motives of His invokers, belong to His Divine Nature as the omnipresent, the omniscient and the omnipotent Word. To ascribe them to any creature is shocking blasphemy and creature-worship.

Clement of Alexandria in his *Instructor* makes the Word the Mediator, for in Book III. chapter I., of it he says :

"THE WORD IS THE MEDIATOR, common to the two [God and Man] for He is Son of God, and Saviour of Men; and His Minister (a) and our Instructor," (b).

CENTURY II: Clement of Alexandria exhorts to honor God "*through the divine Word.*" (*Exhortation to the Heathen*, chapter XI. page 104, vol. IV. of the *Ante Nicene Christian Library*).

Further on in Chapter XII. of the same *Exhortation*, page 108, id., he speaks of "THE WORD OF GOD," and adds, "This Jesus, Who is eternal, *the one great High Priest of the one God His Father, prays for and exhorts men.*"

In chapter X. he says that "*The Saviour, the Clement, the Divine Word, He that is truly most manifest Deity, He that is made equal to the Lord of the universe because He was His Son, and the Word, was in God,*" "*was in reality adored,*" and is "THE EXPIATOR OF SIN." Here the Word is the *Expiator of Sin*; that work of expiation He did as our great High Priest on Calvary. Hence Paul in Acts xx., 28, speaking of God the Word, mentions "*the Church of God which He hath purchased with His own blood.*" Here by the doctrine of Economic Appropriation, Paul ascribes the bloodshedding of Christ's humanity to God the Word. On such passages is that doctrine based. We have seen that

(a). Rom. xv., 8.

(b). The Greek is quoted in note 14, page 215, vol. I. of Smith's *Gieseler's Church History*:

and, all the clergy being present and nearly all the men of illustrious rank, we delivered those Letters to Nestorius.

St. Cyril of Alexandria in section 13 of his *Scholia on the Inman of the Sole-Born* ascribes, in accordance with the doctrine of Economic Appropriation, all the names of both Natures of the Son to God the Word and the sufferings of His humanity to the Word also. And we see from what here follows that Clement of Alexandria does the same long before him: for, as quoted in *Smith's Gieseler's Church History*, Sheldon and Co., vol. I. N. Y. 1867, page 175, he applies to God the Word the name *Jesus*, which as we see on page 161 above, Nestorius applies there to Christ's human nature. Clement also ascribes Christ's bloodshedding to God the Word. I quote and translate; in his *Instructor*, Book I. chapter 7, Clement says,

"Our *Instructor Jesus is the Holy God, the Word Who is the Guide of all humanity*," ὁ δὲ ἡμέτερος παιδαγωγὸς ἅγιος Θεὸς Ἰησοῦς, ὁ πάσης τῆς ἀνθρωπότητος καθηγούμενον Λόγος.

In the same work, Book I. chapter 6, he writes:

"The Word shed His blood for us," ὁ Λόγος τὸ αὐτοῦ ὑπὲρ ἡμῶν ἐξέχεεν αἷμα. This implies, of course, that the High Priest who offered that sacrifice was God the Word; which is Cyril's doctrine in Anathema X. above.

Tertullian *Against Marcion*, Book IV., chapter IX., speaking of the case of the leper cured by Christ (Matt. viii., 2-5; Mark i., 40-45 and Luke v., 12-14) and by Him told "*Go show thyself to the priest, and offer the gift which Moses commanded*," explains the priest as a type of Christ and the leper as a type of the sinner going to the Father through Him. I quote that part:

"For He was yet guarding in their images the figurative proofs [of His mission and works] inasmuch as they came from the prophetic Law, for they were signifying that man once a sinner, but afterwards purified thereof by the Word of God, ought to offer a gift to God in His temple, that is, prayer and thanksgiving in the Church, through Christ Jesus the Catholic priest of the Father." (d). God the Word is therefore the Purifier of Men that is, by His High Priestly atonement. Compare Acts xx., 28. All others are local priests, who can not continue in their office *by reason of death* (Heb. vii., 23), but God the Word is the "*Catholic*," that is, "*the Universal Priest of the Father*," in that He hath offered the one all sufficient sacrifice of which we offer only the aftertypes of bread and wine; and in that His sacrifice is *Universal*, even "*for the sins of the whole world*," (I. John ii., 2), and He is the *Catholic Priest of the Father* in that His Priesthood reaches to all times past, present and future, (Heb. ix., 15, and Heb. vii., 22-28), and is of itself all sufficient (Heb. vii., 25).

In the *Epistle of Julius Africanus to Aristides*, which was written in the third century, we find a clear statement that all Christians hoped in the Intercession and Mediation of Christ as presenting our prayers to the Father. It

(d). Col. 376, tome 2 of Migne's *Patrologia Latina*.

And *Daniel, Bishop of Darnis*, stated the same things likewise.

occurs in a passage where he is reconciling what some deemed the apparent discrepancies in the genealogies of Christ given by Matthew and Luke. I quote :

“AFRICANUS ON THE GENEALOGY IN THE HOLY GOSPELS. Some indeed incorrectly allege that this discrepant enumeration and mixing of the names both of priestly men, as they think, and royal, was made properly in order that Christ might be shown rightfully to be both Priest and King ; as if any one disbelieved this, or had any other hope than this, that Christ is the High Priest of His Father, WHO PRESENTS OUR PRAYERS TO HIM, and a supramundane King, who rules by the Spirit those whom He has delivered, a Co-Operator in the government of all things,” (a).

See on page 127 above, note, a Nestorian's opposition to the doctrine of St. Cyril's Anathema X. and what follows it on Cyril's view. His invocation of our High Priest would be of course the invocation of a mere creature, in other words, saint worship ! Well therefore and wisely did St. Cyril and the God-led Third Council anathematize that return to Man-Worship, that is, Creature Worship.

St. Athanasius in his *Treatises Against Arianism*, *Oxford English translation*, pages 300, 301, *Discourse or Oration* II. section 14, has a very fit and very important Passage which bears on Anathema X. of St. Cyril. I have quoted it on page 237 top, volume I. of *Nicaea* in this Set. The Greek is quoted there. It is Passage 12 of Athanasius. I have given it in what I have aimed to make a more exact translation than Newman's there. There Cyril contends that the work of redemption, of course by Christ's archieratic sacrifice on Calvary and by his present High Priestly Intercession above, must be accomplished by God the Word and not by a mere man, lest we worship that man. I quote the English of it again here :

“For it was not fitting that the redemption should be accomplished by another, *but by Him Who is Lord by Nature* [that is, God the Word,] lest though we were created through the Son [God the Word, John i., 3 ; Coloss. i., 13-23,] *we should nevertheless name another, LORD, and fall into the Arian and Pagan folly of serving a creature, contrary to the God who created all things.*” And that was exactly what the Nestorians did, for St. Cyril and the Synod of the whole Diocese of Egypt in their Anathema VIII. anathematize them according to God's Word (Galat. i., 8, 9), for applying the term *God to a Man, a creature*, and for giving that mere creature two acts of religious service, bowing, and doxologizing, that is glorifying Him. See that Anathema. And so, in this place, St. Athanasius shows that when men make Christ's humanity merely, their Redeemer, that is, of course, their High Priest, their Sacrifice, and their Intercessor on high, the outcome is very liable to be a falling ‘*into the Arian and Pagan folly of serving a creature, contrary to the God who created all things,*’ Rom. i., 25, Greek ; for He has forbidden it in Matt. iv., 10. And in that teaching, Athanasius' disciple and successor, Cyril, has followed him.

St. Athanasius again and again teaches that it is God the Word Who is our

(a). Page 164, part 2, vol. IX. of the *Ante Nicene Christian Library*.

Flavian, Bishop of Philippi, said : Did he therefore satisfy the demands of the Letters?

High Priest and Intercessor, Who, however, as such uses His humanity to do *the human things, such as praying to God and suffering and dying*. I have space here to quote only a few more places from his works. In his *Second Oration Against the Arians*, sections 7, 8, 9 and 10, he is meeting the Arian perversion of the words "*who was faithful to Him that made Him*," in the expression on Christ's High Priesthood, "*Wherefore, holy brethern, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus, Who was faithful to Him that made Him*," [Heb. iii., 1, 2). The Greek for the last part is κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτόν. The Arians took *made* (rendered by *appointed* in our common Version) to mean that God the Word is a creature, in accordance with their creature-worshipping heresy.

To this Athanasius replies, as on pages 289-296 of the Oxford translation of his *Treatises against Arianism* as follows, (My revision) :

"Thus then we may meet these men who are shameless, and from the single expression *He made*, may shew that they err in thinking that the Word of God is a work. But further, since the drift also of the context is orthodox, shewing the time and the relation to which this expression points, I ought to shew from it also how the heretics lack reason; viz., by considering, as we have done above, the occasion when it was used and for what purpose. Now the Apostle is not discussing things before the creation when he thus speaks, but when *the Word became flesh*; for thus it is written, *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus, who was faithful to Him that made Him*, (a). Now when became He *Apostle*, but when He put on our flesh? and when became He *High Priest of our profession*, but when, after offering Himself for us, He raised His body from the dead, and, as now, Himself brings near and offers to the Father, those who in His faith approach Him, redeeming all, and for all propitiating God? Not then as wishing to signify the Substance of the Word nor His natural generation from the Father, did the Apostle say, *Who was faithful to Him that made Him*,—(perish the thought! for the Word is not made, but makes,)—but as signifying His descent to mankind and High-priesthood which did *become*,—as one may easily see from the account given of the Law and of Aaron.

I mean, Aaron was not born a high-priest, but a man; and in process of time, when God willed, he became a high priest; yet became so, not simply, nor as betokened by his ordinary garments, but putting over them the ephod, the breast-plate, the robe, (b) which the women wrought at God's command, and going in them into the holy place, he offered the sacrifice for the people; and in them, as it were, mediated between the vision of God and the sacrifices of men. Thus then the Lord also, *In the beginning was the Word, and the Word was with God*,

(a). Heb. iii., 1, 2.

(b). Exod. xxix., 5.

Daniel, Bishop of Darnis, said: He told us then to come on

and the Word was God; but when the Father willed that ransoms should be paid for all and to all grace should be given, then truly the Word, as Aaron his robe, so did He take earthly flesh, having Mary for the Mother of His body as if virgin earth, that, as a High Priest, having as others an offering, He might offer Himself to the Father, and cleanse us all from sins in His own blood, and might rise from the dead. For what happened of old was a shadow of this; and what the Saviour did on His coming, this Aaron shadowed out according to the Law. As then Aaron was the same and did not change by putting on the high-priestly dress, but remaining the same was only robed, so that had any one seen him offering and had said, "Lo, Aaron has this day become high-priest," he had not implied that he then had been born man, for man he was even before he became high-priest, but that he had been made high-priest in his ministry, on putting on the garments made and prepared for the high-priesthood; in the same way it is possible in the Lord's instance also to understand aright, that He did not become other than Himself on taking the flesh, but, being the same as before, He was robed in it; and the expressions *He became* and *He was made*, must not be understood as if the Word, considered as the Word, were made, but that the Word, being Framer of all, afterwards was made High Priest, by putting on a body which was generate and made, and such as He can offer for us; wherefore He is said to be made. If then indeed the Lord did not become man, that is a point for the Arians to battle; but if the *Word became flesh*, what ought to have been said concerning Him when become man, but *Who was faithful to Him That made Him?* for as it is proper to the Word to have it said of Him, *In the beginning was the Word*, so it is proper to man to *become* and to be *made*. Who then, on seeing the Lord as a man walking about, and yet appearing to be God from His works, would not have asked, Who made Him man? and who again, on such a question, would not have answered, that the Father made Him man, and sent Him to us as High Priest?

And this meaning, and time, and character, the Apostle himself, the writer of the words, *Who is faithful to Him that made Him*, will best make plain to us, if we attend to what goes before them. For there is one train of thought and the passage is all about One and the Same. He writes then in the Epistle to the Hebrews thus: *Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of Angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus; who was faithful to Him*

the following day, and to meet him alone ; but when we went thither

That made Him (c). Who can read this whole passage without condemning the Arians, and admiring the blessed Apostle who has spoken so well? for when was Christ *made*, when became He *Apostle*, except when, like us, He *took part in flesh and blood*? And when became He *a merciful and faithful High Priest*, except when *in all things He was made like unto His brethren*? And then was He *made like*, when He became man, having put upon Him our flesh. Wherefore Paul was writing concerning the Word's human economy, when he said, *Who was faithful to Him that made Him*, and not concerning His Substance. Have not therefore any more the madness to say that the Word of God is a work, whereas He is Son by Nature, Sole-Born; and then had *brethren*, when He took on him flesh like ours; and He Himself offering it by Himself, He was named and became *merciful and faithful*—merciful, because in mercy to us He offered Himself for us, and faithful, not as sharing faith with us, nor as having faith in any one as we have, but as deserving to receive faith in all He says and does, and as offering a faithful sacrifice, one which remains and does not come to nought. For those which were offered according to the Law, had not this faithfulness, passing away with the day and needing a further cleansing; but the Saviour's sacrifice taking place once has perfected the whole, and is become faithful as remaining for ever. And Aaron had successors, and in a word the priesthood under the Law exchanged its first ministers as time and death went on; but the Lord having a high priesthood without transition and without succession, has become a *faithful High Priest*, as continuing for ever; and faithful too by promise, that he may hear and not mislead those who come to Him.

This may be also learned from the Epistle of great Peter, who says, *Let them that suffer according to the will of God, commit their souls to a faithful Creator* (d). For He is faithful as not changing, but abiding ever, and rendering what He has promised. Now the so-called gods of the Greeks, unworthy the name, are faithful neither in their essence nor in their promises; for the same are not every where, nay, the local deities come to nought in course of time, and undergo a natural dissolution; wherefore the Word cries out against them, that *faith is not strong in them*, but they are *waters that fail*, and *there is no faith in them*. But the God of all, being one really and indeed and true, is faithful, who is ever the same, and says, *See now, that I, even I am He, and I change not*; (e) and therefore His Son is *faithful*, being ever the same and unchanging, deceiving neither in His essence nor in His promise;—as again says the Apostle writing to the Thessalonians, *Faithful is He who calleth you, who also will do it*; (f) for in doing what he promises, He is faithful to His words. And he thus writes to the Hebrews on the sense of *faithful* and *unchangeable*, *If we believe not, yet He abideth faithful; He cannot deny Himself*. Therefore reasonably

(c). Heb. ii., 14-18; iii., 2.

(d). I. Peter iv., 14.

(e). Vid., Jer. ix., 3, and xv., 18; Deut. xxxii., 20. Sept.; Deut. xxxii., 39; Mal., iii., 6.

(f). I. Thess. v., 24.

accordingly, he shut the doors against us, and deigned us no response.

the Apostle, discoursing concerning the coming of the Word in a body, uses *Apostle and faithful to Him that made Him*, shewing us that, even when made man, *Jesus Christ, the same yesterday and to-day, and for ever* (*g*), is unchangeable. And as the Apostle makes mention in his Epistle of His being made man when mentioning His High Priesthood, so too he kept no long silence about His Godhead, but rather mentions it forthwith, furnishing to us a safeguard on every side, and most of all when he speaks of His humility, that we may forthwith know His loftiness and His majesty which is the Father's. For instance, he says, *Moses as a servant, but Christ as a Son*; and the former *faithful in his house*, and the latter *over the house*, as having Himself built it and being its Lord and Framer; and as God sanctifying it (*h*). For Moses, a man by nature, became faithful, in believing God who spoke to Him by His Word; but the Word was not as one of things generate in a body, nor as creature in creature but as God in flesh, and Framer of all and Builder from that which was built by Him. And men are clothed in flesh in order to be and to subsist; but the Word of God was made man in order to sanctify the flesh, and though He was Lord, was in *the form of a servant*; for the whole creation is the Word's servant, which by Him came to be, and was made."

To the same tenor writes Cyril again and again. See also for more to the same effect in the *Index of Texts*, and of *Scripture* in his works.

Newman, in note *m*, on page 292 of his translation of St. Athanasius' *Treatises Against Arianism*, is misty and inexact. He classes writers who treat of Christ's High Priesthood as follows:

1. Those who made God the Word High Priest, and
2. Those who made His Humanity High Priest.

And he even goes so far as to say that "*Cyril adv. Nest., p. 64*," "*may be taken to countenance*" Nestorius' error "*that the Man Christ Jesus was the Priest!*"

Then he tells us that "The Catholic doctrine is that the Divine Word is Priest *in* and *according to* His Manhood."

But these statements are not exact. For as we have already seen, Cyril's High Priest is God the Word in a Man, both Natures, not one only. As *God the Word Our High Priest and Mediator is worshipped by prayer to Him, bowing, and the other acts of religious service; as Man, He prays for us, suffers, and dies*. But by Cyril's and the Universal Church's doctrine of *Economic Appropriation*, all those human things are appropriated to God the Word *to prevent our worshipping His mere created humanity*, as both Athanasius and Cyril teach on this very point. See in proof *Passage 13* of St. Athanasius, pages 237-240, of Volume I. of *Nicaea* in this *Set*. The fact is that "*The Catholic doc-*

(*g*). Heb. xiii., 8; II. Tim. ii., 13.

(*h*). Heb. iii., 5, 6.

Theopemptus, Bishop of Cabasa, said: He [Nestorius] received

trine" on Christ's High Priesthood is Cyril's, for it is he who sets it forth in his *Long Epistle* above, and in his *Anathema X*. The doctrine of His Sacrifice and suffering is explained in his Two Epistles, which were approved at Ephesus, and in that to John of Antioch, which was approved at Chalcedon. And it is absurdly false to teach that St. Cyril "*may be taken to countenance*" Nestorius' heresy "*that the Man Christ Jesus was the Priest*," to the exclusion of God the Word. For that seems to be Newman's notion. Whereas it was the very heresy which Cyril was combatting as false, heretical, and as ending in the fundamental pagan error of worshipping a creature, as we see above in this note in his own words on page 364, and below.

Other inaccuracies in Newman's note should be mentioned, but the length of this note bids me hasten to its end. Newman was able, but never fully understood the Six Ecumenical Synods, nor did he thoroughly even know them. Hence his fall into idolatry, and his hopeless death in it. Rev. xxi., 8; Gal. v., 19-22.

At the time of the Reformation, Stancari the Socinian, and Osiander the Lutheran, touched upon the question of Christ's High Priestly sacrifice again. See the article *Stancarists* in McClintock and Strong's *Cyclopædia*, and under *Osiander* there.

On the Apostleship and High Priesthood of God the Word, see P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*, pages 85 to 124, inclusive, 165, 166; it agrees with his *Anathema X*., and with Athanasius above.

On the kind of offering made by Him in heaven to the Father, see especially page 98. It is quoted above in this note.

Cyril makes Christ as God the only Mediator, id., page 160, 200. Mediation is, of course, part of His High Priestly Function and Office.

In St. Cyril of Alexandria's *Defense of his XII. Anathemas*, that is, *Chapters, Against Theodoret*, under *Anathema X*., Cyril asserts, as elsewhere, that God the Word is our High Priest, that is, our Mediator and Intercessor, who, however, works *the human things* by His humanity.

Theodoret, on the contrary, contends that Christ's humanity only is our High Priest. The place is found on pages 464-484 of Volume VI. of P. E. Pusey's Greek of St. Cyril. On page 484, id., Cyril speaking of Theodoret and the Nestorians says that,

"It is therefore clear beforehand that while they pretend to confess the Union [of the Two Natures of Christ] in order to deceive the judgments of the simpler sort of people, they nevertheless hold to a [mere] *external and relative conjunction*, which we also have, in that we have been made *partakers of the divine Nature* through the Spirit," (II. Peter i., 4).

That, of course, implies that the Nestorian High Priest was a mere Man, who had only an external and relative conjunction to God the Word, for he was not indwelt by His divine Substance.

the aforesaid documents (704) and arranged for us to meet him on

Cyril of Alexandria teaches that Christ worships as man, but is worshipped as God. See his *Five Book Contradiction of the Blasphemies of Nestorius*, Book III., Chapter I., page 136, d., of P. E. Pusey's Greek in Vol. VI. of his edition of Cyril, and Section 18 of his *Scholia on the Inman of the Sole-Born*. In the first mentioned passage St. Cyril, speaking of God the Word's High Priestly Office and Functions, writes :

"For if when He was made a man like us, *He worshipped with us as a Man*, although the multitude above and the holy spirits worship Him [as God the Word] and Moses saith concerning Him, *Rejoice ye heavens with Him, and let all God's sons worship Him*," etc., [Deut. xxxii., 43, Sept.] The Greek of the above in Pusey is as follows : *εἰ γὰρ ἐπέπερ γέγονε καθ' ἡμᾶς προσκεκίνηκε μεθ' ἡμῶν ὡς ἄνθρωπος· καίτοι προσκυνούσης αὐτὸν τῆς ἀνω πληθὺς καὶ τῶν ἁγίων πνευμάτων, λέγοντός τε Μωσέως περὶ αὐτοῦ* "Εὐφράνητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνήσατωσαν αὐτῷ πάντες υἱοὶ Θεοῦ. Cyril teaches that God the Word prays as man : see in proof St. Cyril of Alexandria *On the Right Faith to Pulcheria and Eudocia*, page 309, Part I., vol. VII. of P. E. Pusey's Greek of St. Cyril's Works. To the same effect writes Cyril in his *Christ is One*, pages 287, 288, 289, and notes *k* and *n* in the Oxford translation of St. Cyril of Alexandria *on the Incarnation against Nestorius*.

St. Cyril of Alexandria in his *Address on the Right Faith to Pulcheria and Eudocia*, has some excellent remarks on the High Priesthood of Christ, shows that God the Word is our High Priest, and that if a mere Man were, as the Nestorians contended, the result would be *Tetradism and Creature Worship*. The Passage is found on pages 305-316, Part I., vol. VII. of P. E. Pusey's Greek of Cyril, and should all be read, for he well sets forth the *soleness* of Christ's one Sacrifice, *the Divinity of the Offerer*, and *the duty of avoiding the worship of the creature*, that is, *the Man put on* by the Logos. I have room here only to quote from pages 312, 313. Cyril there writes :

"*Now of the things which we have spoken this is the sum : We have such a High Priest, Who hath sat down at the right hand of the throne of the Majesty in the heavens, a Minister of the Holy Places and of the true tabernacle which the Lord pitched and not man*," [Heb. viii., 1, 2]. The ancient tabernacle was raised in the wilderness through the all-wise Moses and was made *after the fashion showed to him in the mount* [Exod. xxvi., 30; Exod. xxvii., 8, and Heb. viii., 5], and it was most suitable for those who were priests according to the Law [of Moses]; but the fit and seemly dwelling place for the Anointed One (τῷ Χριστῷ) is the beautiful city above, that is, the heaven, the divine and loftiest tabernacle, and not a contrivance of human art but sacred and God-built. Christ has gone there and brings to the God and Father those who believe in Him, and who have been sanctified by the Spirit, of course. For '*No one*' saith He, '*cometh unto the Father but by Me*,' [John xiv., 6]. And this is the manner of what is termed His ministry there : and the thing is prerogative to God [or '*God befitting*,' Θεοπρεπές], even though it be signified in words such as we use, that is, in human language. For why is it not prerogative to God (Θεοπρεπές) to possess the power to sanctify by His own Spirit those who believe and are

the following day. We [therefore] departed. Then when we re-

justified by mercy and grace, and to be such a one as to perform priestly acts for those who are dead to the world, but made alive by the Spirit, and who shine forth by a truly well-famed life? And though he is said to minister, nevertheless the fact that He is settled in the seats of God and that He is seated at the right hand of Him who brought Him forth clearly proves besides that He is not inferior to the Father, and that He does not come after Him as respects the glory which is inherent in Him. And since it is true that *Every priest ever stood* in ministering, and no one who worshipped God could at any time be deemed Co-Sitter and of equal glory with Him [God], why is not the Anointed One [ὁ Χριστός] a Priest in an unusual sense forasmuch as He sits in the seats of the Godhead as God, and ministers as man? But if now any one by way of slandering the truth would say, *Yes, He has sat down at the right hand of the Father merely as a man conjoined to the Word, [but] only in an equality of dignity*; no longer does he say that the loftiest throne above belongs to the Nature of the holy Trinity only, even that throne which is prerogative to It alone, [or "*which befits It alone*"] but there is at once brought in to us this here some *new* and created God besides after the Holy and Consubstantial Trinity." The Greek of this last part is as follows: εἰ δὲ δὴ τις λέγει συκοφαντῶν τὴν ἀλήθειαν, ὅτι ναὶ κεκάθικεν ἐν δεξιᾷ τοῦ πατρὸς ἰδικῶς ἄνθρωπος συνημμένος τῷ Λόγῳ, κατὰ μόνην τὴν ἰσότητά τῆς ἀξίας· οὐκέτι μονογενῶς εἶναι φησι τῆς ἁγίας Τριάδος τὸν ἀνωτάτω καὶ μόνῃ καὶ αὐτῇ πρέποντα θρόνον, ἀλλ' ἤδη τις ἡμῖν τέταρτος οὐτοσί, πρόσφατός τε καὶ γεννητός ἐπεισ κρίνεται Θεός, μετὰ τὴν ὁμοούσιον καὶ ἁγίαν Τριάδα.

The expression *new God* towards the end of the above quotation seems to refer to the Septuagint Greek Version of Psalm lxxx., 9, (our lxxxii., 9), "*There shall be no new god in thee.*"

St. Cyril of Alexandria in a work against the *Synousiasts*, that is, the *Co-substancers*, makes Christ the only Mediator. See P. E. Pusey's English translation of *St. Cyril of Alexandria on the Incarnation Against Nestorius*, page 370, foot. But he makes His humanity necessary to His Mediatorship. Yet God the Word is the Mediator there as elsewhere in Cyril, but does the human things such as praying to God for us, suffering, and dying, in His humanity. And Cyril tells the *Synousiasts* that if they do away His humanity they do away the human part of His Mediatorial and High Priestly work. See there.

Besides, St. Cyril has matter which bears on his Anathema X. in his *Thesaurus*, *Assertio XXI.*, column 355, and after in tome 75 of Migne's *Patrologia Graeca*. And see his works *passim*, for the theme of that Anathema was a topic which he was fond of referring to.

Augustine, Bishop of Hippo, in his *City of God*, Book X., section 3, writes as to Christ's Mediatorial office:

"*The priest who intercedes for us is His [the Father's] Only Begotten,*" page 386, vol. 1 of the English translation published by the Clarks, of Edinburgh. This shows that Augustine deemed God the Word our High Priest; for the term *Only Begotten*, that is *Sole Born*, (in Greek *Μονογενής*, in Latin, *Unigenitus*.)

turned on the following day he did not receive us, nor, moreover, did

has always been understood to mean God the Word, in accordance with the language of the Nicene Creed, where it is explained as follows, "One Lord Jesus Anointed, the Son of God, *born out of the Father, Sole Born, that is out of the Substance of the Father, God out of God, Light out of Light, very God out of very God, born, not made, of the same Substance as the Father.*" The reference, as any one can see, is to the birth of God the Word out of the Father "*before all the worlds,*" as indeed it is explained in the other of the sole two Ecumenical Creeds, the Constantinopolitan, as follows, "One Lord Jesus Anointed, the Son of God, *the Sole Born, Who was born out of the Father before all the worlds.*" *Sole Born out of the Father* means therefore only God the Word, for no one is so blasphemous as to assert that His humanity was born out of Him, but, on the contrary, all admit that it was born out of the Virgin thousands of years after *the worlds* were made.

Leo I., Bishop of Rome, A. D., 440-461, did good work for Orthodoxy at Chalcedon, so good that his Epistle to Flavian, *Leo's Tome* as it is called, was approved by the whole Church there. Yet he did not know Greek (so Professor Bright says on page xiv. of the Preface to his English translation of *St. Leo on the Incarnation*), and in his attempts to secure Appellate Jurisdiction in the West, was so perversely ignorant and ambitious, in regard to the Nicene Canons, that he quotes the mere local canons of Sardica as being canons of the first Ecumenical Synod, even after his See had been informed by Cyril of Alexandria, Constantinople and by the Council of Carthage; of which we treat in a series of articles on the *Attempt of Rome to secure Appellate Jurisdiction in Africa* in Centuries V. and VI., in the *Church Journal* of New York City for 1870, which we hope to reproduce in a slightly enlarged form hereafter, if God will. Besides Leo violated the canons of Nicaea in order to get and to exercise Appellate Jurisdiction in Gaul, and induced the weak Emperor of the West, Valentinian III., to back up his ambitious attempts to get such jurisdiction by issuing an edict requiring the secular powers to enforce Leo's summons to any bishop of the West whom he wished to appear before him. It was thus that Leo secured the right of Appellate Jurisdiction in Gaul. Well therefore has he been censured by Bright on page v. of his *Preface to St. Leo on the Incarnation* for "the faults which can not but be discerned in what we may call his Papal policy, the hasty injustice and absolutism with which he treated so eminent a bishop as Hilary of Arles,—the employment of a worthless Western emperor as the instrument for enforcing his own supremacy throughout the West,—the persistence with which, in spite of evidence which must have been familiar to one who had been in the service of the Roman Church from the time of Pope Zosimus, he went on claiming the warrant of the Nicene Council for an appellate jurisdiction in his own see,—such things are too clear proofs that he did not rise above the temptations which beset men born to rule," etc. As Bright there shows, Tillemont, a learned French Romanist, but a Gallican, blames Leo for his action towards Hilary of Arles, and "indicates clearly enough that, in his opinion, * * * Leo had '*overstepped the bounds of the canons.*'" Cazenove in his article *Hilarius Arla-*

he satisfy the demands of the Letters (705), but before the Church

tensis, in Smith and Wace's *Dictionary of Christian Biography*, vol. III., page 70, outer column, shows that not only Tillemont, but also Quesuel and other Gallicans "stand up strongly in defence of Hilary; and it is not too much to say that the language of Tillemont against Leo is far stronger than that of Dean Milman," an Anglican. In note 1, page vi. of his *Preface*, Bright gives proofs of Leo's dishonesty in adducing the local canons of Sardica as being the Ecumenical canons of Nicaea.

Leo's lack of knowledge of Greek would keep him from knowing much of St. Cyril of Alexandria, but he knew him to some extent and appealed to his Epistle to Nestorius which had been approved at Ephesus, as authority: so states Bright on page xv. of his *Preface* to his translation of *S. Leo on the Incarnation*.

I have said this much by way of preface to what I may have to say as to Leo's opinions on the High Priesthood and Mediatorship of God the Word. Leo makes God the Word with His humanity our Mediator: see pages 3, 56, 57 of Bright's work just mentioned. Yet Leo believed that saints in heaven pray for us (article *Leo I.* in Smith and Wace's *Dictionary of Christian Biography*, vol. III., page 670, outer column), though he does not pray to them. That view, held in effect by some other writers, militates against the following facts:

1. Christ's Mediation as our High Priest and Intercessor in heaven is God-authorized, and all other is forbidden (Heb. vii., 25; I. John ii., 1, 2, and John xiv., 6). He gives gracious promises to him who asks favors of Him directly, and of the Father in His name (John xiv., 13, 14; John xv., 16, and John xvi., 23, 26). We may not ask in the name of any other (John xiv., 6), nor may we invoke any other, for that is an act of religious service, and all religious service is prerogative to God (Matt. iv., 10).

2. If it be said that an Epistle of Cyril, that to Flavian, is approved by the Fourth Ecumenical Council, that is true; but we must not consider Leo's views as passed on, or approved, by the Council, farther than they examined them. They did not have before them Leo's private opinions that saints in heaven pray for us, and hence did not approve them. Indeed, Cyril's Anathema X. certainly makes all Mediation in heaven prerogative to God the Word, and as Intercession is now its chief part, it therefore makes that prerogative to Him and forbids as an error and heresy the notion that any saint there or any other creature there can share it with Him.

Before dismissing this Anathema X. of St. Cyril and of Ephesus, I would say that in the West, in the middle ages and even since, Cyril's and the Church's way of ascribing to God the Word the whole Office and Functions of the High Priesthood, the divine things, like hearing prayer and searching the heart, as being prerogative to Him as God, and the human things such as praying, suffering, and dying, in accordance with the doctrine of Economic Appropriation, has, alas! been lost sight of too much, as a sequence of the invocation of saints and of angels which had come in contrary to it; for, as St. Athanasius, followed by St. Cyril, states, the aim of the doctrine is to prevent

he preached the same dogmas, and even worse ones. And not only

the worship of a mere creature, the Nestorian Christ, that is, in effect, saint worship. See in proof their language on pages 237-240 in passage 13 of Athanasius there. The English Reformers therefore and those of the Continent seem not to have known much of it, though had they it would have been an important and forceful weapon in their hands against that invocation of saints which they so much opposed, and for that worship of God alone (Matt. iv., 10), for which so many of them like St. Thomas Cranmer, St. Nicholas Ridley, and St. Hugh Latimer, and other sainted prelates, presbyters and people gave their lives and went up at once to heaven, as the martyrs of the Ante Nicene times had died for the same truth and mounted by the same path to the glory of heaven.

Yet the Reformers (to whom, now praising Him in heaven, God the Son grant a blessed resurrection when He comes to reign on this earth), though they did not fully know, and hence did not follow Cyril's terminology on Economic Appropriation as fully as might be desired, nevertheless did follow the great idea embodied in that doctrine, that we must pray to God alone, and hence in Christ, not at all to His humanity, but to God the Word alone, for as Cyril and they agree, every act of religious service, be it prayer, bowing, or any other is prerogative to God. And in the *Third Part of the Homily against Peril of Idolatry* they very justly condemn such excuses as *dulia*, and *latreia*, to excuse idolatry as from the devil (pages 240, 241 of the edition of the *Society for Promoting Christian Knowledge*). On account of their noble work in bringing back the doctrine of Ephesus for the worship of God alone (Matt. iv., 10), we follow the example of the Fourth Ecumenical Synod, who, in gratitude for what Cyril had done against creature-worship, raised the shout, "*Eternal be the memory of Cyril!*" So we, in gratitude for that noble work of his and for the noble work of the English Reformers against the invocation, that is, the worship of creatures, and of images painted and graven, say, *Eternal be the memory of Cyril!*" *Eternal be the memory of the English Reformers, and of all the Reformers and Restorers of true religion under all the covenants!* Cyril was not without human failings, nor were the apostles, nor were any of the God-alone-worshipping Reformers of the Christian Covenant, nor were those of the Mosaic Covenant, nor were those under the Patriarchal Dispensations; yet we do not expect men to be God. But we appreciate that good which God called them to do, and their faithfulness in doing it. And if we did otherwise we should be indeed base and wicked, for what we are in freedom from idolatry and in blessings spiritual and temporal, we owe, under God, to our Reformers, and we should go on and finish their work by restoring all the doctrine, discipline, and rite of the Six Ecumenical Councils and of the Ante Nicene Church. For the end of a full Reformation is a full return to all that was in the beginning, as in the case of the successive Reformations under the Mosaic Covenant. For instance, the Jews reformed in Babylon, but they did not fully restore their priesthood to their functions, and their religion to its former state fully, till they returned to Jerusalem. So should we restore all that was lost in the ages of

did he teach those things before he received the documents, but he

idolatry. But we come now to quote the *Second Part of the Homily of the Reformers of the Church of England Concerning Prayer*, to show how thoroughly they restored Cyril's and the Universal Church's doctrine in his Anathemas VIII. and X., that we may pray to no one but God, nor give bowing nor any other act of religious service to any but God. Perhaps the opinion of Augustine below may be too favorable, but its doctrine is correct. With the other Homilies, it is approved by Article XXXV. as containing "*a godly and wholesome doctrine and necessary for these times.*" I quote :

"THE SECOND PART OF THE HOMILY CONCERNING PRAYER.

In the first part of this Sermon ye heard the great necessity, and also the great force, of devout and earnest prayer declared and proved unto you, both by divers weighty testimonies, and also by sundry good examples of holy Scripture. Now shall you learn whom you ought to call upon, and to whom ye ought always to direct your prayers.

We are evidently taught in God's holy Testament, that Almighty God is the only fountain and wellspring of all goodness, and that whatsoever we have in this world, we receive it only at His hands. To this effect serveth the place of St. James: *Every good and perfect gift, saith he, cometh from above, and proceedeth from the Father of lights* (a). To this effect also serveth the testimony of Paul in divers places of his Epistles, witnessing that *the spirit of wisdom*, the spirit of knowledge and revelation, yea, every good and heavenly gift, as faith, hope, charity, grace, and peace, cometh only and solely of God (b). In consideration whereof he bursteth out into a sudden passion and saith, *O man, what thing hast thou which thou hast not received?* (c). Therefore, whensoever we need or lack any thing pertaining either to the body or the soul, it behoveth us to run only unto God, who is the only giver of all good things. Our Saviour Christ in the Gospel, teaching his disciples how they should pray, sendeth them to the Father in his name, saying *Verily, verily, I say unto you, Whatsoever ye ask the Father in my name, he will give it unto you* (d). And in another place: *When ye pray, pray after this sort, Our Father, which art in heaven, &c.* (e). And doth not God himself, by the mouth of his Prophet David, will and command us to call upon him? (f). The Apostle wisheth *grace and peace to all them that call on the Name of the Lord and of his Son Jesus Christ*: (g) as doth also the Prophet Joel, saying, *And it shall come to pass, that whosoever call on the Name of the Lord shall be saved* (h).

Thus then it is plain by the infallible word of truth and life, that in all our

(a). James i., 17.

(b). Rom. i., 7; v., 1-5; I. Cor. xii., 8; Eph. i., 17; ii., 8; I. Thess. iii., 12.

(c). I. Cor. iv., 7.

(d). John xvi., 23.

(e). Matt. vi., 9; Luke xi., 2.

(f). Ps. l., 15.

(g). I. Cor. i., 2, 3.

(h). Joel ii., 32; Acts ii., 21.

has taught things much worse from the time that he received them till the present day (706).

necessities we must flee unto God, direct our prayers unto him, call upon his holy Name, desire help at his hands, and at NO OTHER'S. Whereof if ye will yet have a further reason, mark that which followeth. There are certain conditions most requisite to be found in every such a one that must be called upon, which if they be not found in him unto whom we pray, then doth our prayer avail us nothing, but is altogether in vain. The first is this, that he to whom we make our prayers be able to help us. The second is, that he will help us. The third is, that he be such a one as may hear our prayers. The fourth is, that he understand better than we ourselves what we lack and how far we have need of help. If these things be to be found in any other saving only God, then may we lawfully call upon some other besides God. But what man is so gross but he well understandeth that these things are only proper to him which is omnipotent and *knoweth all things*, even *the very secrets of the heart*, (i) that is to say, only and to God alone? Whereof it followeth, that we *must call neither upon angel nor yet upon saint, but only and solely upon God*. As St. Paul doth write: *How shall men call upon him in whom they have not believed?* (j). So that invocation or prayer may not be made without faith in him on whom we call, but that we must first believe in him, before we can make our prayers unto him: whereupon *we must only and solely pray unto God*. For to say that we should believe either in angel or saint or in any other living creature *were most horrible blasphemy against God and his holy word*; neither ought this fancy enter into the heart of any Christian man, because we are expressly taught in the word of the Lord only to repose our faith in the blessed Trinity, in whose only Name we are also baptized according to the express commandment of our Saviour Jesus Christ in the last of Matthew (k).

But that the truth hereof may the better appear, even to them that be most simple and unlearned, let us consider what prayer is. St. Augustine calleth it "a lifting up of the mind to God, that is to say, an humble and lowly pouring out of the heart to God." (l). Isidorus saith, that "it is an affection of the heart and not a labour of the lips." (m). So that, by these places, true prayer doth consist not so much in the outward sound and voice of words, as in the inward groaning and crying of the heart to God. Now then, is *there any angel, any virgin, any patriarch or prophet among the dead, that can understand or know the meaning of the heart?* The Scripture saith *it is God that searcheth the heart and reins*, and that *he only knoweth the hearts of the children of men* (n). As for the Saints, they have so little knowledge of the secrets of the heart, that many of the ancient fathers greatly doubt whether they know anything at all

(i). I. John iii., 20; Ps. xlv., 21.

(j). Rom. x., 14.

(k). Matt. xxviii., 19.

(l). De Spir. et Lit. Cap.*50.

(m). De Summo Bono, cap. viii., Lib. iii.

(n). Ps. vii., 9; Rev. ii., 23; Jer. xvii., 10; 2 Chron. vi., 30.

Fidus, Bishop of Joppa, said: The most God-fearing Bishops

that is commonly done on earth. And, albeit some think they do, yet St. Augustine, a doctor of great authority and also antiquity, hath this opinion of them that they know no more what we do on earth, than we know what they do in heaven (o). For proof whereof he allegeth the words of Esay the Prophet, where it is said, *Abraham is ignorant of us, and Israel knoweth us not* (p). His mind therefore is this, not that we should put any religion in worshipping them or praying unto them, but that we should honour them by following their virtuous and godly life (q). For as he witnesseth in another place, the Martyrs and holy men in times past were wont after their death to be remembered and named of the priest at Divine Service, but never to be invocated or called upon. And why so? "Because the priest," saith he, "is God's priest, and not theirs:" whereby he is bound to call upon God, and not upon them (r).

Thus you see, that the authority both of Scripture and also of Augustine doth not permit that we should pray unto them. O that all men would studiously read and search the Scriptures! (s) then should they not be drowned in ignorance, but should easily perceive the truth, as well of this point of doctrine, as of all the rest. For there doth the Holy Ghost plainly teach us, that *Christ is our only mediator and intercessor with God*, and that we must seek and run to no other. *If any man sinneth*, saith St. John, *we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins* (t). St. Paul also saith, *There is one God, and one mediator between God and man, even the man Jesus Christ* (u). Whereunto agreeth the testimony of our Saviour himself, witnessing that *no man cometh to the Father, but only by him*, who is *the way, the truth, the life*, (v) yea, and *the only door* whereby we must enter into the kingdom of heaven, (w) because God is pleased in no other but in him (x). For which cause also he crieth and calleth unto us, that we should come unto him, saying, *Come unto me, all ye that labour and be heavy laden, and I shall refresh you* (y). Would Christ have us so necessarily come unto him? and shall we most unthankfully leave him, and run unto other? This is even that which God so greatly complaineth of by his Prophet Jeremy, saying, *My people have committed two great offences; they have forsaken me the fountain of the waters of life, and have digged to themselves broken pits, that can hold no water* (z). Is not that man, think you, unwise that will run for water

(o). Lib. de Cura pro Mort agenda, c. 13.

(p). Is. lxiii., 16.

(q). De vera Relig. cap. 55.

(r). Lib. xxii., de Civ. Dei, cap. 10.

(s). John v., 39.

(t). I. John ii., 1. 2.

(u). I. Tim. ii., 5.

(v). John xiv., 6.

(w). John x., 9, I. Tim. ii., 5, and Heb. vii., 25-28.

(x). Matt. xvii., 5.

(y). Matt. xi., 28.

(z). Jer. ii., 13.

Acacius and the lord Theodotus, who are present also, and who had

to a little brook, when he may as well go to the head spring? Even so may his wisdom be justly suspected that will flee unto Saints in time of necessity, when he may boldly and without fear declare his grief and direct his prayer unto the Lord himself.

If God were strange, or dangerous to be talked withal, then might we justly draw back, and seek to some other. But *the Lord is nigh unto them that call upon him in faith and truth*: (a) and *the prayer of the humble and meek hath always pleased him* (b). What if we besinners? shall we not therefore pray unto God? or shall we despair to obtain any thing at his hands? Why did Christ then teach us to ask forgiveness of our sins, saying, *And forgive us our trespasses, as we forgive them that trespass against us*? (c) Shall we think that the Saints are more merciful in hearing sinners than God? David saith, that *the Lord is full of compassion and mercy, slow to anger, and of great kindness* (d). St. Paul saith, that *he is rich in mercy towards all them that call upon him* (e). And he himself by the mouth of his Prophet Esay, saith, *For a little while have I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger I have hid my face from thee, but with everlasting mercy have I had compassion upon thee* (f). Therefore the sins of any man ought not to withhold him from praying unto the Lord his God, but, if he be truly penitent and steadfast in faith, let him assure himself that the Lord will be merciful unto him and hear his prayers.

O but I dare not (will some man say) trouble God at all times with my prayers: we see that in kings' houses, and courts of princes, men cannot be admitted, unless they first use the help and mean of some special nobleman, to come unto the speech of the king, and to obtain the thing that they would have. To this reason doth St. Ambrose answer very well, writing upon the first chapter to the Romans: "Therefore," saith he, "we used to go unto the king by officers and noblemen, because the king is a mortal man, and knoweth not to whom he may commit the government of the commonwealth. But to have God our friend from whom nothing is hid, we need not any helper that should further us with his good word, but only a devout and godly mind," (g). And, if it be so, that we need one to intreat for us, why may we not content ourselves with that *one Mediator, which is at the right hand of God the Father, and there liveth for ever to make intercession for us*? (h). As the blood of Christ did redeem us on the cross, and cleanse us from our sins, even so it is now able to save all them that come unto God by it. For Christ,

(a). Ps. cxlv., 18.

(b). Ps. cxlv., 18; John iv., 23, 24; Heb. xi., 6.

(c). Matt. vi., 12.

(d). Ps. cxiii., 8.

(e). Ephes. ii., 4; Rom. x., 12.

(f). Is. liv. 7, 8.

(g). Ambros. super cap. i., Rom.

(h). I. Tim. ii., 5; Rom. viii., 34; Heb. vii., 25.

discussions with him, so that they were even in peril from them in

sitting in heaven, *hath an everlasting priesthood, and always prayeth to his Father for them that be penitent*, obtaining by virtue of his wounds, which are evermore in the sight of God, not only perfect remission of our sins, but also all other necessities that we lack in this world : so that *his only mediation is sufficient in heaven*, and needeth no other's to help him (*i*).

Why then do we pray one for another in this life? some man perchance will here demand. Forsooth we are willed so to do by the express commandment both of Christ and his disciples, to declare therein, as well the faith that we have in Christ towards God, as also the mutual charity that we bear one towards another, in that we pity our brother's case, and make our humble petition to God for him (*j*). But, that we should pray unto Saints, neither have we any commandment in all the Scripture, nor yet example which we may safely follow. So that being done without authority of God's word, it lacketh the ground of faith, and therefore cannot be acceptable before God (*k*). *For whatsoever is not of faith is sin* : (*l*) and the Apostle saith, that *faith cometh by hearing, and hearing by the word of God* (*m*).

Yet thou wilt object further, that the Saints in heaven do pray for us, and that their prayer proceedeth of an earnest charity that they have towards their brethren on earth. Whereto it may be well answered, first, that no man knoweth whether they do pray for us, or no. And, if any will go about to prove it by the nature of charity, concluding that, because they did pray for men on earth, therefore they do much more the same now in heaven; then may it be said by the same reason, that as oft as we do weep on earth they do also weep in heaven, because while they lived in this world it is most certain and sure they did so. As for that place which is written in the Apocalypse, namely, that the angel did offer up the prayers of the saints upon the golden altar, (*n*) it is properly meant, and ought properly to be understood, of those saints that are yet living on earth, and not of them that are dead; otherwise what need were it that the angel should offer up their prayers, being now in heaven before the face of Almighty God? But, admit the Saints do pray for us, yet do we not know how, whether specially for them which call upon them, or else generally for all men, wishing well to every man alike. If they pray specially for them which call upon them, then it is like they hear our prayers, and also know our hearts' desire. Which thing to be false, it is already proved, both by the Scriptures, and also by the authority of Augustine.

Let us not therefore put our trust or confidence in the Saints or Martyrs that be dead. Let us not call upon them, nor desire help at their hands: but let us always lift up our hearts to God in the name of his dear Son Christ; for

(*i*). Heb. vii., 24; ix., 12, 24, 25; x., 12, and John xiv., 6.

(*j*). Matt. v., 44; vi., 9-13; James v., 16; Col. iii., 3; I. Tim. ii., 1, 2.

(*k*). Heb. xi., 6.

(*l*). Rom. xiv., 23.

(*m*). Rom. x., 17.

(*n*). Rev. viii., 3, 4.

regard to certain matters (707), can say that he even persists to this day in the same teachings and doctrines.

whose sake as God hath promised to hear our prayers, so he will truly perform it. Invocation is a thing proper unto God: which if we attribute unto the Saints, it soundeth to their reproach, neither can they well bear it at our hands. When Paul had healed a certain lame man, which was impotent in his feet, at Lystra, the people would have done sacrifice to him and Barnabas; who, renting their clothes, refused it, and exhorted them to worship the true God (*o*). Likewise in the Revelation, when St. John fell before the angel's feet to worship him, the angel would not permit him to do it, but commanded him that he should *worship God* (*p*). Which examples declare unto us, that the saints and angels in heaven will not have us do any honour unto them that is due and proper unto God. He only is our Father; he only is omnipotent; he only knoweth and understandeth all things; he only can help us at all times and in all places; *he suffereth the sun to shine upon the good and the bad; he feedeth the young ravens that cry unto him; he saveth both man and beast; he will not that any one hair of our head shall perish*, (*q*) but is always ready to help and preserve all them that put their trust in him, according as he hath promised, saying, *Before they call, I will answer; and whiles they speak, I will hear* (*r*). Let us not therefore any thing mistrust his goodness; let us not fear to come before the throne of his mercy; let us not seek the aid and help of Saints; but *let us come boldly ourselves*, (*s*) nothing doubting but God for Christ's sake, *in whom he is well pleased*, (*t*) will hear us without a spokesman, and accomplish our desire in all such things as shall be agreeable to his most holy will. So saith Chrysostom an ancient doctor of the Church; (*u*) and so must we steadfastly believe, not because he saith it, but much more because it is the doctrine of our Saviour Christ himself, who hath promised, that if we pray to the Father in his name we shall certainly be heard, both to the relief of our necessities, and also to the salvation of our souls, (*v*) which he hath purchased unto us, *not with gold or silver, but with his precious blood* (*w*) shed once for all upon the cross (*x*).

To him therefore with the Father and the Holy Ghost, three Persons and one God, be all honour, praise, and glory for ever and ever. Amen."

In the *Homily of the Church of England on the Nativity*, which is approved by its Thirty-Fifth Article as containing "a godly and wholesome doctrine, and necessary for these times," we find the following testimony for the doctrine that the Word in his Divinity alone does the divine things of His High Priesthood

(*o*). Acts xiv., 8-18.

(*p*). Rev. xix., 10; xxii., 8, 9.

(*q*). Matt. v., 45; Ps. cxlvii., 9; xxxvi., 6; Luke xii., 7; **xxi.**, 18.

(*r*). Isai. lxx., 24.

(*s*). Heb. iv., 16; x., 19-23.

(*t*). Matt. xvii., 5.

(*u*). Chrysost. vi Hom. de Protect. Evang.

(*v*). John xiv., 13, 14; xv., 16; xvi., 23-27.

(*w*). I. Pet. i., 18, 19.

(*x*). Acts xx., 28; Heb. x., 12, 14; Heb. xii., 12, and I. Peter ii., 24.

And we beg them and ask them to swear on the Holy Gospels

and Mediatorial work, such as hearing our prayers, searching and knowing the heart, etc., and against the error of Nestorius that Christ's mere humanity, a creature alone, is our High Priest:

"For, as truly as God liveth, so truly was Jesus Christ the true Messias and Saviour of the world, even the same Jesus which, as this day, was born of the Virgin Mary, without all help of man, only by the power and operation of the Holy Ghost.

"Concerning whose nature and substance, because divers and sundry heresies are risen in these our days through the motion and suggestion of Satan, therefore it shall be needful and profitable for your instruction to speak a word or two also of this part. We are evidently taught in the Scripture, that our Lord and Saviour Christ consisteth of two several natures; of his manhood, being thereby perfect man; and of his Godhood, being thereby perfect God. It is written: *The Word*, that is to say, the second person in Trinity, *became flesh* (a). *God sending his own Son in the similitude of sinful flesh, fulfilled those things which the law could not* (b). *Christ, being in form of God, took on him the form of a servant, and was made like unto man, being found in shape as a man* (c). *God was shewed in flesh, justified in spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up in glory* (d). Also in another place: *There is one God, and one Mediator between God and man, even the man Jesus Christ* (e). These be plain places for the proof and declaration of both natures united and knit together in one Christ. Let us diligently consider and weigh the works that he did whiles he lived on earth, and we shall thereby also perceive the self-same thing to be most true: In that he did hunger and thirst, eat and drink, sleep and wake; in that he preached his Gospel to the people; in that he wept and sorrowed for Jerusalem; in that he paid tribute for himself and Peter; in that he died and suffered death; what other thing did he else declare but only this, that he was perfect man as we are? For which cause he is called in holy Scripture sometime *the son of David*, sometime *the son of man*, sometime *the son of Mary*, sometime *the son of Joseph*, and so forth (f). Now in that he forgave sins; in that he wrought miracles; in that he did cast out devils; in that he healed men with his only word; in that he knew the thoughts of men's hearts; in that he had the seas at his commandment; in that he walked on the water; in that he rose from death to life; in that he ascended into heaven, and so forth; what other thing did he shew therein but only that he was perfect God, coequal with his Father as touching his Deity? Therefore he saith, *The Father and I are all one*: (g) which is to be understood of his

(a). John i., 14.

(b). Rom. viii., 3.

(c). Phil. ii., 6, 7, 8.

(d). I. Tim. iii., 16.

(e). I. Tim. ii., 5.

(f). Matt. i., 1; xvi., 13; Mark vi., 3; John vi., 42.

(g). John x., 30.

which lie before us, to tell, for the credit and confirmation of the

Godhead; for, as touching his manhood, he saith, *The Father is greater than I am* (h).

“Where are now those Marcionites, that deny Christ to have been born in flesh, or to have been perfect man? Where are now those Arians, which deny Christ to have been perfect God, of equal substance with the Father? If there be any such, ye may easily reprove them with these testimonies of God’s word, and such other: whereunto I am most sure they shall never be able to answer. For the necessity of our salvation did require such a Mediator and Saviour, as under one Person should be a partaker of both natures. It was requisite he should be man: it was also requisite he should be God. For as the transgression came by man, so was it meet the satisfaction should be made by man. And, because *death*, according to St. Paul, *is the just stipend and reward of sin*, (i) therefore to appease the wrath of God, and to satisfy his justice, it was expedient that our Mediator should be such a one as might take upon him the sins of mankind, and sustain the due punishment thereof, namely, death (j). Moreover, he came in flesh, and in the self-same flesh ascended into heaven, to declare and testify unto us, that all faithful people which steadfastly believe in him shall likewise come unto the same mansion place whereunto he, being our chief captain, is gone before (k). Last of all, he became man, that we thereby might receive the greater comfort, as well in our prayers as also in our adversity; considering with ourselves, that we have a Mediator that is true man as we are, *who also is touched with our infirmities, and was tempted even in like sort as we are* (l). For these and sundry other causes it was most needful he should come, as he did, in the flesh. But, because no creature, in that he is only a creature, hath or may have power to destroy death and give life, to overcome hell and purchase heaven, to remit sins and give righteousness, therefore it was needful that our Messias, whose proper duty and office that was, should be not only full and perfect man, but also full and perfect God, to the entent he might more fully and perfectly make satisfaction for mankind. God saith *This is my well beloved Son, in whom I am well pleased* (m). By which place we learn that Christ appeased and quenched the wrath of his Father, not in that he was only the Son of man, but much more in that he was the Son of God.”

Article XXXI. excellently and Cyrillianly guards the soleness “*Of the one oblation of Christ finished upon the cross*,” and, by implication, the soleness of His High Priestly Sacrifice there, and condemns the Romish doctrine opposed to it. We see from this how closely the right doctrine on the Eucharist is connected with the right doctrine on the sacrifice of Christ and of His High Priestly

(h). John xiv., 28.

(i). Rom. vi., 23.

(j). Heb. ii., 14-17.

(k). Heb. vi., 19, 20.

(l). Heb. iv., 15.

(m). Matt. iii., 17.

Records of the Acts (708), what they heard day before yesterday from Nestorius himself.

Office, I quote the whole of this "*Article XXXI. Of the One Oblation of Christ finished upon the Cross.*"

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

Now just as Scripture teaches that there is in the Christian Covenant but one High Priest, God the Word, who as such gave Himself for us and in His humanity suffered and died on the tree: just as there is but one Mediator (I. Tim. ii., 5), and but one Advocate and but one Intercessor now in heaven (I. John ii., 1, 2; Heb. vii., 25), our great High Priest, God the Word, who as God hears our prayers, and as Man prays to His Father for us (see passages in this note above from Holy Writ and from Cyril and others in setting forth its doctrine), so there is but one sacrifice of itself *absolutely propitiatory*, that is the Son's on the cross. The sacrifices of blood under the ancient covenants, the Adamic, the Noachian, the Abrahamic and the Mosaic, were all foretypical of that, as the New Testament teaches, and were not *absolutely*, that is, not in themselves propitiatory, but so *relatively* only, that is, as foretypes of the one absolute sacrifice, and as antecedently applying to the offerers the pardon for sin which was to be wrought by that "*one sacrifice for sins for ever*" on Calvary (Heb. x., 12). And so Paul says that Christ died "*for the redemption of the transgressions that were under the first testament*" (Heb. ix., 15). And John goes further and writes that "*He is the propitiation,*" not merely for the sins under the Mosaic Covenant, which was of special interest to the Jews to whom Paul was writing in that passage of Hebrews, not merely "*for the sins*" in the three Covenants before it, but that "*He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,*" I. John ii., 1, 2. The proof that that archieratic and prerogative work of God the Son by his humanity is sole is as clear in Holy Writ and in the Third Council of the whole Church, as that His High Priesthood, and His Mediation, and His High Priestly Advocacy and Intercession are all sole and prerogative to God the Word. He is the One Mediator (I. Tim. ii., 5), whose archieratic work now, since He has entered the Most Holy Place above, is to intercede for us. Acts xx., 28, ascribes to God the Word, by Economic Appropriation, the sacrificial and archieratic bloodshedding of His Humanity. Paul brings out the glory and soleness of His archieratic work in Hebrews vii., 15-28 inclusive; Heb. ix., 1-28 inclusive, and Heb. x., 1-27. I have said that the foretypical bloody sacrifices of all the Covenants before Christ's sacrifice on Calvary were only relatively propitiatory, relatively that is, to Christ's sole *absolutely propitiatory* sacrifice on the cross, as being its foretypes and as applying by anticipa-

Interlocution of Cyril, Bishop of Alexandria, on his [Nestorius'] blasphemies :

pation to the offerers the forgiveness of their sins to be wrought by the one sole absolutely propitiatory sacrifice on Calvary.

So we, under the Christian Dispensation, offer the leavened bread and the mingled cup of wine and water as the aftertypes of that one sole absolutely propitiatory sacrifice of Calvary; but the Eucharist is only relatively propitiatory, relatively that is, to that sole absolutely propitiatory sacrifice as an aftertype of it, and as applying to all who partake of it rightly the pardon of sins wrought by it and all its other blessings.

And there is but one *absolutely* propitiatory High Priest, who propitiates the Father for us by His Mediation, which includes two things, 1, His offering Himself to the Father "*once for all*" (Heb. x., 10, 12) on the cross: and,

2, His present Intercession for us which is all sufficient and is prerogative to Him, as the sacrifice and intercession for Israel on the day of Atonement in the Holy of Holies were both prerogative to the Israelitish High Priest. The priests of the Aaronic ministry and the patriarchal priests before them offered bloody offerings, "*carnal*," that is, "*fleshly ordinances imposed on them until the time of Reformation*" (Heb. ix., 10), when Christ should come, and do away sacrifices of blood and of flesh and substitute for them spiritual offerings, which are higher and nobler and better because they are spiritual, and among them that "*pure offering*" which Malachi predicted should be offered in every place among the Gentiles when he foretold the abolition of the offerings of the Aaronic Priesthood (Mal. i., 10, 11), that *unbloody sacrifice* of Christ's priestly people every where (I. Peter ii., 5, 9, and Rev. i., 6). Yet though there were priests in the lower sense of offering foretypical sacrifices of mere flesh before Christ, and though as offerers of spiritual sacrifices (I. Peter ii., 5, 9.) we are priests in a much higher sense than the sons of Aaron or any other foretypical priests were, nevertheless we are priests, as they were, *relatively* only, relatively that is, to the sole Offerer of a sacrifice absolutely propitiatory in itself, even the sacrifice of Himself on Calvary: for they were related to Him as offering the foretype of it, the Passover Lamb, and we the aftertypes of it, the leavened bread and wine. As has been said, those foretypes, and those aftertypes draw all their efficacy and blessing not from themselves but from that absolutely propitiatory sacrifice of the Son on the tree: by which "*one sacrifice for sins for ever*," "*He*," God the Word, who alone could offer it, "*hath perfected forever them that are sanctified*," (Heb. x., 12, 14). It can never be repeated by any creature. Well therefore do the blessed Reformers say in their XXXIst. Article that "*the sacrifice of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous fables and dangerous deceits*." For that is an assault on the doctrine of the Third Council that God the Word is the Sole Offerer of Himself. And well do they condemn in their XXIIId. Article the Invocation of Saints, for it blasphemously gives Christ's archieratic office of Intercession on high to mere creatures, though it is all prerogative to the Word. So that our watchwords of

Cyril, Bishop of Alexandria, said: Since our business is not on

the Orthodoxy of St. Cyril and of the Third World Council which he led, must ever be in accordance with its Decisions and with Anathema IX. of the Fifth World Synod: God the Word is the Sole High Priest, in His Divinity to hear our prayers and see our other acts of worship to Him, and to search our hearts and to know exactly what is best for us; and in His humanity to intercede with the Father for that, and to worship Him. And no creature, be it the Virgin Mary, or any martyr, or other saint, or any archangel, or angel, can share the High Priestly Intercessory Office Work and Functions and Dignities and Glories of God the Word! No creature can share the bowing, the invocation, and the other acts of religious service offered by men to Him as High Priest and Intercessor, for no creature has His infinite attributes of omniscience, omnipresence and omnipotence to hear and answer us; and all worship to Him is prerogative to Him as God the Word, for His human nature can not share His worship (Matt. iv., 10; compare Anathemas VIII. and X. of Cyril and of Ephesus, and Anathema IX. of the Fifth Ecumenical Synod, which so decree in accordance with that text: compare Cyril's language in note 183, pages 79-128 against the worship of Christ's humanity, and notice how he quotes Scripture against it, and for the worship in the Son of God of the Logos alone). So he says, One Sole High Priest, God the Word in His humanity! One Sole absolutely propitiatory Sacrifice for sins forever, offered by the Word in His humanity, all sufficient and never to be repeated! One sole Object of Prayer in the Son, God the Word in the temple of His humanity! One sole Intercessor on High, God the Word by His humanity! And the Substance of God the Word's Divinity, and the substance of His humanity are in heaven alone! These are fundamental doctrines of the Universal Faith as defined by the Third Council and the Fifth, and the opposer of them if a cleric is deposed by them, and if a laic is anathematized by them. But see pages 102, 103, 346 and 356, notes.

Before dismissing Cyril's Anathema X. *let us state summarily how it and Anathema VIII. of Cyril, and Anathema IX. of the Fifth Synod, (which are all indissolubly linked together), are maintained in the Christian world and in that which calls itself Christian.*

And, I, as to the *Unreformed Communions.*

I. THE GREEK CHURCH still nominally receives them, but has practically departed from the great principle of Anathema X. that God the Word is our only Mediator and Intercessor above, Who, however, uses His humanity to do the human things, such as praying to God, hungering, thirsting, suffering and dying. For in its present corrupt state it has many Mediators and Intercessors with God, that is, the Virgin Mary, martyrs and other departed saints, archangels and angels, to whom it has blasphemously assigned Christ's prerogative of interceding in heaven for men. Athanasius and Cyril prove that the Son is God, by the fact that He is bowed to and prayed to, for prayer and bowing are acts of religious service. See the 13 passages quoted from St. Athanasius on pages 217-240 of volume I. of *Nicaea* in this Set. St. Cyril approves the doctrine of St. Athanasius on pages 237-240, id. Athanasius there sets forth the doctrine

ordinary (709) matters, but on the chief matter of all, I mean on the

that in Christ we pray to nothing but God the Word, and that we are "*truly worshippers of God, because we invoke no creature, nor any common Man, but Him Who by Nature has come out of God [that is, God the Word] and is the very Son, even that very One become man, but yet nothing less the Lord Himself, and God and Saviour,*" page 238, id. So in his Epistle to John of Antioch, St. Cyril professed to follow St. Athanasius *every where*. And see under proper terms in the index for more from him against Man-Worship. Now the High Priestly Works of receiving prayer and searching the heart, which, in the case of the Son, are prerogative to His Divine Nature alone, and which do not at all belong to His humanity, are practically given by the degenerate unreformed Greeks of our time to the mere creatures just mentioned above. Hence they deny in effect and yet most clearly the doctrine of this Anathema X. of Cyril. And that Anti-Cyrellian and Anti-Six-Councils party have been in full control of the Eastern Church since the ninth century and have largely ruined it and caused its being wiped out in large portions of Asia and Africa, aye, even in some parts of Europe, as for instance, in parts of Albania and Bulgaria; though in time a Reform will come in that Communion and with it a Restoration of all the doctrine of the Six Councils, including St. Cyril's and Ephesus' Anathemas VIII. and X. and Anathema IX of the Fifth Council.

2. The same Anti-Cyrellian heresies hold sway at present in THE LATIN CHURCH, though it also professes in name at least to receive the Third Ecumenical Council.

3. The same is true of THE MONOPHYSITES, though they also profess to receive Ephesus and the two Ecumenical Councils before it. They reject the last three of the Six.

4. THE NESTORIANS, against whom St. Cyril's Anathemas VIII. and X. were aimed, still persist obstinately in the errors which those Anathemas condemn, including the worship of Christ's separate humanity, to which they have added the lower creature worship of bowing to departed saints, invoking them, etc., as well as the relative worship of the cross. They reject the last four of the Six World Synods.

We come now, II., to THE REFORMED COMMUNIONS:

All these, without exception, restored to Christ His prerogatives of being the Only Sacrifice for men, the Only Mediator, the Only High Priest, and now the Only Intercessor on high. And they utterly abolished all invocation of creatures, for it in every form, direct or indirect, interferes with those prerogatives of the Sole Intercessor above. For those things the Reformers both of Britain and of the Continent deserve to be had in eternal memory as they will ever be. Their struggle against an idolatrous papacy and episcopacy was noble and in consonance with Revelations ii., 2. For the Romish episcopate is not a true Apostolate in the sense of maintaining the faith of the Six Councils against idolatry, and therefore has no claim to obedience or to rule any where. Short and righteous and perfectly Six Councils work was made with their claims in England and a

right Faith on Anointed (710), it is in order and proper for the

sound anti-idolatrous Episcopate was put into their places. For the Church has always thrown out creature serving episcopates and put sound anti-creature-worshipping Bishops into their outraged and abused sees; for instance, the First Ecumenical Council did so in the case of the confessedly creature-serving Arians; the Second in the case of the creature-serving Macedonians; and the Third in the case of the creature-serving Nestorians, all of which sects had the Apostolic Succession in orders but had lost the succession in doctrine by turning creature worshippers. And as it was never permitted to any Orthodox presbyter, deacon, lower cleric, or laic to submit himself to such creature-serving prelates, or to commune with them, or with their heretical clergy, or to acknowledge them as Christian Bishops or clergy in any way, even where there was no Orthodox Bishop, so may no Orthodox God-alone-worshipping Six Councils Christian, be he cleric or laic, submit himself to any Romish or any other creature-invoking and idolatrous prelates or clerics, nor may he commune with such Anti-Third Council prelates, or with their heretical clergy, or acknowledge them as Christian Bishops or clergy in any way until they reform and obey the Six Councils, and have it made clear that they have orders. This is the course already defined in the Six Councils, and we may not deviate from it nor can we without sin. To do otherwise would be to ruin the Reformation and the Faith. See to that effect all the Decisions of the Six Synods; and their Canons, especially the teaching of Canon VIII. of the First Council on the Novatians, and of its Canon XIX. on the Paulianists, of Canon VII. of the Second Synod on the Arians and Macedonians, and of the Canons of the Third Council on the Nestorians. So that when any one claims the rank and honor of a bishop we must ask not merely whether he has the apostolic succession in orders, but also, according to Rev. ii., 2, and the Decisions of the whole Church in the Six Synods whether he holds to and blamelessly and energetically and courageously maintains all the doctrine, discipline, and rite of the the Six Ecumenical Councils. If he does not, regard him as an enemy of Christ and of His Universal Church and of its Holy-Ghost-led Decisions, and so will you act according to the law of God in Matt. xviii., 17, and Titus iii., 10. And among those Decisions of the whole Church we must guard the anti-creature-serving Canons VIII. and X. of Cyril which were approved at Ephesus, and Canon IX. of the Fifth Ecumenical Council. He who opposes them, and makes Christ's mere humanity, a creature, our Intercessor on high, and much more, (*a fortiori*), by necessary implication, any lesser creature, be it the Virgin Mary, any martyr, or other saint, or angel, robs Christ of His prerogative of being our Sole High Priest, Whose chief work now is intercession, and teaches the blasphemy that a mere creature may share the peculiar office work of God the Word; and so, according to the anathema at the end of Canon VIII. and according to that at the end of Canon X. of Ephesus which we are considering, is anathematized by this Holy Ghost led Council if he be a laic, and by its Canons is deposed if he be a cleric. See them and the Introduction to them to that effect on pages 81-85 of Hammond's *Canons of the Church*, (N. Y. edition of 1844). The man that would admit the claim of a creature-invok-

Bishops Theodotus and Acacius, who are truth-lovers and holy men,

ing Bishop to the obedience of the Orthodox God-alone-worshipper (Matt. iv., 10), and to jurisdiction any where, so long as he continues in his heresies, is himself a virulent heretic, and an enemy of Christ, of His Church, and of its Six Synods.

While the Reformers restored *the doctrine* of Cyril's Anathemas VIII. and X. and placed again on Christ's head the crown of His High Priesthood and Sole Intercessory Office in heaven, nevertheless because they knew not well his doctrine of the Economic Appropriation to God the Word of the names and things of the Man put on by Him, *they did not always use Cyrillian and Ephesine language*. Hence that matter of the wording should be attended to in the future, in the revising here and there of the Formularies.

I have spoken sufficiently of the English Formularies above. I have no space to go into full details as to the other Confessions of the Reformed for Christ's Sole Mediatorial, High Priestly, and Sole Intercession above. I must confine myself to mentioning a few of the most important matters in connection with this theme.

The *Belgic Confession* of A. D. 1561, by the martyr GUY DE BRES, in its Article XXVI. well defends the soleness of *Christ's Intercession* in heaven, and condemns the error of invoking saints: and its Article XXI. defends the soleness and all sufficiency of Christ's sacrifice for sin and His High Priesthood, and in Articles VIII. and IX. the doctrine of the Trinity is set forth, while Article X. teaches Christ's Divinity, and Article XI. the doctrine that the Holy Ghost also is God, though with some schoolmen's additions to the Six Councils' doctrines on those topics, such additions being the Eternal Generation of the Son, and the double Procession of the Spirit. Article XVIII. sets forth the Incarnation, and Article XIX. the Two Natures of the Son. That however to which I would here call attention is the statement of the Sole Intercession of the Son.

THE SOCINIANS, while differing from Nestorius on the Trinity, nevertheless agreed with him in making our Mediator, High Priest, and Intercessor, a mere Man, and in making the exaltation mentioned in Philippians ii., 5-12 to mean the exaltation of Christ's humanity; see in proof pages 132-136 of the English translation of Winer's *Confessions of Christendom* (Clarks, Edinburgh, 1873). As a result of the controversy between Osiander the Lutheran, and Stancari, or, as the name is also spelled, Stancaro, the Socinian, the Third Article of the *Formula of Concord* condemns the Socinian assertion that the Mediator and High Priest is a mere Man, and makes Him to be of Two Natures; see page 132 of Winer's work just mentioned. If we may trust the account given of Osiander's belief in the Article *Stancarists* in McClintock and Strong's *Cyclopædia*, he must have come very near Cyril's and the Universal Church's doctrine on *the sacrifice* of our Great High Priest being offered not for His own sinless humanity, but for our sinful humanity. That is Cyril's teaching in his Longer Epistle above, on pages 261-267. In the article *Stancarists* the difference between Osiander and Stancari is stated as follows:

to tell, in accordance with the appeals of the most religious Bishop

“Osiander and his followers had maintained peculiar views respecting the atonement of our Lord, alleging that it was as God alone He offered it, for that as *man* Christ was under obligation to keep the divine law on his own account; and therefore, that he could not, by obeying the law, procure righteousness for others. The Stancarists went to the opposite extreme, and attributed the atonement to our Lord’s human nature alone, excluding from it altogether his divine nature. Further they maintained that the divine nature in its propriety had no existence in Christ, and that He was only called God the Word metaphorically.” The Stancarists’ theory on Christ’s offering and High Priesthood in some points resembled that of Nestorius. Cyril in his Anathema VIII. curses the Nestorians for applying the name of *God* to Christ’s humanity, a mere creature.

The Socinians divided into two parties, on another question also, that is, as to worshipping the humanity of Christ, a question connected with their error of making Christ a mere human being. Cyril’s High Priest was God the Word, who does the divine things, that is, hearing prayer and searching the heart of the invoker, and knowing all things, by His infinite and prerogatively divine attributes of omnipresence and omniscience and Who does also the divine work of answering and delivering His invoker by His prerogatively divine attribute of omnipotence: and He does the human things, that is, hungering, thirsting, sleeping, waking, fasting, suffering and dying by His humanity.

But Socinus’ mere creature-Christ, his mere creature High Priest, could not hear prayer and search the heart, nor answer it; and hence on their theory could not be prayed to, for that would be creature worship. And the more logical of them saw it and refused to worship him. They reasoned, as St. Athanasius writes, that if Christ be not God He can not be worshipped by bowing, prayer, or in any other way. And they reasoned as St. Cyril of Alexandria shows in note 183 above, that the Nestorians should have reasoned, that if Christ be a mere man, that is, a mere creature, He can not be worshipped by bowing, prayer, or in any other way. But Socinus and others were as illogical from their own false premise that Christ is a mere man, as the Arian was from his false premise that His Divinity is a mere creature, and as the Nestorian was from his false premise that Christ was a mere man: and hence a conflict came between the two wings of Socinus’ Anti-Christian Sect. I quote the account of it in Murdock’s Mosheim’s *Ecclesiastical History*, vol. III., pages 240, 241 and 242, sections 22, 23 and 24.

“Sec. 22. The *Unitarians* as soon as they were separated from the society of the Reformed in Poland, became divided into parties; as has been already mentioned. The subjects of dispute among them were, the dignity of Jesus Christ; a Christian life and behaviour; whether infants are proper subjects of Christian baptism; whether the Holy Spirit is a *person*, or a divine *attribute*; and some other subjects. Among these parties two continued longer than the others and showed themselves less docile and manageable to the pacificators; namely the *Budnaean* and *Favorian* sects. The former had for its founder and leader, *Simon Budnaeus*; a man of acuteness, who perceiving more clearly than others,

Fidus, and with the oath which he has offered to them, exactly

whither the principles of Laelius Socinus would lead, maintained that *Jesus Christ* was not to be honored with our prayers, nor with any other kind of worship, and in order more easily to support this error, he declared that Christ was conceived, not by virtue of any divine power, but in the way that all other men are. These tenets indeed, harmonize very well with the first principles of the Socinian scheme; but to the majority they appeared intolerable and execrable. Budnaeus, therefore, who had many disciples in Lithuania and Russian Poland, was deposed from his ministerial office in 1584, and with his adherents, was excommunicated. But he is said to have afterwards given up his opinion, and to have been restored to the communion of the Sect (a).

“SEC. 23. Into nearly the same error which had proved disastrous to *Budnaeus*, a little while after fell *Francis Davides*, a Hungarian, and superintendent of the Socinian Churches in Transylvania; for he resolutely denied that prayer or any other religious worship should be offered to Jesus Christ. After *Blandrata* and also *Faustus Socinus* himself, (who had been sent for into Transylvania for this very object in 1573), had in vain employed all the resources of their ingenuity in efforts to reclaim *Davides*; the prince of Transylvania, *Christopher Bathoraeus*, threw him into prison; where he died at an advanced age, A. D. 1579 (b). Yet his sad fate did not end the controversy, which he had commenced. For *Davides* left behind him disciples and friends, who long contended strenuously for the tenets of their master, and who gave no little trouble to *Socinus*, and to his followers in Poland and Lithuania. Among them the following were most distinguished, *James Palaeologus* of Chios, who was burned at Rome in 1585; *Christian Francken* who held a dispute with *Socinus* himself (c); *John Sommer*, rector of the School at Clausenburg; and some others. This Sect was usually called by the Socinian writers, the Sect of the *Semi-Judaizers*.” [All parties of the Socinians were not *half* but *full* *Judaizers*. *Chrystal*].

Sec. 24. Toward the *Farnovians*, the Socinians were much more indulgent; for they were not excommunicated nor required to abandon the opinions they held, but only to conceal them, and not advance them in their sermons. The head of this party was *Stanislaus Farnovius* or *Farnesius*; who was induced by *Peter Gonesius*, to prefer the Arian hypothesis before the Socinian; and who maintained, that before the foundation of the world, *Christ* was either begotten or produced out of nothing, by the supreme God. What he thought of the Holy

(a). The Socinian *Crell* thought that *Adam Neuser*, a German, was the author of *Budnaeus*' opinion: see note 43, page 241, of the same volume of *Murdock's Mosheim*. *Neuser* finally went to Constantinople, apostatized altogether from Christ, turned Mohammedan, and died in that Anti-Christian error, Oct. 11, 1576. See the article on him in *McClintock and Strong's Cyclopaedia*.

(b). See note 30, page 236, vol. III. of *Murdock's Mosheim*.

(c). *Francken* left the Lutherans, turned Romanist and entered the order of the Jesuits. Afterwards he joined the Anti-Trinitarians. As the Turkish war obliged him go to Prague, which was under a Romish power, to avoid trouble he turned Romanist again. The article on him in *McClintock and Strong's Cyclopaedia* states that he “was surnamed the weathercock from the instability of his religious opinions.”

what things they heard him [Nestorius] say in the city of the Ephesians, when they disputed for the right Faith against him.

Spirit is less clear; but it is known that he forbid his followers to pray to the Holy Spirit." [This would imply that he deemed the Holy Spirit to be a creature, as Macedonins of the fourth century also did]. * * * "At last the party, being bereft of its leader *Farnovius*, who died in the year 1615, became dispersed and extinct."

In a note on page 241 of the same vol. III. of Murdock's *Mosheim*, on the expression "*Semi-Judaizers*" above we read,

"*Faustus Socinus* wrote a book, expressly *contra Semi-Judaizantes* [Against the *Half-Judaizers*]; which is in his *Opp.*, tom. ii., page 804. Socinus and his friends did not expend so much effort and care in the suppression of this faction because they supposed it very pernicious and hostile to the Christian religion. On the contrary, *Socinus* himself concedes, that the point in debate was of no great consequence, when he declares, that it is not necessary to salvation that a person should pray to Christ. In his answer to *Wujeck* (*Opp.*, tom. ii., page 538, etc.) he says: *But if any one is possessed of so great faith, that he dare always go directly to God himself, and does not need the consolation which arises from the invocation of Christ his brother, tempted in all things; such a one is not obliged to pray to Christ (a).* According to his judgment therefore, those have a higher degree of faith, who neglecting Christ pray only to God himself. Why then so severely avenge the crime of *Davidess*, who wished to lead all Christians directly to the Father? *Lubienieccius* also in his *Historia reform. Polonicae*, lib. iii., cap. xi., page 228, not obscurely detracts very much from the importance of this controversy when he writes, that in Transylvania, *there were billows raised in a teacup* (*fluctus in simpulo excitatos esse*). From which it appears manifest, that the Socinians made war upon *Davidess* and his adherents, perhaps solely for this reason, lest by tolerating his opinion, they should inflame the enmity of other Christians against themselves, which they already felt to be sufficiently great; while they deemed the opinion, in itself considered, to be one that might be tolerated."

Such were the errors of the Anti-Trinitarians of the 16th century, on the subject of God the Word's being our High Priest, and on the worship of a creature, His humanity.

In comparing the *relative worship* of Christ's humanity by Nestorius with the relative worship of it by the Socinians, we must notice that Nestorius, as in note 183, pages 79-128 in this volume, *worshipped it relatively* to God the Son, whereas the Socinians, not believing in God the Son, and yet like Nestorius, making Christ a mere man, *worshipped him relatively* to God the Father. See Nestorius' relative worship set forth on pages 81 to 90 of note 183. The Socin-

(a). Latin as given on page 242, vol. III. of Murdock's *Mosheim's Eccl. Hist.*; Quod si quis tanta est fide praeditus, ut ad Deum ipsum perpetuo recta accedere audeat, nec consolatione, quae ex Christi fratris sui per omnia tentati invocatione, indigeat, hic non opus habet, ut Christum invocet.

Theodotus, Bishop of Ancyra, said : I am indeed pained for my

ian sort is set forth in the Racovian Catechism. I translate passages relating to it which I find on page 65 of Winer's *Confessions of Christendom*. I quote; the pages refer to those of the Racovian Catechism: After teaching that Christ is a mere man, and that all the power he has is given him by the Father, he adds,

Page 164. "*Forasmuch as Jesus himself has divine power over us, we are also bound in that sense to acknowledge him as God * * * and to give him divine honor.*"

Page 237. "*The divine honor due to Christ consists in this, that as we are bound to approach him with divine adoration, so in all our necessities, we can implore his aid. But we adore him on account of his sublime and divine power.*"

Page 245. "*That honor and worship is given to Christ, that the difference between Christ and God may be very great. For we adore and worship God as the first cause of our salvation, Christ as the second cause.*" The Latin is found in Winer as above. I quote it: (The Racovian Catechism) p. 164: Primo præcepto Jes. addidit id, quod ipsum Jesum pro eo, qui in nos potestatem habeat divinam istoque sensu pro deo agnoscere * * * ac divinum ei honorem exhibere tenemur.

Ib. qu. 237. (Honor divinus Christo debitus consistit) in eo, quod, quemadmodum adoratione divinâ eum prosequi tenemur, ita in omnibus necessitatibus nostris ejus opem implorare possumus. Adoramus vero eum propter ipsius sublimem et divinam ejus potestatem.

Ib. qu. 245: (Is honor et cultus Christo tribuitur, ut inter Christum et Deum discrimen) permagnum sit. Nam adoramus et colimus Deum tanquam causam primam salutis nostrae, Christum tanquam secundam.

All that applying the name of God to a creature and all that worship of a creature are anathematized by St. Cyril in his Anathema VIII. and its doctrine is reinforced by Anathema IX. of the Fifth Synod.

Winer there adds, "A contention arose between Socinus and others, especially the Siebenburg Unitarians, as to the divine honor to be paid to Christ. On this consult the tracts of Socinus in the *Bibl. Frat. Polon.* II. 709 sqq. The *Summa theol. Unit.* agrees generally with the views of Socinus."

Modern Anti-Trinitarianism in England and in America seems at last to have ended largely in denying all worship to Christ's humanity, and so has reached the opinion of Stancaro and of Christian David. That is asserted as to England by Hase (see the reference on page 66 of Winer's *Confessions of Christendom*). As to America, Lamson, a Unitarian minister, in his *History of the Unitarian Congregationalists*, pages 595, 596, of *Religious Denominations in the United States*, (Desilver, Phila., 1871), writes, "*Unitarians of the present day, as far as we know, do not think it lawful directly to address Christ in prayer.*" Perhaps Lamson means his words to apply to Anti-Trinitarians in every land. Shippen, another Anti-Trinitarian minister, and "*Secretary of the American Unitarian Association, Boston, Mass.,*" in his article *Unitarianism* in McClint-

friend. Nevertheless I honor (711) piety before any friendship.

tock and Strong's *Cyclopaedia* shows that the American form of that heresy has become a sort of ecclesiastical *go as you please*, of the *I'll believe as I blamed please*, and *do as I blamed please* kind, and *if the Bible and Church differ from me, so much the worse for the Bible and the Church*. It actually sits down severely on its hybrid, highly variegated, and ever mutually squabbling heretical ancestry. For he says plainly in that article on page 646, left hand column, vol. X. id. under the head of *Doctrinal Views*. "In seeking the present form of Unitarian faith, it is needless to recount the speculations of earlier times. The tenets of Sabellius and Paul of Samosata and Arius, also of Servetus and the Socini, in their special forms sharing the crudities of contemporaneous thought, have largely passed away. *They are not to be quoted as authority*. They are simply in the line of historical progress, agreeing only in the single fundamental thought that God is one, and Jesus Christ *a created* and subordinate *being*. Unitarianism is characteristically not a fixed dogmatic statement." We should say not after what we know of its history past and present. These are important admissions. The Socinian leaders left Christ the Rock of Ages, they denied the Incarnation and God the Word, and, like the Nestorians, they made a mere creature, the mere humanity of Christ, the Mediator, and High Priest, and like them fell into the common sequence of those errors, *the worship of a mere creature*, and so became *creature-worshippers*, that is, *Pagans* so far as that great fundamental sin of the heathen is concerned. But in later times, the sharper of them seeing that they had landed in that error, repudiated it and much of the Bible and all the authority of the Six Councils of the Universal Church, and so are not Christians, as Athanasius teaches that the Arians were not Christians, but rather heathen or Jews. They refuse to believe in the Gospel and are lost (Mark xvi., 16 and Rev. xxi., 8, etc.)

Smith's Gieseler's *Church History*, vol. IV. pages 354-371 has important matter on the struggle between Socinus' party, *the Adorers*, as they were termed, of Christ's humanity, and the *Stancarists*, who were termed in contradistinction *the Non-Adorers*. On page 362, he states, "*the doctrine of Francis Stancaro*." (so he spells the name) was that "*Christ is Mediator only in his human nature*." The Latin of the note there given shows that to have been his view. It is worth noting how in the corrupt and creature-worshipping state of the Roman Communion some of its leading men fell into an error similar to it so far. For instance Dr. Schaff in his *Creeds of Christendom*, vol. I. page 273, states that "Stancaro * * * asserted, against Osiander and *in agreement with Peter the Lombard* that Christ was our Mediator and Redeemer according to his human nature only." In a note on the same page Schaff adds, "Petrus Lombardus says: *Christus mediator dicitur secundum humanitatem, non secundum divinitatem*, that is, in plain English "*Christ is called Mediator with reference to His humanity not with reference to His divinity*;" a flat heresy anathematized by St. Cyril's Anathema X. above, which, being approved by the Third Ecumenical Council, has Universal Authority and is unassailable by Peter Lombard or any other creature-invoking heretic.

Therefore I hold it necessary, even though it be with much sadness,

Among Lutheran documents *The Saxon Visitation Articles of A. D. 1592* are, alas! Nestorian in ascribing both the name of *God* and His "*divine majesty, honor, power and glory*" to a creature. I quote from them as I find them in Schaff's translation on page 183, Volume III. of his *Creeds of Christendom*, except that I correct a word or so. The place to which I refer is as follows:

"Article II. Of the Person of Christ.

I. In Christ there are two distinct natures, the divine and the human. These remain eternally unmixed and inseparable (or undivided).

II. These two natures are personally so united that there is but one Christ and one Person.

III. On account of this personal union it is rightly said, and in fact and truth it really is, that God is man and *man is God*; that Mary brought forth the Son of God, and that God redeemed us by His own proper blood.

IV. By this personal union, and the exaltation which followed it, *Christ, according to the flesh*, is placed at the right hand of God, and *has received all power in heaven and in earth, and is made partaker of all the divine majesty, honor, power and glory.*"

The heretical expressions are underscored by me. Cyril and the Third Council in their Eighth Anathema curse the assertion that "*man is God*," as does, in effect, Anathema IX. of the Fifth World-Council also; as both do the blasphemous averment that a mere creature, "*Christ, according to the flesh* * * * *has received all power in heaven and in earth, and is made partaker of all the divine majesty, honor, power and glory.*" This is the very heresy of relative worship of Christ's humanity, which St. Cyril condemns above in note 156, pages 61-69, and in note 183, pages 79-128. We can see that Aegidius Hunnius and the others who composed the above article did not understand Cyril's doctrine of Economic Appropriation, which, approved by the Third Council, ascribes, economically only, all the human things of the man put on by God the Word, such as suffering and death, to God the Word; but strongly and definitely anathematizes all who are guilty of the Nestorian sin of ascribing any of the divine things of God the Word, such as His name, bowing, prayer, or any other act of religious worship, or any other part of His "*divine majesty, honor, power, and glory*" to that mere creature, for that, as St. Cyril often teaches, is Man-Worship, that is, Creature-Worship.

We see from the above language of the *Saxon Visitation Articles* that their authors evidently agreed with Nestorius that the elevation and worship mentioned in Philippians ii., 5-12, is the elevation and worship of Christ's humanity; against the doctrine of St. Cyril, approved by the Third Council of the whole Church, that it is the elevation of God the Word to the place where He was before and His worship as there. Cyril's interpretation of the place is borne out by the words "*who being in the form of God*," which can refer to God the Word only, for Christ's humanity was never inside God the Father's *form*. See on Philip ii., 5-12, in the Index to Scripture in this volume and in that in volume I. of

to show forth the truth on the matters regarding which I am interro-

Nicaea in this Set, and that in "S. Cyril of Alexandria *on the Incarnation against Nestorius*," Oxford translation, and in the Indexes to Scripture in the volumes of P. E. Pusey's edition of the Greek of St. Cyril, etc., and under *Scripturarum* in vol. VI. id., and in Part I. of vol. VII. id. After reading such heresy it is pleasant to read on page 181 of the same volume of Schaff that "The Four Articles of Visitation [of which the above is one] prepared by Aegidius Hunnius and other Lutheran divines against Crypto-Calvinism in Electoral Saxony, 1592, never acquired general authority, and have now ceased to be binding even in Saxony." See more against them in Schaff there.

The Formula of Concord in its Article VII. teaches some Anti-Cyrrillian and Anti-Third-Council doctrine on the Eucharist, and in its Article VIII. sets forth the heresy that Christ's humanity may be called *God* (page 150, section vi., vol. III. of Schaff's *Creeeds of Christendom*), uses the wrong language that it "*was assumed into God*," (page 151, id. section x.) in accordance with the spurious non-Ecumenical so-called Athanasian Creed (section 35, page 69, vol. II. in Schaff, id.) which, if rigidly taken, would mean Monophysitism: and on page 152, vol. III. id., the *Formula* actually goes so far as to blaspheme by ascribing in effect God the Word's infinite attributes of omniscience, omnipotence, and omnipresence to His mere humanity; on page 153, id., it egregiously and ignorantly blunders and falsifies by asserting that "Nestorius * * * denied a true communication of the *idiomata* or attributes of both natures in Christ, and in this way separated the Person of Christ, which thing Dr. Luther has perspicuously set forth in his book on the Councils."

If Luther said that, he blundered. For, 1, Nestorius separated the two Natures in Christ in that he denied the Incarnation of the Eternal Substance of God the Word in His humanity.

2. The fault as regards *Communication of Properties* for which Nestorius was condemned was his asserting that the name of *God*, and the worship of God the Word by bowing, prayer, etc., may be given to His humanity: whereas the doctrine of Cyril and of Ephesus is that that is *Man-Worship*, that is, *Creature worship*, that is, Paganism. See notes 156, 183 and 582 in this work above, and Cyril's Anathema VIII. approved by the whole Church at Ephesus. On page 155, section vi., the *Formula of Concord* blames those who censure the heretical assertion that "*man is God*," and (page 155, section vii.,) the heretical doctrine of *Communication of Properties*, and the blasphemy that Christ's humanity "*has become omnipotent*;" and on pages 156, 157 and 158, it condemns those who deny the Lutheran heresy of the Ubiquity of Christ's humanity and so it condemns the doctrine of the Church of England in the Declaration at the end of its Communion Office. The same *Formula of Concord*, on pages 156 and 157, condemns those who deny the heresy that Christ's humanity is "*capable of OMNIPOTENCE AND OTHER PROPERTIES OF THE DIVINE NATURE!*" And on pages 157 and 158, contrary to St. Cyril of Alexandria's repeated explanation of Philippians ii., 5-12, it agrees with Nestorius in ascribing the exaltation of Christ and His worship there to His humanity, a mere creature;

gated. [Though] I do not think that there is need of our testimony,

and whereas St. Cyril's teaching refers the exaltation and worship to God the Word, and shows that His ascension there means His going up to where He was before His humiliation the *Formula of Concord* calls that doctrine "*a horrible and blasphemous interpretation*," id., page 158. Cyril's explanation of that passage is clearly set forth on pages 198, 199, 271, 272 and 273, of St. Cyril of Alexandria on the *Incarnation Against Nestorius*. On page 308-311, Cyril shows that the Nestorian idea of the exaltation of a mere man in that passage results in mere Man-Worship, and in making Christ's mere humanity "*a new and late-appearing god*," (id., pages 308, 309); so on pages 73 and 74 Cyril says of Nestorius' interpretation of Philippians ii., 5-12, quoted by Cyril on page 72, id., "*He hath engodded a man like us * * * How is he not openly saying that we worship him who is not by nature God?*" etc. On page 273, he asks, with reference to the Nestorian idea that the exaltation and worship there refers to Christ's humanity;

"For how will that be true, *There shall be in thee no new god* [Psalm lxxx., 9, Septuagint; our Psalm lxxxi., 9], if according to them a man is made god by connection with the Word, and is declared co-enthroned, and sharer of the Father's Dignity?" Of course Cyril does not deny that God the Word is inside His Humanity; but he does deny the Nestorian heresy that that mere creature can share either the name of God or His Worship. Both Cyril and Nestorius understood Philippians ii., 5-12 to teach the worship of Christ, but differed in that Cyril limited it there to God the Word, whereas Nestorius made it a relative worship of his humanity. Nestorius' and Cyril's language on that matter is given in notes 156, 183 and 582 above. See especially on that passage pages 81-91, etc., and 120. On page 99-101 Athanasius agrees with Cyril on it. That perversion of that place to Man-Worship was one of the causes of Nestorius' deposition: see id., pages 109-112. Euthenius of Tyana or Theodoret (both of them Nestorians), evidently referring to that part of Philippians, maintains Nestorius' view, and denounces Cyril for denying that the passage means the exaltation and worship of Christ's humanity: see that creature worshipper's language on pages 125, 126 above in the note.

The particular acts of worship specified as given by Nestorius or his partisans to Christ's humanity are as follows:

1. Bowing; see in this volume pages 81, 82, 85, 86, 88, 89, 109 (Greek), 118, 120, 121.

2. Bending the knee to that mere man as in heaven; id., pages 84, 88.

3. Calling him *God*, and giving him appellations which are used by Nestorius in a certain place or places to mean *God*; id., pages 84, 88, 118.

4. Ascribing to that mere creature "*EQUALITY OF RANK*" with God; id., page 84; and asserting, as did a prominent Nestorian, Euthenius of Tyana, or Theodoret, that that mere creature is "*one with*" God the Word "*in the indivisible sharing of the glory [and] of the dignity which is above all expression*," that is, of course, the glory and dignity of God the Word; id., pages 125, 126.

for his mind has been made clear by his Letter to thy God-fearing-

Such worship of Christ's humanity was *relative*, pages 89, 85, 86, 87, 111.

By such acts Cyril states that Nestorius made that man, a mere creature, a god; id., pages 83, 84, 88, 89-98, and therefore he calls him "*a worshipper of a Man*," (ἀνθρωπολάτρης), and speaks of his sin as *Man-Worship* (ἀνθρωπολατρείας), id., pages 87, 88, 89, 90, 91, 92-98, 109, 110.

As Cyril, like Athanasius, makes all acts of religious service, such as bowing, prayer, etc., to be prerogative to God, he therefore makes the giving of them to a creature a making that creature to be a god; id., pages 83, 84, 85, 86-98, and page 103.

Cyril brands the Nestorian relative worship of Christ's humanity as an insult to God; pages 85, 86, 87. It is anathematized by the whole Church in Anathema XII. of the Fifth Ecumenical Council; id., page 111.

On page 127 above, note, either Nestorius of Tyana, the irreconcilable Nestorian, or Theodoret, his companion in error, contends, (against the doctrine of St. Cyril and of Ephesus), that God the Word can not be our Intercessor, but that His humanity alone must be.

On page 122 above, note, Euthenius of Tyana denounces Cyril's doctrine "*that God the Word has been made our Apostle and High Priest*" as "*abominable*."

The Augsburg Confession in its Part 1, Article XXI., *On the Worship of Saints*, nobly and Cyrillianly says, "The Scripture teacheth not to invoke saints, or to ask help of saints, because it propoundeth unto us ONE CHRIST, THE MEDIATOR, PROPITIATION, HIGH PRIEST, AND INTERCESSOR. This Christ is to be invoked, and He hath promised that He will hear our prayers, and likeh this worship especially, to wit, that he be invoked in all afflictions. '*If any man sin, we have an Advocate with God, Jesus Christ the righteous*,' (I. John ii., 1)," page 26, Vol III. of Schaff's *Confessions of Christendom*.

The Second Part has an excellent "*Chapter V., On the Adoration, Worship and Invocation of God through the Only Mediator, Jesus Christ*." Among other things it applies to the glory of Christ as the Sole Mediator God's utterance regarding Himself in Isaiah xlii., 8, *My glory will I not give to another*.

Remarkable is the blasphemy of the small sect of the Schwenkfelders, for it reminds us of the Apollinarian and Monophysite heresies. According to the description of their errors in the *Formula of Concord, Article XII.*, they condemn "*all those who affirm Christ, according to the flesh, to be a creature*."

And they assert "That the flesh of Christ through its exaltation has in such wise received all the divine attributes, that Christ, as He is man, is altogether like to the Father and to the Word [Logos] in power, might, majesty, in all things, in grade and state of essence, so that henceforth there is one essence of both natures in Christ, and the same attributes, the same will, and the same glory; and that the flesh of Christ pertains to the essence of the Blessed Trinity!"

Here is blasphemy enough, surely! Had the doctrines of St. Cyril approved at Ephesus and the teachings of the rest of the VI. World-Councils been known

ness (712). For there (713) he forbade certain things to be said

to Schwenkfeld he might have been saved from such sad blasphemies which end in the worship of a creature as God after the Apollinarian and Monophysite error.

One thing more should I mention here, the disgraceful and appalling spread of the sin of invoking saints and so-called saints in the Anglican Communion. It constitutes such treason to its own Article XXII., and to its own Homilies above quoted, and to St. Cyril's Anathemas VIII. and X., as to call for the instant deposition of every cleric guilty of it, and the instant excommunication of every laic guilty of it. Specimens of it may be found in Newman's Tract XC., on *Invocation of Saints*, under the Twenty-Second Article, where he is crafty, deceptive, traitorous, and scoundrelly, for that rascal was receiving the pay of the Church of England for the time he spent in betraying her. He was, before God and man, simply a dishonorable scamp. He has gone to the bar of God to meet the accusations of souls whom he led into idolatry and ruined forever. Like Jeroboam, the son of Nebat, he "*made Israel to sin*" (I. Kings., xiv., 16, etc.), and will stand at the last with him, with Tarasius of the horrible God-cursed death, and all the other corrupters of God's people. Keble, Pusey and John Mason Neale were also against the above Anathemas of St. Cyril and of Ephesus. See under their names in the *General Index* to *Nicaea* in this Set. One of the most dangerous scoundrels who opposed those priceless utterances and the Formularies of his own National Church was John Henry Blunt. See as specimens of his treason to Christ's prerogative of being the Sole Intercessor in heaven, in his *Dictionary of Doctrinal and Historical Theology*, the article on *Invocation of Saints* and that on *Mariolatry*. Besides, in his article *Martyrs* there, he craftily sides with Rome against his own Church; and admits the man-made Romish distinctions between *λατρεία*, *δουλεία*, etc., made by Rome and others to excuse their paganism, contrary to the use of those terms in the New Testament and in the Six Synods. So under *Image-Worship* he opposes the Formularies of his own Church and the voice of the primitive Church, and perverts facts and conveys false views here and there. Surely the Anglican Bishops should, after all primitive example, anathematize all such traitors and creature-worshippers, and forbid their works to be read among their clergy and people, for they have already had a most evil and traitorous effect, and undo the very work and oppose the very arguments of Cyril, and of the great Anglican Theologians, like Bishop Bull for instance, against such sins, and lure souls to creature-worship and to perdition.

St. Cyril explains his Anathema X. in the text of pages 255-268 above in the *Longer Epistle*.

And here we leave this note on Anathema X. of Cyril, though much more might be said were there room. Note 689, page 351. See *Union*, in Gen. Index.

Note 690, page 352. Nestorius, as Cyril shows, denied that the Substance of God the Word dwelt in the Man united to Him, and admitted only a divine indwelling of God the Word in that Man in the same sense as there was a divine

concerning God the Word, that is, the Sole-Born [out of the Father],

indwelling of God the Word in the prophets, as Peter testifies in effect, when he writes, "*Of which salvation the prophets have enquired and searched diligently who prophesied of the grace which should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven,*" (I. Peter i., 10, 11, 12). The Spirit of Christ thus operative in the prophets long before the Man put on had any existence, was of course the Holy Spirit.

Such was Nestorius' conception and idea of the Word's dwelling in that Man. That is to say, he admitted that the Word indwelt that Man by His Spirit, not by His divine Substance.

(691), page 353. Cyril refers to what is said on the Eucharist not only in this Anathema XI. but in this Epistle above. See there and note 606 on it.

(692), page 354. Under note 606, pages 240-313 above, I have shown at length St. Cyril of Alexandria's teachings on the Eucharist. His writings put forth before the Third Synod took action against Nestorius and serving to guide its action on the Lord's Supper as well as on the Incarnation, and on Man-Worship show, 1, that he was free from the error of Consubstantiation; and

2. From that of Transubstantiation; and

3. From the error of the reception in the Eucharist of the Substance of Christ's Divinity; and

4. From the error of what he terms Cannibalism (*ἀνθρωποφαγία*), that is, the eating of Christ's real flesh and the drinking of His real blood there; and

5. From the idolatry of worshipping Christ's Divinity or humanity there; and

6. From the error of worshipping Christ's separate humanity any where, for he condemns the sin of bowing to Christ's separate humanity there, a heresy of the Nestorians, as *Man-Worship*, that is, *Creature-Worship*.

See on that whole topic note 606 above, and when it is published, the *Dissertation on the Eucharist* in this Set.

It should be added, 7, that Anathema XI. deals mainly with the truth that the Word quickens us in the Eucharist by His Life-giving Spirit, and by sending the energy of His body which is at the right hand of the Father, "*into the things which lie before us,*" that is, "*the leavened bread and the wine,*" as Cyril explains above in note 606, page 250 to the end of the note: where also he teaches in accordance with Anathema XI. that to receive mere human flesh and blood would not spiritually quicken any one, and that to eat flesh and to drink blood is cannibalism and wickedness.

(693), page 354. For the sake of the comparison I here add

The Nestorian Counter Anathema XI:

where he makes the human things (714) an insult to Him, and here

“If any one says that the flesh united to the Word of God is quickening by any possibility of its own nature, when the Lord Himself proclaims, *It is the Spirit that quickeneth, the flesh profiteth nothing* [John vi., 63], let him be anathema. It is proclaimed by the Lord that *God is a Spirit* [John iv., 24]. If any one therefore says that God the Word was made flesh as regards the Substance [of His Divinity] in a fleshly sense, and holds specifically to that mode of the Union [of the Two Natures], especially when the Lord Christ after His resurrection said to His disciples, *handle [Me] and see; for a spirit hath not flesh and bones, as ye see me have* [Luke xxiv., 39] let him be anathema.”

This is intended as a reply to St. Cyril's famous Eucharistic Anathema XI., and, as we see above in note 606, pages 260-276, to his charge that the Nestorian error of a real presence of the human flesh and blood of Christ on the holy table, and of their oral manducation there, results in cannibalism (*Ἀνθρωποφαγία*). It denies that result of the Nestorian view, as Nestorius himself denies it, as quoted in section 4, Book IV. of St. Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, (page 142 of the Oxford translation of S. Cyril of Alexandria *On the Incarnation Against Nestorius*). Cyril, however, does not accept that denial, but shows that the result of the Nestorian premises on the Eucharist and of their denial of the Incarnation which is connected with them is logically cannibalism; in other words, that a man is logically responsible for the conclusions which follow necessarily from his own premises, a rebuke which, by the way, applies to every Consubstantiationist and to every Transubstantiationist who admits that he eats the real human flesh of Christ and drinks His real human blood in the Lord's Supper, and then with less than the logic of a ten year old boy, denies the necessary conclusion that he is a cannibal. Oh! how many of the drivellers who follow the new-fangled heresy of the heresiarch Keble of the wretched death one sees who drole in denying the cannibalism which is the logical outcome of their heresy! In the place quoted by Cyril, Nestorius, speaking of Christ's language in John vi., and of the Jews being scandalized at it, remarks,

“And I will speak of the words of the scandal. The Lord Anointed [*Χριστός*] conversed with them regarding His own flesh. *Unless, saith He, ye eat the flesh of the Son of Man and drink His blood ye have no life in yourselves* [John vi., 53]. The hearers endured not the loftiness of the things said. Owing to their ignorance they supposed that He was bringing in Cannibalism.” Greek, as on page 194 of vol. VI. of P. E. Pusey's Cyril, *οὐκ ἠνεγκαν τὸ τῶν λεγομένων ὑψηλὸν οἱ ἀκούσαντες, ἐνόμιζον ὑπὸ ἀμαθίας ἀνθρωποφαγίαν εἰσαγεῖν*.

But St. Cyril was too sharp a logician and too faithful a watchman against fundamental error to permit Nestorius to shirk by such pretexts the Cannibal View: For at once he replies, “*And how is the thing not plain cannibalism, and in what way is the Mystery yet lofty,*” etc.; *Εἴτα πῶς τὸ χρημὰ ἐστὶν οὐκ ἐναργὴς ἀνθρωποφαγία; τίνα δὲ τρόπον ὑψηλὸν ἐστὶ τὸ μυστήριον,* etc.

St. Cyril explains his Anathema XI. in his *Longer Epistle*, pages 231-241.

(715) he said the same things. He said that we must not assert

(694), page 356. I. Peter iv., 1. Cyril explains in this Epistle and elsewhere often that he does not mean that God the Word Himself in His own eternal Divinity suffered, was crucified, and tasted death; but only that He did so, as even in this Twelfth Anathema he says, "*in flesh*," that is, that the flesh which God the Word put on suffered these human things, for God the Word is impassible and immortal, as Cyril says again and again. But Cyril attributes all those human things to God the Word that he may emphasize the infinite superiority of His Divinity to His mere created Humanity, and teach us to pray to God the Word and not to the Man put on; for if we do we are creature-servers. And in this sense was this Anathema and the whole Twelve and all this Epistle approved and adopted by the Third Ecumenical Synod and the Three Ecumenical Synods which followed it.

Athanasius was Cyril's teacher on this doctrine, as any one can readily see by examining his works.

Cyril explains this doctrine of Economic Appropriation and in immediate connection with it condemns the worship of Christ's humanity in his *Shorter Epistle*, pages 60-88, and especially pages 74-88. So he does in the above *Longer Epistle*, pages 214-230, especially pages 220-230, and 247-255. See also page 366, note, and page 115, note, under "(c)." And see his works, *passim*. See especially also note 585, pages 227 and 228 above.

I add here *The Nestorian Counter Anathema XII*:

"If any one, confessing the sufferings of the flesh, but making no distinction between the dignity of the Natures, ascribes those sufferings to the Word of God and at the same time to the *flesh* which *He was made* [John i., 14], let him be anathema."

This is aimed against St. Cyril's doctrine of the *Economic Appropriation* (Greek, οἰκείωσιν οἰκονομικῇν), of the sufferings of Christ's humanity to His Divinity to guard against worshipping a Man, as St. Athanasius, followed by St. Cyril, tells us. See in proof Passage 13 of St. Athanasius on pages 237-240 in Volume I. of *Nicaea* in this Set; and under *Economic Appropriation* in the *General Index* in that volume and in the *General Index* in this. But Cyril, while admitting and teaching that God can not suffer, nevertheless Economically ascribes the sufferings of his humanity to His Divinity for the reason just stated.

The expression *Economic Appropriation* is used in St. Cyril's *Epistle to John of Antioch*, which was approved by the Fourth Ecumenical Council. For it reads,

"And, moreover, we all confess that the Word of God is not liable to suffering, even though He Himself in all-wisely managing the mystery [of Redemption] is seen to ascribe to Himself the sufferings which happened to His own flesh. And for that very reason the all-wise Peter saith, *Christ then hath suffered for us in the flesh* [I. Peter iv., 1], and not in the Nature of the ineffable Divinity. For in order that He Himself may be believed to be the Saviour of all He refers the sufferings of His own flesh to Himself by Economic Appropriation. A

ncourishing by milk in regard to God, NOR THE BIRTH OUT OF A

thing implying that doctrine is what was predicted through the prophetic utterance, as from Himself, *I gave my back to scourges, and my cheeks to blows, and I turned not away my face from [the] spittings of shame* [Isaiah 1., 6]. I quote part of the Greek: 'Απαθῇ δὲ πρὸς τοῦτω τὸν τοῦ Θεοῦ Λόγον ὑπάρχειν ὁμολογοῦμεν ἅπαντες, κἂν εἰ πανσόφως Αὐτὸς οἰκονομῶν τὸ μυστήριον, 'Εαυτῷ προσέμων ὀρώτο τὰ τῇ ἰδίᾳ σαρκὶ συμβεβηκότα πάθη. Ταῦτα τοι καὶ ὁ πάνσοφος Πέτρος, "Χριστοῦ οὖν, φησὶ, παθόντος ὑπὲρ ἡμῶν σαρκί," καὶ οὐχὶ τῇ φύσει τῆς ἀρρήτου θεότητος. 'Ἵνα γὰρ Αὐτὸς ὁ τῶν ὅλων Σωτὴρ εἶναι πιστεύηται, κατ' οἰκειώσιν οἰκονομικὴν εἰς 'Εαυτὸν, ὡς ἔφην, τὰ τῆς ἰδίας σαρκὸς ἀναφέρει πάθη, (Pusey's *Three Epistles of Cyril*, page 50.)

It will be noticed that Cyril takes Isaiah 1., 6, to be an instance of Economic Appropriation to God the Word of the sufferings of His humanity.

So in the longer Epistle above, page 225, text, Cyril teaches that God the Word "*was in the crucified body APPROPRIATING TO HIMSELF the sufferings of His own flesh*," Greek, ὁμολογοῦμεν δὲ, ὅτι Αὐτὸς ὁ ἐκ Θεοῦ Πατρός γεννηθεὶς Υἱὸς καὶ Θεὸς Μονογενὴς καίτοι κατὰ φύσιν ἰδίαν ὑπάρχων ἀπαθής, σαρκὶ πέπονθεν ὑπὲρ ἡμῶν, κατὰ τὰς Γραφάς; καὶ ἦν ἐν τῷ σταυρωθέντι σώματι τὰ τῆς ἰδίας σαρκὸς ἀπαθῶς οἰκειούμενος πάθη: P. E. Pusey's *Three Epistles of Cyril*, page 24. Similarly Cyril writes in the same Epistle, page 214 above, and in his Shorter Epistle, pages 60 to 85, and especially pages 74-79 above. So we see that the doctrine of Economic Appropriation having been incorporated into every one of Cyril's Three Ecumenically approved Epistles is therefore most plainly the doctrine of the Universal Church to guard against the Nestorian Man Worship as Cyril teaches. The context indeed in every Epistle denounces that Man-Worship. See also Passage 13 of St. Athanasius, pages 237-240 of volume I. of *Nicaea* in this Set.

St. Cyril teaches that Christ's Divinity did not suffer, but he Economically attributes suffering to It; pages 158, 159, of P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*; pages 166, 171, 172, 173, 174, 175, 176, 177, 179, 182, 184, 231-236.

Cyril of Alexandria has matter bearing on his Anathema XII. in his *Thesaurus*, *Assertio XX.* column 327 and after in tome 75 of Migne's *Patrologia Graeca*; and in his *Book on the Holy and Consubstantial Trinity*, *Dialogue VI.* col. 1002 and after in the same tome; and in his *Scholia on the Inman of the Sole Born*, chapter xxxv., col. 1408 and after in the same tome. See also under *Natura* in the Index to the same tome.

For a reference to Nestorius' denial of the doctrine of Economic Appropriation, see page 115 above under C.

I here add a few more testimonies out of many of ancient writers to the doctrine of Economic Appropriation.

In section 1 of Ignatius' *Epistle to the Ephesians*, he speaks of Christians as "*recalled to life by God's blood*," (ἀναζωπυρήσαντες ἐν αἵματι Θεοῦ).

So in his *Epistle to the Romans*, chapter vi., referring to his desire to die a martyr for Christ he says:

VIRGIN (716). And so he often said here that we must not say that

“Permit me to be an imitator of the suffering of my God.” (Ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου).

These passages are, however, from the longer recension of those two Epistles. The Ignatius here meant was John of Antioch's predecessor in that see. He died a martyr for Christ in A. D. 107 or 116. The latter passage is found in the shorter recension of Ignatius' Epistles in the following form: “*Permit me to be an imitator of the passion of Christ my God.*” See it in the Ante Nicene Christian Library.

Hefele, in his Index, page 453 of the fourth edition of his *Patrum Apostolicorum Opera* (Tubingae, A. D. 1855), refers to the passages above as examples of the *Communicatio Idiomatum*, “*Communication of Properties*,” but wrongly. Neither Irenæus nor any other Orthodox man of the earliest centuries was guilty of the error of attributing any of the properties of God the Word to a mere creature. That is Nestorian heresy condemned by the Third Ecumenical Council. But the above instances are cases of the Economic Appropriation of the things of the Man put on to God the Word, a dogma approved in that Synod.

St. Cyril of Alexandria, in his work on the XII. *Chapters Against the Orientals*, under *Anathema XII.*, teaches, as we have just seen, that the reason of the *Economic Appropriation* was to keep men from worshipping a creature. This had been a tradition in the church from the beginning.

Athanasius in his *Book on the Holy Trinity* as quoted by Cyril on his *Chapter XI. against the Orientals*, confesses in effect the Two Natures and the doctrine of Economic Appropriation. See the place on page 363, vol. VI. of P. E. Pusey's edition of the Greek of Cyril.

The following I do not rely on as genuine, but give it for whatever it may be worth.

A sermon ascribed to Proclus, and alleged by Neale to have been preached on the day of the Annunciation, March 25, A. D. 429, certainly teaches the doctrine of Economic Appropriation. For it ascribes to God the Word birth of the Virgin and death. See it quoted on pages 239, 240 vol. I. of Neale's *Alexandria*. I quote it as given by Neale there:

“God was born of a woman. If God had not been born, He could not have died. We speak not of a deified man: we confess an incarnate God.” Then he confesses however the Two Natures in Him. And with reference to the Nestorian worship of the mere man whom God the Word had put on, Proclus, holding the view of St. Cyril of Alexandria against it, says in the same discourse:

“If Christ be one, and the Word another, we have no longer a Trinity but a Quaternity.” For the Nestorians did worship Four, God the Father, God the Word, God the Holy Ghost and a creature, that is, the mere Man put on by God the Word, the two last as separate with but one worship, and so were, as St. Cyril writes again and again, no longer *Trinitarians*, but *Quaternitarians*, that is, to use another synonym for the same error, *Tetradites*, and hence were as the

God is two months old or three months old (717). And not only did

ancients called them *Man-Servers*: whereas the Orthodox Cyril worshipped only God the Father, God the Word, and God the Holy Ghost, though the Word was *with or within* His flesh, according to his Anathema VIII., thus obeying Christ's law in Matt. iv., 10, "*Thou shalt bow to the Lord Thy God, and Him only shalt thou serve.*"

Neale adds on page 242, "There can be no doubt that this Sermon was not without its effect: and Nestorius resolved on re-stating at greater length what he had then briefly touched. The three statements of Proclus, that S. Mary is entitled to the name of Mother of God" [No! that is a blunder of Neale's. He should have said as Proclus says "*Bringer Forth of God.*"]. "That God was made a High Priest," [The Tenth of St. Cyril of Alexandria's Twelve Anathemas curses any man who does not believe that God the Word is our High Priest],—"that God suffered and died,—afforded Nestorius materials for three elaborate sermons. In the first he endeavors to explain how the term 'Mother of God'" [No! *Bringer Forth of God. Chrystal*] "may be used in an inoffensive sense, while he alleges that its employment may lead the way to heresy and blasphemy. 'I have learnt,' he concludes, 'from Scripture that God passed through the Virgin Mother of Christ; *that God was born of her, I have never learnt.*'" That is a plain denial of the Incarnation.

"The next sermon of Nestorius founded on the text '*consider the Apostle and High Priest of our profession, Christ Jesus,*' vehemently attacked the statement of Proclus, that God was made a High Priest. It contains little more attempt at argument than the stringing together of several passages which the author thought favorable to his views. * * *

Finally the third and most famous sermon contradicted the dogma of the Birth and Death of God." That is, he contradicted the doctrine of the Economic Appropriation. And by denying that God the Word is our High Priest he made a mere man, a creature, our Mediator, and so would bring in creature worship by leading men to attribute impliedly the infinite and prerogative attributes of Jehovah to a mere creature by teaching them to address invocation and prayer, acts of religious service, to that mere creature, when they asked him, as did the Christians of Alexandria in Origen's day to intercede with the Father for them, as he shows, as quoted on page 367 above.

Neale tells us on a part of this sermon on page 243 that "*it suppresses the name of Proclus.*" This fact bears on the question whether the sermon is Proclus', which we will treat of elsewhere on Ephesus. Neale's assertion on page 239 that it was delivered on the Festival of the Annunciation, March 25, is disproved by the fact that that Festival is not mentioned till the seventh century, as is shown in Meyrick's Article "*Mary the Virgin, Festivals of,*" on pages 1141, 1142 of vol. II. of Smith and Cheetham's *Dictionary of Christian Antiquities* Meyrick sets down as spurious "sermons alleged to have been delivered on the occasion of the festival [of the Annunciation] by fathers and early writers." See there.

we hear him say those things but many others also besides heard

(695), page 356. I. Peter iii., 18, iv., 1; Col. i., 22; Acts ii., 23-33, and I. Cor. ii., 8, where in the expression, "*crucified the Lord of glory*," the words "*Lord of glory*," naturally refer to God the Word, and so that text is a case of Economic Appropriation.

(696), page 357. Heb. ii., 9, I. Peter iii., 18 and iv., 1, and Col. i., 21, 22.

(697), page 358. Col. i., 18 and Rev. i., 5.

(698), page 358. John xiv., 6; Col. iii., 4; I. John i., 1; John i., 1-5, where the reference is plainly to God the Word as the Life, as in the other places also.

(699), page 358. John v., 21-30; Philip. iii., 20, 21; Col. iii., 3, 4; John vi., 33, 39, 40, 54, 57.

(700), page 358. John i., 1-5: see the end of note 698 above.

(701), page 358. Galat. i., 8, 9.

(702), page 363. Canon VI. of the First Ecumenical Synod mentions Egypt, Libya and Pentapolis as subject to the Bishop of Alexandria. Afterwards Abyssinia was converted and added to it. "*Diocese*," used in the civil notitia for a large section generally comprising several provinces, was adopted by the Church in the sense of what we now call a *Patriarch's Jurisdiction*. But the patriarchs at first seem to have been only the greater Metropolitans. The Bishop of each provincial metropolis was a Metropolitan. A suffragan Bishop's jurisdiction was called a *parish* and consisted of many congregations. These terms have changed their meaning in later times.

Under each Patriarch of a Diocese was the Council of the Diocese, which met only occasionally. It is referred to in Canon VI. of the Second Ecumenical Synod and in Canon IX. of the Fourth, where the chief Bishop of the Diocese is called the *Exarch of the Diocese* (Greek, τὸν ἐξάρχον τῆς διοικήσεως).

For originally, it is said, that *Patriarch* was the peculiar designation of the Bishop of Antioch, the head of the Diocese of the East, the National Church of the Syrian race. In Canon VI. of the First Council the head of each of the great sees such as Rome, Alexandria and Antioch is called *Metropolitan* and his jurisdiction a *Province*.

Under each metropolitan was the Synod of his province which met twice every year to hear appeals and to decide on them. See Canon V. of Nicaea, Canon VI. of I. Constantinople, XIX. of Chalcedon, etc. Canon IX. of the Fourth Synod authorizes an appeal over the head of any Metropolitan or Exarch to the Bishop of Constantinople, as so to speak, the head of the National Church of the Eastern Empire. This as making a Greek see, Constantinople, supreme over each national Church there, gave great offence to different Oriental nations, such as the Egyptians, the Syrians, and the Armenians, and had probably much to do with their final separation from the Universal Church.

By the Ecumenical Canons Bishops alone can sit in Synods; and they alone constitute the *Ecclesia Docens*, that is, the *Teaching Church*, in accordance with Matt. xxviii., 19, 20, the presbyters, that is, elders, having the right to teach

him, not many days ago when he was disputing with us in Ephesus.

mediately only, that is, derivatively, that is, by delegation from the Apostolate, that is, Episcopate to whom Christ first gave it. The heresy of permitting the lower clergy and people to sit in a house co-ordinate with Bishops resulted in the wreck of the Protestant Episcopal Church in the United States in 1871, when said Lower House defeated the attempt of the Bishops to crush Keble's new-fangled heresy on the Eucharist, and to correct Romanizing tendencies. To-day many of its clergy hold to invocation of saints, and worship of the Eucharist, contrary to their own formularies, and are unchecked, and being allowed to vote in the election of Bishops have chosen some idolaters of their own kind to the Episcopate.

We should have several Dioceses in this land, each consisting of several provinces with an Exarch over each, and a Patriarch at New York or Washington over all with a Synod of the whole nation under him.

See on the whole matter of the division of the Church into Provinces, Dioceses, etc., Bingham's *Antiquities*, Book IX. and Appendix to it. There is no appeal from a National Council to any thing but an Ecumenical Council. See also pages 118-121 of Vol. I. of Nicaea in this set. No Exarch or Patriarch has any right to usurp power and to exercise jurisdiction outside his own Diocese: see Canon II. of the Second Ecumenical Synod. Yet by Canon IX. of Chalcedon the Bishop of Constantinople may receive appeals from any Diocese of the East, and so is an exception: but whether the West ever made that canon Ecumenical by assenting to it will be examined in the proper place. Rome has by the Canons of the whole Church no jurisdiction outside of Italy. See Bingham's *Antiquities*, Book IX. chapter 1, sections 9, 10, 11 and 12. Of course the appeal to the judgment of *the whole Church distributed in sees* is always in order as well as the appeal to *an Ecumenical Synod*. But both appeals are in abeyance owing to the idolatry and creature-worship of the great bulk of the Episcopate, so that it is sinful to make such men judges. The bulk of those who hold to the doctrines of the Six Synods on creature-worship are in the Anglican, Lutheran and Presbyterian Churches.

(703), page 365. Theopemptus and Daniel, together with Potamon and Comarius, had been sent with the decision of Celestine of Rome and a Roman Synod and with the similar decision of Cyril of Alexandria and a Synod of the Diocese of Egypt, to Nestorius that unless he accepted the truth and renounced his errors within ten days after receipt of those documents, he would be held by them an alien to the Episcopate and to the Church. According to the article on *Cyril of Alexandria* in Smith and Wace's *Dictionary of Christian Biography* the four Bishops aforesaid presented those ultimatums to Nestorius on Lord's Day, November 30, or December 7, 430, consequently full six months before that June 22, A. D. 431, Roman time, when the first session of the Third Ecumenical Synod began. According to Migne's *Diŕionnaire des Conciles* the Council of Alexandria which approved the letter of Cyril which has the XII. Anathemas was held on November 3, 430.

Acacius, Bishop of Melitene, said, When faith and piety towards

(704), page 378. Or "*the aforesaid papers,*" Greek, τὰ εἰρημένα χαρτία.

(705), page 381. Those who fault the Third Ecumenical Synod's treatment of Nestorius are not apt to notice the boorishness or at least discourtesy of that heresiarch on this occasion and before, and his violation of his own word and engagement.

(706), page 384. Notwithstanding Cyril's clear explanation of his meaning and of the Orthodox Faith in his Letters to Nestorius, and his plain rejection of Apollinarian error in both his Letters read in this First Act, Nestorius still persists against light in his denial of the Incarnation, and in worshipping Christ's humanity.

(707), page 388. Or "*in peril from a certain one of them.*" The Nestorians were violent enough where they had the power. After this they induced the Persians to drive the Orthodox faith from that land; and its light was quenched there in the blood of hundreds of its professors. See the facts stated on those matters in *Murdock's Mosheim's Ecclesiastical History*, vol. I. pages 362, 363, and in the article on "*Barsumas the Nestorian,*" in Smith and Wace's *Dictionary of Christian Biography*, and Gibbon's *Rome* chapter 47, who states that "*the blood of 7,700 Monophysites or Catholics was shed,*" to secure the sole sway of Nestorianism as the only tolerated form of Christianity in the Persian Empire. Gibbon in the same connection informs us that it was a Nestorian who instigated the Persian monarch to persecute the Christians who differed from them, and that in that persecution, "*The Nestorians * * * were encouraged by the smile, and armed with the sword of despotism.*"

(708), page 391. The Greek clause here ἐπὶ τῆς πίστεως τῶν ὑπομνημάτων εἰπεῖν, is rendered in the Latin of *Coleti Conc.* tom. 3, col. 1050, ut in praesentium actuum fidem et confirmationem nobis exponant.

(709), page 394. Or "*chance matters.*"

(710), page 395. Χριστόν, that is, *Christ*.

(711), page 401. Greek, προτιμῶ, that is, "*I prefer piety to any friendship.*" Surely this is a noble sentiment and one well worthy of a Christian Bishop! *Piety* is here used as often for Christ's true religion

(712), page 406. The Letter of Nestorius to Cyril which had already been condemned by the Synod in this First Act seems to be meant.

(713), page 406. That is in that Letter. See it on pages 155-166 above.

(714), page 408. Nestorius' words here and elsewhere must be taken with a full knowledge of his heresy, and of Cyril's explanation of the Orthodox terms. Cyril asserts the *human things*, such as suffering and death of God the Word, but *Economically only in order to preserve the SUPREME position of GOD in that creature, and so to guard against Man-Service*. Whereas Nestorius perverts Cyril's language, notwithstanding his own repeated explanations of it, in such a way as to make him assert those human things and the other human things *Non-Economically* of God the Word, and as an argument in favor of his own denial

God are matters before us, it is necessary to lay aside every private affection. Wherefore though I very much loved the lord Nestorius above the rest, and was eager to save him in every way, it is necessary now for me to tell, in a truth-loving way, the things which were said by him, lest my soul be condemned for concealing the truth. When I came to the city of the Ephesians I at once held a conversation with the aforesaid man (718); and having ascertained that he did not think rightly, I zealously tried in every way to set him right and to draw him away from his wicked opinions. And I perceived [at length] that that very man himself did co-confess [the faith] with his lips, and that he was now changed from such a mind [of misbelief]. But after an interval of ten or twelve days, when a certain discussion was started again, I stood up for the doctrine of the truth; and I saw that he resisted it, and learned that he had fallen into two absurdities (719) at once. For the first was clear from his absurd question-di-

of the Word's Inflesh, and for his own Man-Serving theory. These facts must not be forgotten, as they too often are.

(715), page 409. That is, in Ephesus.

(716), page 411. Greek, ἃ γὰρ ἐκεῖ ἀπηγόρευσε περὶ τοῦ Θεοῦ Λόγον λέγεσθαι, τούτέστι τοῦ Μονογενοῦς, ὀνειδιζὼν αὐτῷ τὰ ἀνθρώπινα, ταῦτα καὶ ἐνταῦθα διαλεγόμενος ἔφη· μὴ δεῖν περὶ Θεοῦ λέγειν γαλακτοτροφίαν, μηδὲ γέννησιν τὴν ἐκ παρθένου· οὕτω καὶ ἐνταῦθα πολλάκις ἔφη, διμνηαῖον ἢ τριμνηαῖον μὴ δεῖν λέγεσθαι Θεόν. See the above in Harduin. *Concil. tom. I., col. 1397, D.*

If any man wishes a plainer denial of the truth of God that *the Word was made flesh* (John i., 14), than this I can not give it. After this plain utterance, testified to by one or two Bishops with the statement that many others besides had heard it a few days before in that very city of Ephesus; after the similar utterance cited further on in this very Act I. from Nestorius' own writings, and after his own repeated rejection of the Orthodox utterances of Cyril and of the Council accompanied on their part with fair and just explanations to remove all Apollinarian cavil and misinterpretation; after all these things there can be no just excuse for this Man-Worshipper, and denier of the Incarnation of God the Word, nor for those who fight against Christ and His Church Universal by defending him, and by slandering the God-led action of the Third Ecumenical Council against him. See Anathemas XI., XIII. and XIV. of the Fifth Ecumenical Council against all such apologists.

(717), page 412. On this misrepresentation of the language of the Orthodox see the last two notes above. Nestorius would give the false impression that they denied the eternity of God the Word. He himself was a type of the not profound popular orator, who has power to crack the ears of the groundlings and to turn them in wrath against a deeper, a sounder and a nobler theologian.

lemma, which he was wont to put to those who were answering him, which consisted in asserting that it was necessary for them either to deny utterly *that the Divinity of the Sole-Born* [out of the Father] *had put on a man, or to confess what was impious, that the Divinity of the Father, and the Divinity of the Son, and the Divinity of the Spirit were co-incarnated* (720) *with God the Word*. Those utterances were in every way the outcome of an evilly-artful mind, and of a mind which had cast away the pious faith. Then a second matter was started, for a certain Bishop who was with him [Nestorius] began to speak, and said *that the Son who endured the suffering was one, but that God the Word was another* (721). I was not able to endure that blasphemy, and [so] took leave of all and departed. And another of those with him kept taking the side of the Jews, by making the plea *that they had not committed impiety against God but against a man* (722).

Flavian, Bishop of Philippi, said, Inasmuch as the statement of our most pious and most God-revering Fellow-Ministers Theodotus

(718), page 416. Nestorius.

(719), page 416. Or, "*two things out of place.*"

(720), page 417. There is no force in this objection. It serves to show the shallowness of Nestorius' own knowledge. For all the Orthodox have ever confessed that the Substance of God the Word was "*born out of the Father before all the Worlds,*" as we confess in an Ecumenical Creed, and that It is now *locally* in the Man put on. The Word and the Spirit are now outside of the Father's body. A good illustration of the Trinity and the separate existence of each of the Three divine Persons is given us at the baptism of Christ, where the Father speaks from heaven, the Son is coming up from the waters of the Jordan and the Spirit is coming down out of heaven in the form of a dove. Nestorius failed to see that the *Substance* of the Three Persons is now separate, though one in operation often, and that while They are all as God, omniscient, omnipresent, and omnipotent, nevertheless the *Substance* of Each is confined within the limits in which It chooses to dwell and move.

It should never be forgotten that the Epiphany (Greek, Ἐπιφάνεια, that is, *the Showing*) or, as it is better termed, the Θεοφάνεια, and Θεοφάνια, that is, *the God-Showing* is the most ancient and most fit Trinity Day of the Church, and should ever be observed. See on those Greek words in Sophocles' *Glossary* and also in his *Lexicon*. If it be not convenient to observe it, allusion should be made to the Trinity on the Lord's Day after it. Trinity Sunday is as late as A. D. 1305. The Greeks have it not.

(721), page 417. Let us remember that this was said by a man of a party which held to Nestorius' denial of the Incarnation, and that it was meant to affirm that infidelity.

and Acacius is clear, it is next in order that the opinion which our blessed Fathers and Bishops have expressed on the matters before us, be read and inserted into the Acts.

Peter, a Presbyter of Alexandria and Chief of the Secretaries, said, Inasmuch as we hold in our hands books (723) of the most holy and most consecrated Fathers and of Bishops and of different martyrs. (724), and have chosen a few chief passages out of them all; if it seem good to you, we will read them.

Flavian, Bishop of Philippi, said, Let those also be read and inserted [into the Acts]. And they were read as follows:

[PASSAGE I]. *A Passage of PETER THE MOST HOLY BISHOP OF ALEXANDRIA AND MARTYR: taken out of his Book on the Divinity* (725).

“Because both *the favor* (ἡ χάρις) *and the truth truly came through Jesus Anointed* (726), therefore according to the Apostolic utterances, *We have been saved by favor* (χάριτι); *and that, it says, not of ourselves, it is the gift of God, not of works, lest any man should boast* (727). Yet though by God’s will *the Word was made flesh* (728) and was found

(722), page 417. This would very naturally be understood by the Orthodox in accordance with Nestorius’ own statements to include not only the idea of a difference between God the Word and the flesh put on by Him, which no one doubted, but also a denial of the Incarnation. For we must not wrench these words out of their context, but take them in connection with the plain denial of the Inflesh of the Word which goes before and follows.

(723), page 417. βιβλία.

(724), page 418. Or, “*of different witnesses.*”

(725), page 418. This passage is given from Act I. of Ephesus in col. 509, and after of tom. 18 of Migne’s *Patrologia Graeca*. The above Passages from the Fathers as well as those from Nestorius further on are extant, in Latin only, in Act I. of the Fourth Ecumenical Synod, in which the original Greek was quoted. But the Greek of that part of Act I. of Chalcedon is lost. It is found however in Act I. of Ephesus.

On the Sentences from the Fathers in Act I. of the the Third Ecumenical Synod see Vincent of Lerins in his Second Commonitory, chap. iii., (or chap. xxx.,) page 94 of the edition published by Joseph Robinson, Baltimore, A. D. 1847.

Hardouin in his margin gives some valuable information as to these passages cited from Fathers.

(726), page 418. John i., 17.

(727), page 418. Eph. ii., 8, 9.

(728), page 418. John i., 14.

in fashion as a man (729), He did not leave His Divinity behind Him (730), *for He Who was rich did not become poor* (731) to depart from the perfections of His power and glory, but to endure the death for us sinners, *the just for the unjust, that He might bring us to God. He was put to death in the flesh but was quickened by the Spirit* (732)."

[PASSAGE 2]. And after some other words, he [Peter of Alexandria] says, "And therefore the Evangelist speaks the truth when he says, *The Word was made flesh and tabernacled among us* (734), that is, from the very time that the angel saluted the Virgin, saying, *Rejoice* (735), *thou that art highly favored* (736), *the Lord is with thee*. For the expression, *The Lord is with thee*, of Gabriel, means the same as the expression *God the Word is with thee*, for it signifies that He entered the womb (737) and became flesh, as it is written, *The Holy Spirit will come upon thee, and the power of the Highest will overshadow thee, and therefore that Holy Thing that will be born* [out of thee] *shall be called God's Son*" (738).

[PASSAGE 3]. And again after some other words, he [Peter of Alexandria] says, "But God the Word was made flesh in the womb of the Virgin, without emission of a man's seed, but by the will of God who is able to accomplish all things (739). And He did

(729), page 419. Philip. ii., 8.

(730), page 419. Or, "*He was not deprived of His Divinity.*"

(731), page 419. 2 Cor. viii., 9.

(732), page 419. Or, "*in the Spirit.*" (I. Peter iii., 18; ζωοποιηθεὶς πνεύματι is the Greek. ζωοποιηθεὶς may mean *made alive*, or *preserved alive*; πνεύματι may mean "*by the Spirit*," or "*in Spirit*." Our common English Version prefers the former rendering. I have met several instances in ancient writers where πνεῦμα seems to mean the *divinity* of the Word: I do not feel sure as to the rendering here. If we take *spirit* as some ancients do, in the sense of *Divinity* because Christ says, that "*God is a Spirit*," then we must render, "*He was put to death in the flesh, but preserved alive in the Divinity.*" See what I have written on this in this Set elsewhere. See, on the use of the term *Spirit* by the ancients for the Divinity of God the Word, in the Oxford translation of Tertullian, pages 322-325, note H.

(733), page 419. This Passage of Peter of Alexandria is given from the above Act I. of Ephesus, in col. 1052 of tome III. of *Coleti's Concilia*.

(734), page 419. John i., 14.

(735), page 419. χαίρε. This term means literally, *rejoice*, and is used as a salutation in that sense.

(736), page 419. κεχαριτωμένη. This term is also rendered by "*favored*," without the "*highly*," before it.

(737), page 419. This passage and that of Athanasius next following do certainly prove what the Synod takes them and other passages to prove; and what Nestorius denied, namely, that God the Word Personally, that is, in his Sub-

not need the operation or presence of a man. For the power of God inwrought more effectively than a man, by overshadowing the Virgin with the Holy Spirit who came upon her."

[PASSAGE 4]. *A Passage of the most holy ATHANASIUS, who was BISHOP OF ALEXANDRIA, taken out of his Book Against the Arians (740).*

"Many indeed, have been holy, and clear of all sin. Aye, and Jeremiah was sanctified from his mother's womb (741), and John while yet borne as a foetus leaped for joy at the voice of Mary the Bringer Forth of God (742)."

"*And nevertheless death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression (743), and so men remained none the less mortal and corruptible, receptive of the sufferings of their own nature. But now since the*

stance dwelt in the Man put on from the time of that Man's conception in the Virgin's womb: and that the Son is not therefore merely an inspired man, but God the Word who *took flesh* in the Virgin's womb, and *put on a man*, or, as we confess in the Creed of the Second Ecumenical Council, "*Who took flesh of the Holy Ghost and of Mary the Virgin and put on a Man.*"

(738), page 419. Luke i., 35.

(739), page 419. Luke i., 37, etc.

(740), page 420. This passage is found in Athanasius' *Four Discourses Against the Arians, Discourse III.*, chapter 26, pages 446, 447 of the Oxford English translation. In the same place, just before, Athanasius shows that the reason for ascribing the human things to the Word is to avoid looking to a Man and praying to a man and so becoming worshippers of a man, that is, Christ's humanity. I give it from Coleti's *Concilia*, tome iii., col. 1052, 1053.

(741), page 420. See note "r" on this, in the Oxford translation, page 446. One must however be cautious regarding some things in that Version, for they are very defective, like, for instance, the translation of Θεοτόκος, by *Mother of God*, which is not correct, but *Bringer Forth of God*, as we render it above, is. If the Council of Ephesus had wished to say *Mother of God*, they could easily have done so by using the four words, ἡ μήτηρ τοῦ Θεοῦ. As they did not we have no right to insert into a passage used as a proof passage by them like the above, that four-word expression, for the more exact one word which they did use. John Henry Newman was ailing with idolatrous leanings when he made that version, so that although it contains much valuable information in some of the notes, it is, on the other hand, inexact and incorrect in the text in places and in some of the notes and misleading to the imperfectly informed. It needs therefore to be revised by some Orthodox Scholar, and some of its notes purged of error and new ones added.

(742), page 420. Θεοτόκου. See note "s" page 447, Oxford translation on this.

(743), page 420. Rom. v., 14.

Word has been made man, and made the things of the flesh His own (744) those things no longer touch (745) the body, for God the Word came in it, but they have been done away (746) by Him. And therefore men no longer remain, in accordance with their own passions, sinners and dead, but having risen by the power of the Word they continue forever immortal and incorruptible. And therefore is He, Who has given to all others birth in order that they may exist, said Himself to be born in flesh which was taken out of Mary the Bringer Forth of God (τῆς θεοτόκου Μαρίας) in order that He might transfer our birth to Himself, and that we might no longer, as being earth alone, go away into earth, but that we, as having been conjoined with the Word Who came out of heaven (747), might be led up through Him into heaven. And so therefore He has not incongruously transferred to Himself the other sufferings of the body (748), that we may no longer as men die, but as belonging to the Word, partake of eternal life. For no longer according to that first birth in Adam do we all die, but henceforth our birth and all our fleshly weakness having been transferred to the Word, we rise from the earth, for the curse on account of sin has been done away for the sake of Him Who in our likeness (749), was made a curse for us." (750).

[PASSAGE 5]. *A Passage of the same [writer] taken out of his Epistle to Epiſcletus* (751).

But how (752) have those who are called Christians dared to doubt whether the Lord who came forth out of Mary is God's Son in [His] Substance and Nature; but that as regards [His] flesh He is of the seed of David and out of the holy Mary's flesh? For who then have become so rash and audacious as to assert that the Anointed

(744), page 421. This ascribing of human sufferings to God the Word, is as Cyril explains Economical. It helps to avoid Man-Service, as a passage of Athanasius quoted on pages 237-240 of vol I. of *Nicaea* in this Set shows.

(745), page 421. Or, "no longer fasten on," or "no longer cling to."

(746), page 421. Or, "destroyed."

(747), page 421. Greek, ἅλλ' ὡς τῷ ἐξ οὐρανοῦ Λόγῳ συναφθέντες. This last Greek word is the *conjoined* of Nestorius, used by him to designate a *conjunction* between the two Natures of Christ such as exists between God the Word and a mere saint, that is, a mere holy man, as opposed to the Incarnation. Cyril uses it in that sense here of the relation of the Christian to Christ.

(748), page 421. This is the doctrine of Economic Appropriation.

(749), page 421. Or, "in us," "among us."

(750), page 421. Galat. iii., 13.

(751), page 421. I have translated the above passage from Coleti's *Concilia*, tome iii., col. 1052, 1053. It is found also in Migne's *Patrologia Graeca*, tome 26, col. 1053.

(752), page 421. Or "why."

One who suffered in flesh and was crucified was not Lord, and Saviour, and God, and Son of the Father (753)? Or why do those wish to be named Christians who say that the Word came into a holy Man (754), as He came upon one of the Prophets, and that He Who took the body which had come out of Mary (755), did not become very Man, but that the Anointed One is One, and the Word of God Another Who was the Father's Son before Mary and before the worlds? Or how can those be Christians who say that the Son is One, and the Word of God is another? (756).

[PASSAGE 6]. *And again after some other words, he writes* (757):

But these things did not occur, as some have understood by way of external relation and external presence (758). God forbid! But the Saviour having really and truly become Man, became the salvation of the whole Man. For if the Word had been in the body by

(753). Here Athanasius teaches the doctrine of the Appropriation of the human things, that is, of the perfect Man put on, to God the Word fully and plainly. In a place in his *Four Orations Against the Arians* quoted by me on pages 237-240 of vol. I. of *Nicaea* in this Set, Athanasius shows that this emphasizing the preeminence of the Creator Word who put on, over the Creature who was put on, was done to avoid bringing in service to that Man.

(754). This is adduced in condemnation of the belief of Nestorius that the Substance of God the Word was not in the Man, but that He indwelt him as He indwelt the prophets, that is, by His Holy Spirit only; which indwelling is called *Relative* because it was not done by the Word in the actual Substance of His own divine Person, but by the Spirit only which is *related* to Him as being His Spirit.

(755). This is adduced in condemnation of the Nestorian error that the Word was not in the babe in Mary's womb but was joined to him externally, that is by His Holy Spirit's indwelling that babe at some time after his birth or at some time after he grew up. These passages of the Fathers are very apposite and very conclusive. The Definition of the Fifth Synod condemns the error of Theodore of Mopsuestia that the Son's humanity gradually grew in holiness by the Spirit's indwelling. See its Anathema XII.

(756). This was a Nestorian error, and was a logical sequence of their view that the *Substance* of God the Word was not in the Man *conjoined* to Him, to use their language.

(757). This is found col. 1061, tome 26 of Migne's *Patrologia Graeca*. But I have translated it from Act I. of Ephesus, in tome iii. of *Coleti's Concilia*

(758). *Coleti Conc.*, tom. 3, 1053: Οὐ θέσει δὲ πάντα ἐγένετο, μὴ γένοιτο, ὡς τινες πάλιν ἐπέλαβον. The Latin for θέσει in the parallel column in Coleti is "extrinseca praesentia." The meaning of the Nestorians, as is shown here and elsewhere in the Acts of the Third Synod, and in Cyril's writings, is that the Substance of the Word was not *in* the Man *conjoined*, as they said, to Him but was always outside of that Man.

way of external relation and external juxtaposition as they suppose, inasmuch as an assertion of an external relation and an external juxtaposition is an assertion of a mere appearance [only of an Incarnation of God the Word], it will follow in accordance with the [misbelief of the] most impious Manichæus that the salvation and the resurrection of men are asserted in [mere] appearance [only]. But our salvation is not a [mere] phantom, nor is it of the body alone, but the salvation which has really been wrought for us is a salvation of the whole man, soul and body; for as the Scriptures of God teach, the body which came out of Mary was human in its nature, and was a real body of the Saviour.

[PASSAGE 7]. *A passage of Julius who was the most holy Bishop of Rome, taken out of his Epistle to Docius (759).*

I would add that *θέσις* is sometimes rendered by *adoption*, which comes to the same sense. In that case we should have to translate above, "But these things did not occur, as some have understood, by way of adoption." But the text translation makes the sense clearer. If Christ were God's Son not by Nature but by adoption, He would be a Son in the same sense only as we creatures are. For we are not God's Sons by nature but by adoption at and by baptism. See on our adoption Romans viii., 15, 23; Rom. ix., 4; Gal. iv., 5 and Eph. i., 5. The word used in the New Testament passages is not however *θέσις* but *υιοθεσία*. Theodore of Mopsuestia, a chief Nestorian writer before Nestorius, as Anathema XII. of the Fifth Synod shows held that Christ was a mere man at the time of his baptism but "*by his baptism received the grace of the Holy Spirit, and was deemed worthy of adoption to Sonship; and just like an Emperor's image is bowed to* [that is, *worshipped by bowing*] *with reference to the Person of God the Word.*" Does this imply that Theodore did not believe his mere human Christ to be worshippable till his adoption to Sonship by His baptism?

I quote this whole part of Anathema XII. of the Fifth Ecumenical Synod:

ANATHEMA XII. "If any one defends Theodore the Impious of Mopsuestia who said that God the Word is one, and the Anointed One (*τὸν Χριστόν*) another who was troubled by the passions of the [fallen] soul and the lusts of the flesh, and was little by little parted from things which are more evil, and so was made better by progress in works, and by his conduct became blameless; that as a mere man he was baptized in the name of the Father and of the Son and of the Holy Ghost, and by his baptism received the grace of the Holy Spirit, and was deemed worthy of the adoption to Sonship; and just like an Emperor's image he is to be worshipped with reference to the Person of God the Word, and that after his resurrection he became immutable in his thoughts and wholly sinless." I add the Greek of the part of the above which bears most on Theodore's doctrine of when his mere human Christ's adoption to Sonship occurred, and when he became worshippable: *Εἰ τις ἀντιποιεῖται Θεοδώρον τοῦ ἁσεβοῦς τοῦ Μοψουεστίας, τοῖ*

And for the completing of the faith the Son of God is preached as having taken flesh out of the Virgin Mary, and as having tabernacled among men; (760) and not [merely] as having operated in a Man. For that was done in the prophets and apostles (761); He was perfect God in flesh, and a man perfect by the Spirit (762); not two sons, one a real Son who took a man, and another a mortal man who was taken by God, but one Sole-born in heaven, Sole-born on earth, [that is] God.

[PASSAGE 8]. *A passage of Felix the most holy Bishop of Rome and Martyr, taken out of his Epistle to Maximus the Bishop (763), and to the Clergy of Alexandria.*

εἰπόντος * * * ὡς ψιλὸν ἄνθρωπον βαπτισθῆναι εἰς ὄνομα Πατρὸς, καὶ Υἱοῦ καὶ Ἀγίου Πνεύματος καὶ διὰ τοῦ βαπτίσματος τὴν χάριν τοῦ Ἀγίου Πνεύματος λαβεῖν, καὶ νιοθεσίας ἁξιοθῆναι· καὶ κατ' ἰσότητα βασιλικῆς εἰκόνης, εἰς πρόσωπον τοῦ Θεοῦ Λόγου προσκυνεῖσθαι.

(759). A note on this in Coleti's *Conc.*, tom. iii., col. 1055, 1056, translated from Latin, reads as follows:

“This is cited by Leontius against Nestorius and Eutyches in certain manuscripts as *to Prosdocius*; and in Marius Mercator and Facundus, as out of [an Epistle] to Docius, as it seems. Anastasius the Presbyter in a manuscript of the College of the Society of Jesus at Paris has *to Docius*.” The Greek of the above is given in col. 958 of tom. 8 of Migne's *Patrologia Graeca*. But the rest of the Epistle as there given seems to be interpolated by some Apollinarian, and is not the Epistle quoted by the Third Ecumenical Synod, for it contradicts Cyril and that Council. Probably the genuine Epistle, with the exception of the fragment above, is lost. The genuine is testified to, as is stated in the *Monitum* on this Epistle in col. 952 of tome 8 of Migne's *Patrologia Latina*, by Act I. of Ephesus as above, by Cyril of Alexandria in his *Defence of his Twelve Chapters Against the Orientals* at Anathema VI. by Photius, *Cod.* 230, page 845, by Marius Mercator in his Excerpts from the Council of Ephesus (see Migne's *Patrologia Latina*, tom. 48, col. 870 and 947); and by Facundus, Book I. chap. 5. The part of it quoted in the Council of Ephesus is testified to as an Excerpt from Cyril of Alexandria by Hypatius bishop of Ephesus in a conference with the Severians held in A. D. 535, and by Eulogius of Alexandria in Photius, *Cod.* 250, page 845, and it is plain that it was read in the hearing and with the approval of the Council of Ephesus itself and was inserted in the Acts together with other testimonies of Fathers. And hence it was regarded as an authentic writing of Julius by Marius Mercator, Vincent of Lerins, Facundus, Hypatius of Ephesus and by Eulogius Bishop of Alexandria. But on the other side Leontius of Byzantium of the seventh Century, is quoted in the same *Monitum* as against its genuineness. And indeed in his work *De Seetis* he does ascribe this Epistle to some Timothy. For after stating that the heretics who opposed the doctrine of the Two Natures in Christ appealed to the so-called Epistle of Julius Bishop of Rome to Dionysius Bishop of Corinth as favoring their heresy, he denies its

As regards the Inflesh of the Word and the faith, we believe in our Lord Jesus Anointed, Who was born out of the Virgin Mary, that

genuineness and ascribes it to Apollinaris the heretic, as he does the whole seven Epistles under the name of Julius. Then he comes to the further assertion of those heretics that that Epistle to Dionysius of Corinth is in the Acts of Ephesus and replies to it as follows:

"*They [the heretics] say that it lies among the Acts of Ephesus in the time of the blessed Cyril: and they plainly lie. For no such thing lies there, but that which lies there is another Epistle as from Julius, but it is not Julius' but Timothy's as can be learned from many copies. But forasmuch as it in no way opposes us [the Orthodox] we are under no obligation to expend any care on it even though they may say that it is Julius'.*" See the Greek in col. 1253 of tome 86, Part I. in Migne's *Patrologia Graeca*. The Romish editor of the *Monitum* above mentioned. moved I presume by fear for the Roman See's infallibility, and willing enough to prove that the Third Synod erred on facts, to save Rome pays heed to Leontius here but without sufficient reason. For as to the first part of Leontius' remarks it does not affect the genuineness of the passage from Julius in Act I. of Ephesus, for he merely asserts that the Epistle alleged to be of Julius to Dionysius of Corinth is not the same as the Epistle from which was taken the passage of Julius which the whole Church in Ecumenical Synod assembled, approved and made, with other patristic passages, the ground work and basis of its Definitions and its condemnation and deposition of Nestorius as a heresiarch. And this statement of Leontius is true, for he quotes a passage which is found in the Epistle to Dionysius and not in that from which the passage in Act I. of Ephesus is taken.

But as to his allegation that the passage in Act I. of Ephesus is taken from an Epistle of some Timothy, not from an Epistle of Julius, it is sufficient to remark that as is shown above it is quoted as above confessed in the *Monitum* as Julius', by Cyril of Alexandria in his *Apology for the Twelve Chapters against the Orientals*, by Marius Mercator and by Vincent of Lerins, all of whom flourished at the time of the Council of Ephesus and therefore long before Leontius; and that it appears in all the editions of the Councils, and its authenticity is admitted by Facundus, Hypatius and Eulogius of Alexandria, all of whom lived in the sixth century. And, so far as appears, no writer denied its authenticity before Leontius, who seems actuated by over partizan zeal and lack in this case of critical ability. See the *Monitum*, col. 952, tome 8 of Migne's *Patrologia Latina* and col. 961, id.

Besides, if we understand him to ascribe the passage to the heresiarch Timothy the leader of one and that the worst wing of the Apollinarian heretics and creature servers, then he actually believed that God the Holy Ghost had guided the Bishops of the Third Ecumenical Synod to take it as authoritative and as a basis, with passages of Orthodox Fathers, for an Orthodox Definition!!! But this is absurd. And as to copies containing Timothy's name instead of Julius', we can not believe that any copyist himself Orthodox, ever so slandered and misrepresented that glorious Synod of the Universal Church. It looks very much as though Leontius had made a bad blunder here, if he means to assert

He Himself is the Eternal Son and Word of God (ὁ τοῦ Θεοῦ ἀίδιος Υἱός

that he found Timothy's name in any copies of that Council. On further examination however, I see that he may mean that an Epistle under the name of Timothy had the passage quoted in Act I. of Ephesus as from Julius. This is very possible. For the Apollinarians as Leontius himself shows, were guilty of interpolating sound works or forging entire works to favor their heresy. Yet probably he brands as spurious the Epistle of Julius which contains the passage in Act I. of Ephesus from him, which Epistle however the Apollinarians had interpolated in other places to favor their own heresy. They would naturally in order to make the imposture more perfect retain the genuine passage cited in Act I. of the Ecumenical Synod of Ephesus to procure credence for the whole document. Or if the whole Epistle which Leontius saw was their own figment, they would naturally as a matter of cunning, incorporate into it the genuine passage in Act I. of Ephesus to make the rest seem more genuine. Yet the Two Hundred Bishops of Ephesus quoted not a spurious but a *genuine* document of Julius, which in its *original* form is now lost, except the passage which they quote from it.

It will be noticed that Leontius states as to *the Orthodoxy* of the Epistle which the Monophysites alleged to be that from which the extract of Julius in Act I. of Ephesus is taken, that "*It in no way opposes us,*" that is, the Orthodox. Yet those heretics evidently quoted some part of it as favoring their error, for the context seems to imply this. I think, therefore, that he refers to the interpolated letter.

In concluding I would say that few things are much more dangerous to the *authority* of the Universal Church than the teaching of some Romanists in modern times to the effect that even an Ecumenical Synod can be so mistaken as to *facts* as to base its doctrinal decisions as to what has been held *always, everywhere and by all*, on a *spurious* document, a *historic lie*; even as in this case, according to the author of the *Monitum* above mentioned, on a writing of a base and wild Synousiast heretic, Timothy. For, of course, if they can be mistaken as to the stream, they can as to what they derive from it. If they can lay down a rotten foundation, of course what they build on it must fall. And if they can err as to *one fact*, they can err as to *every fact*, and so the foundations of all their Decisions may be assaulted and their Decisions with them. But such criticism and faulting of the knowledge and wisdom of the many Bishops and Scholars at Ephesus, and in the other Five Ecumenical Synods has no warrant nor reason. For none of the Six Ecumenical Synods ever quoted a spurious document as an authoritative basis for a genuine Decision on faith. But the image-worshipping and creature-invoking Conventicle at Nicaea in A. D. 787, under Tarasius of the most frightful and God-cursed death, did base its Decisions in favor of those sins on spurious documents and on late documents which contravene the earlier Universal faith, and these facts are acknowledged to a greater or less extent even by Romanists themselves, and by at least one Greek, Contogonis. And the fact that it used such things as bases for its Decisions brands those Decisions as heretical and null and void.

καὶ Λόγος) and not a man taken by God in order that he might

And furthermore, we must remember that the quoting of one document of a Father and the approving of it as Orthodox does not necessarily imply an approving of all his other writings as Orthodox. Indeed in the case of any Western that could not be, for the simple reason that his writings were in Latin alone and nearly all of them untranslated into Greek, and hence nearly all of them were utterly unknown to the Greek-speaking Bishops of the Six Synods, and they constituted the great majority of all who were present, indeed almost the whole. There were at Ephesus, for instance, only two Bishops from Latin speaking Christendom, both sent by Rome. Carthage, the only other Western See represented, had, in her distress from invasion, sent only a deacon.

So the error ascribed justly or unjustly by Keble the Nestorianizer and others to Ambrose of Milan and Augustine of Hippo on the Eucharist, of believing in a real presence of Christ's humanity there, and of its worship there, was not approved by the Third Council merely because they approved certain passages from Ambrose. For in approving St. Cyril's necessarily implied condemnation of it, they condemned it.

Moreover we must not infer because an Ecumenical Council receives and accepts with honor a letter of any bishop of Rome, that it accepts any claim of that see to jurisdiction outside of Italy, as, for instance, the attempts of a Bishop of Rome like Celestine I. to secure Appellate Jurisdiction over Carthage and its Patriarchate, as we now say, of Latin Africa, and thus to deprive the North Africans of the rights guaranteed them by the Canons of the First Ecumenical Council; and the wrong and usurping and tyrannous action of his successor Leo I. in inducing the Emperor Valentinian III. to rob the Gauls in the same way. That claim to Appellate Jurisdiction in Africa the North African Church stoutly resisted, as is shown by the writer in a series of articles on that subject in the *Church Journal*, a weekly of New York City, for 1870. That defence was embodied by the Greeks in the Trullan Synod of A. D. 691 or 692 into their own Canon Law; as it ought to be into the Anglican. And if we find Celestine and Leo I. of the Roman Church using strong language in favor of the privileges of their see, we must remember that the Greeks in Canons III. of the Second Ecumenical Synod and XXVIII. of the Fourth base whatever privileges it had on the fact of its being the capital city of the Roman Empire. And they passed Canon XXVIII. of the Fourth Council right against the wish of Leo's legates, and hold to it to this hour. And we have seen that by the Canons of the first four Ecumenical Councils it has no jurisdiction out of Italy. And we know how well the British Church resisted any claim of Augustine and the Roman missionaries for jurisdiction over them, and said that they owed no obedience to the Pope of Rome. See on that whole matter and all those matters Bingham's *Antiq.*, Book IX. Chapter 1, sections 9, 10, 11 and 12, where he shows that Rome's ecclesiastical jurisdiction does not include all Italy even, and that the above specified local churches were free from him as they are still by the Canons, (the final appeal), of the first four Ecumenical Synods.

be another aside from Him. For the Son of God did not take

I would say in passing that the unmanly and vicious Valentinian III. the unworthy tool of Leo I. Bishop of Rome, in trampling under foot the Ecumenical Canons, murdered Aetius, his deliverer, and his friends, and came to a wretched end at last, for he was assassinated for his mean rape on the chaste wife of Maximus. See the account of that event and his worthless character in Gibbon's *Rome*, chapter xxxv., (pages 31-40, vol. IV. of Bohn's edition). And a writer there justly blames Leo for his violation of the rights of other churches to establish the supremacy of his own local Roman Church. And he uses the following severe language of him which has a certain amount of truth in it:

"For fifteen years he [Leo I. Bishop of Rome] ruled with unbounded sway the weak mind of Valentinian III., yet never checked in him a vice, implanted a virtue, nor stimulated one effort for the redemption of a sinking empire. He used his influence only to establish the supremacy of his Church, and for this he obtained imperial edicts, which are not less justly than severely condemned by the above named writers, [Dupin, Hallam and Neander, cited just above]. Leo ranks foremost among the destroyers of the Roman empire and the enslavers of Europe." He certainly did much to violate the Canons of the whole Church and destroy the liberties under them of the Western Churches.

Though in opposing Eutyches and his heresy, he did well for Orthodoxy, we must not make a god of him and conceal his tyrannous and grasping spirit, nor the great wrong which he did to the Westerns in crushing their church rights by imperial and secular power to make himself lord over them. In the East he failed to do that, as his successors always have and always will.

(760) page 424. John i., 14. The faith was not fully complete under the Patriarchs nor under the Law of Moses; but now is under Christ. It can receive no additions. All additions to it and all subtractions from it are accursed by God. See in proof Galat. i., 8, 9, and Rev. xxii., 18, 19.

(761), page 424. Julius means that if the Man put on by the Word had been merely inwrought, that is, operated on, that is inspired by the Word through His Spirit there would not be any thing so unusual in that, for prophets and apostles had been so inwrought and inspired by the same Holy Spirit.

(762), page 424. Paul, Heb. ix., 14, says that "*Christ * * * through the Eternal Spirit offered Himself without spot to God*" the Father.

(763) page 424. The note on the above in Coleti *Conc.*, tom. 3, col. 1055, 1056, is as follows: I translate from the Latin: "So the Ms. Colbert has it, but the Vatican and the Bellov. have *Maximinus*. In another *Maximianus* is found. Maximus is set down as having been Bishop of Alexandria in the time of Felix I., on which account Vincent of Lerins, in citing these testimonies again puts Felix before Julius," *Hardouin*. The Greek, copied from this Act I. of Ephesus, is given in col. 156 of tome 5 of Migne's *Patrologia Latina*, and is there ascribed to Felix I. According to the Notitia Historica in the same tome, he died a martyr for Christ in A. D. 274, or 275. The fact that his testimony is

a man in order that that man might be another aside from Himself

cited in the Act above after his successor Julius has puzzled some; but it should not, for the testimonies are not arranged in chronological order. In Migne's edition this fragment is all that is preserved of the Epistle to which it belonged. It is there very unjustly put under the head of "*doubtful*," though in a note in col. 155, tom. 5, id., it is stated that it is found in Act I. of Chalcedon, and in Cyril's *Apology for his Twelve Chapters Against the Orientals*. There appears not to be any reason at all worth mentioning for branding it as doubtful. Two hundred Bishops, and the representatives of Rome present at the Council made no sign as to its being at all doubtful; and they should have known, for they lived near Felix's time and were conversant with works since lost. We should be on our guard against such destructive and unfair so-called criticism.

A few words more on two of the Epistles alleged to be Julius'. The Epistle of Julius, Bishop of Rome, to Dionysius, Bishop of Alexandria, as it stands in the "*Appendix*" to the writings of that Julius under the heading, "*Writings of Suspected Genuineness*," is certainly Monophysite. For it denies the expression, "*Two Natures*" of Christ, and uses language which sounds dubious; for speaking of some heretics it says that,

"*They are impious if they bow to him whom they assert to be a servant and a creature; and if they do not bow to Him who redeemed us by His own blood **

* * * *For those who assert Two Natures must as a necessary consequence bow to the one, but not bow to the other.*" The first sentence here is Cyrillian, but the condemnation of the doctrine of the Two Natures in the second which begins "*For those*," etc., is heretical. But the writer's teaching that we may not give worship to Christ's humanity is the doctrine of Athanasius, and of Cyril, as is shown in notes 183 and 582 above. Is it not ratified as Ecumenical in Cyril's Anathema VIII., approved by the Third Ecumenical Council, and by Anathema IX. of the Fifth Synod? The writer here, whoever he may have been, seems to have assumed the non-worshipability of Christ's humanity as a basis admitted by all, or at least generally, and uses it as an argument against the doctrine of the Two Natures by assuming that it involves it; whereas, as is shown in notes 183 and 582 above, Athanasius and Cyril worshipped not Christ's humanity, but God the Word *within* it, as *within* a temple: see above, pages 98, 99, 100, note. But to return to the alleged Epistle of Julius of Rome to Dionysius, and to the passage just Englished from it. I give the Greek.

Migne's Patrologia Latina, tome 8, col. 925, 926, 929: *Appendix. Scripta Suspectæ Fidei* * * * *Epistola Julii Episcopi Romani ad Dionysium Alexandrinum Episcopum*; ἀσεβούντες, ἂν τε προσκυνῶσιν, ὃν λέγουσι δοῦλον καὶ κτιστὸν, ἂν τε μὴ προσκυνῶσι τὸν ἐξαγορεύσαντα ἡμᾶς τῷ ἰδίῳ αἵματι * * * Ἀνάγκη γὰρ αὐτοῖς δύο λέγοντας φύσεις, τὴν μὲν μίαν προσκυνεῖν, τὴν δὲ ἑτέραν μὴ προσκυνεῖν, etc.

And again further on, the same document speaks of it as one of the results of the Orthodox doctrine, as the writer deems, to worship the creature; a thing, by the way, which the Third Ecumenical Synod and the Fifth show is neither a logical outcome of the Orthodox Two-Nature Doctrine nor a tolerated inference

(764): but being perfect God He became a perfect man at the same time, by putting on flesh [taken] out of a Virgin.

from it; but, instead, the deadly and therefore anathematized error of serving a creature, even the Man put on by God the Word. I quote this spurious letter:

"It is a necessity for those who assert Two Natures, to bow to the One and not to bow to the other," (Migne's *Patrologia Latina*, tom. 8, col. 931, note 1). The Apollinarian who wrote this letter means, that if we believe in two natures in the Son we must worship the Divine, because it is God and not worship the human, because it is a creature. This was a favorite argument of the Apollinarians and their offshoots the Monophysites. And the author of a note in Migne's edition of this spurious letter gives expressions from Eutyches the here-siarch and Apollinaris as follows:

"Why is it not an impious thing to hold one substance to be created or a servant, and to give it the same adoration as is given to the Creator and Lord?" (Migne's *Patrologia Latina*, tom. 8, col. 931, note 1).

2. "It is impossible for the same one to be adorable and not adorable; therefore it is impossible for the same one to be God and Man; but [rather] in the unity of the commixed Divine Nature infleshed (Migne's *Patrol. Latina*, tom. 8, col. 931, note 1).

3. "It is an impiety to assert that one and the same adoration belongs to both natures, that is to the Nature of the Creator and to that of the creature, of God and of man. But there is only one adoration of Christ, and therefore in that one name is understood God and man. There are therefore not two Substances, God and man, but one Substance, by composition with a human body," Migne's *Patrol. Latina*, tom. 8, col. 931, note 1).

4. The author of the note just mentioned adds a fourth passage which is from Apollinaris, of whom he writes that it was his familiar argument, that is, against Orthodoxy. It is as follows: "If the same one [Christ] is an entire man and God, the pious mind, which does not adore the man indeed, but does adore the God, will be found to adore and not to adore the same one, which can not be; and the same man will not deem himself adorable, for he is not impious; but the God will know that He Himself is adorable. But it is impossible for the same One to be adorable and not adorable. And therefore it is impossible for the same one to be God and an entire man, but [on the contrary] in a sole united nature divine and infleshed," (Migne's *Patrol. Latina*, tom. 8, col. 932, note 1).

(As to the word "entire man," in this last passage I would explain by saying that Apollinaris did not deem Christ's humanity to be perfect, because he held that it lacks the rational soul, that is, the mind).

The Romish creature-server who writes this note attempts to meet this Apollinarian and Eutychian argument by quoting some anonymous writer who had fallen into the abyss of the Nestorian creature-service and who shows it by contending for the worship of Christ's humanity on the ground that it has been taken and united to the Word: a form of creature service condemned by the Third Ecumenical Synod and the Fifth.

[PASSAGE 9]. *A Passage from Theophilus the most holy Bishop of Alexandria taken out of his Fifth Festal (765) Epistle:*

Then 5, the author quotes Valentinus, the head of the milder wing of the Apollinarian heretics as setting forth as his own what is now the view of Apollinarians and other Man-Servers: he is condemning the more radical wing of his fellow heretics, the Timotheans who held that the Divinity of Christ and what they thought He possessed of humanity had become *one Substance*, from which they were called Synousiasts, that is, *Co-Substancers*. Valentinus writes against them as follows:

"Timotheus and Polemius his teacher and those who were their followers were very ignorant of the fact that inasmuch as there is but one Person of God the Word and of the flesh made by God the Word, the bowing is to be done to God who has put on flesh; the bowing is not to be done to the flesh: for the Word is not bowed to on account of the flesh: but the flesh is co-bowed to with the Word, as a garment and wrapping, as I have said before." Then he anathematizes the Orthodox who did not hold to his Man-service, which he blasphemously terms *"this true and apostolic and genuine faith."* And then from Philip. iii., 23, he misapplies the expression *"dogs"* and *"evil workers"* to the Orthodox: (See Migne's *Patrol. Latina*, tom. 8, col. 932, note I, where a Latin translation is found. I give the Greek original as in Migne's *Patrologia Graeca*, tome 86, *Pars Posterior*, col. 1957: Καὶ ὁ μακάριος δὲ Ἀθανάσιος, ὁ ἀγιώτατος ἐπίσκοπος ἡμῶν ἔλεγεν ὡς ἐξ ἁδον ἀναφανέντας τοὺς τολμήσαντας εἰπεῖν ὁμοούσιον τὸ ἐκ Μαρίας σῶμα τῇ θεότητι· πολλὸν δὲ ἡγνόησαν Τιμόθεος, καὶ ὁ διδάσκαλος αὐτοῦ Πολέμιος, καὶ οἱ σὺν αὐτοῖς, ὅτι ἐνὸς ὄντος τοῦ προσώπου τοῦ Θεοῦ Λόγου, καὶ τῆς σαρκὸς τῆς γενομένης ὑπὸ τοῦ Θεοῦ Λόγου πρὸς Θεὸν ἢ προσκύνσεις σαρκωθέντα, οὐ πρὸς σάρκα ἢ προσκύνσεις· οὐδὲ γὰρ ὁ Λόγος διὰ τὴν σάρκα προσκυνεῖται, ἀλλ' ἢ σὰρξ τῷ Λόγῳ συμπροσκυνεῖται, ὡς στολὴ καὶ περιβόλαιον, ὡς προεῖπον· ὅσοι οὖν τῷ κανόνι τούτῳ, καὶ τῇ ἀληθινῇ καὶ ἀποστολικῇ ταύτῃ, καὶ ἀπαραισιώτῳ πίστει μὴ στοιχῶσιν, ἐστῶσαν ἀνάθεμα. Βλέπετε οὖν τοὺς κύνas, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομὴν· ἡμεῖς γάρ ἐσμεν ἢ περιτομὴ οἱ πνεύματι Θεοῦ λατρεύοντες ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες).

Further on, this writer under the name of Julius in this same letter to Dionysius, Bishop of Alexandria, has the following which may mean Man-Worship, or not:

"Christ confesses that as regards His flesh He bows to [that is, "worships"] the Father, when He says, We bow to [that is, "worship"] what we know [John iv., 22] and [yet] His Divinity is not separated [from His flesh]. He is bowed to as regards His Divinity, and in the bowing to His Divinity, His body is not separated from It. Nor do we separate His body for it is impossible, when we bow to [that is, "when we worship" His Divinity]. And His Divinity is not separated from the body which suffered, for it has been united to It." The Greek of the last sentences seems corrupt. The punctuation of Migne, which I follow below, is also very faulty, (Migne's *Patrologia Latina*, tom. 8, col. 935, Προσκυνεῖν ὁμολογεῖ Χριστὸς κατὰ τὴν σάρκα τὸν Πάτερα λέγων, ἡμεῖς προσκυνούμεν αὐτὸν οὐ χωρίζεται ἡ Θεότης. προσκυνεῖται κατὰ τὴν Θεότητα, καὶ οὐ χωρίζεται τὸ σῶμα

For there exist even now the remains of the miracles of that

τῇ τῆς Θεότητος προσκυνήσει. Θύτε ἀφιστῶμεν τὸ σῶμα (οὐδὲ γὰρ δυνατόν) ὅτε προσκυνοῦμεν τοῦ σώματος τοῦ πεπονητός, καὶ οὐ χωρίζεται ἡ Θεότης, ἥνωται γὰρ).

According to the Orthodox of the VI. Synods, the true way to meet all Man-Servers is to say with Cyril of Alexandria and the Third Synod and the Fifth that we worship in Christ the Word only, though we believe that He is within the temple of His own body. But nevertheless, we do not worship that body, because we must obey Christ's words in Matt. iv., 10, and Luke iv., 8, to serve God alone, hence no creature. The alleged Epistle of Julius Bishop of Rome to Prosdocius, which is thought to be interpolated, may in the Greek of the passage following be taken in a perfectly sound sense, making the change mentioned below, though the Latin of it does not so give it: I translate from the Greek:

"Likewise let him also be anathema who says that the flesh of the Saviour did not come out of Mary, but out of heaven, or who asserts that the creature and what was made out of things not existing, is [the] Uncreated by Nature, and says that His body is Divine by its union with the Uncreated God, and that it worships both [Natures] as one uncreated God."

Be not scandalized at His flesh and its sufferings; but bow to Him bodilessly [I understand this to mean, do not bow to the body put on by the Word, but to God the Word alone. CHRYSAL], *Who is bowed to as being with* [or "within"] *His own body, as one and sole Son of God from eternity and to eternity."*

But what the true original reading here was I can not say, and therefore take no side in the matter. As it stands to-day it is heretical and Man-Serving and some other parts of the Epistle are also heretical.

I append the Greek of the last passage above:

Migne's *Patrologia Latina*, tom. 8, col. 959; Epistola beati Julii Romae ad Prosdocium: Ὁμοίως ἀνάθεμα ἔστω καὶ ὁ τὴν σάρκα τοῦ Σωτῆρος μὴ λέγων ἐκ Μαρίας, ἀλλ' ἐξ οὐρανοῦ, ἡ ἄκτιστον φύσει τὴν κτίσιν καὶ ἐξ οὐκ ὄντων τῇ δὲ πρὸς τὸν ἄκτιστον Θεὸν ἐνώσει ὁ λέγων Θεὸν τὸ σῶμα, καὶ προσκυνοῦν κατὰ τὸ συναμψότερον ὡς ἓνα ἄκτιστον Θεόν, μακάριος ἔσται. Μὴ σκανδαλισθῆς ἐπὶ τῇ σαρκὶ καὶ τοῖς πάθεσιν αὐτοῦ· ἀλλ' αὐτὸν ἀσωμάτως προσκύνει τὸν μετὰ τοῦ ἰδίου σώματος προσκυνούμενον, ὡς ἓνα καὶ μόνον Υἱὸν τοῦ Θεοῦ ἐξ αἰῶνος καὶ εἰς αἰῶνα.

This will make an orthodox sense as above intimated by making προσκυνοῦν, προσκυνῶν, and by omitting μακάριος ἔσται, which looks somewhat like a copyist's or editor's error. But the text is hopelessly corrupt as it now is.

But taken as it stands it will give a heretical sense by rendering the last part as follows:

"But he will be blessed who says that His body will be Divine by its union with the Uncreated God, and that it worships both Natures as one Uncreated God." But this rendering seems to be contradicted by what follows, that is the words, "*Bow to Him BODILESSLY*," that is, without bowing to His body. And it makes no sense. The Greek is untranslatable in places.

time (766). Let them not disbelieve that the power of God has strength to make a Virgin bring forth. The Living Word of God came into her in order to be *made in our likeness* (767). For otherwise He could not have associated familiarly with us (768). In order that He

And if we take *προσκυνούν* as a mistake or abbreviation (?) for *προσκυνούμενον* then it will give a heretical Man-Serving sense as follows:

“But he will be blessed who says that His body is Divine by its union with the uncreated God, and that it is bowed to for both as one uncreated God.”

By “*for both*” with this rendering may be meant that it is to be bowed to for the sake of God the Word who dwells in it as well as for its own sake as having become “Divine by its Union with the Uncreated Word.”

But this sense, like the last above, seems to be contradicted by the exhortation not to bow to the body.

The annotator on this passage in Migne’s *Patrologia Latina*, tom. 8, col. 959, 960, 961, 962, deems it the work of an Apollinarian, but in order to cover up his own Romish idolatry he mistranslates a passage of Athanasius elsewhere to be given in this Set against Man-Service, to make it mean the contrary. It is Athanasius *against Apollinaris*, Book I. No. 6.

(764), page 431. Greek as in Hardouin’s *Concilia*, tome 1, col. 1404, πιστεύομεν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν ἐκ τῆς παρθένου Μαρίας γεννηθέντα, ὅτι αὐτός ἐστιν ὁ τοῦ Θεοῦ αἰδίδιος Υἱὸς καὶ Λόγος, καὶ οὐκ ἄνθρωπος ὑπὸ Θεοῦ ἀναληφθεὶς, ἢ ἕτερος ἢ παρ’ ἐκείνου. Οὐδὲ γὰρ ἄνθρωπον ἀνέλαβεν ὁ τοῦ Θεοῦ Υἱός, ἵνα ἢ ἕτερος παρ’ αὐτόν.

It is not clear to me whether *ἐκείνου* means God the Word or the Man put on. The Latin as in the parallel column is: Credimus in Dominum nostrum Jesum Christum ex Virgine Maria natum, quod ipse est sempiternus Dei Filius et Verbum, non autem homo a Deo assumptus, ut alius sit ab illo. Neque enim hominem assumpsit Dei Filius, ut alius ab ipso exsistat.

(765), page 431. That is the Fifth Paschal Epistle. The Latin translation in the parallel column in Coleti is “ex quinta paschali Epistola.” For *Pask* was the great Festival of the Primitive Church, and the Paschal Epistles of the Bishop of Alexandria particularly were of much importance at this time, for he announced the date of Pask to much or most of the Christian World. See on that under *Pask* in the *General Index* to vol. I. of *Nicaea* in this Set. The Greek of this place is found in col. 60 of tome 65 of Migne’s *Patrologia Graeca*; but it is taken from the above Act I. of Ephesus, as is stated on the same page. Jerome translated certain of Theophilus’ Paschal Epistles. See this part mentioned and the place where those translations are found referred to in id., col. 53, 54.

(766). It is probably not too much to say that neither in the age of Theophilus nor in any other have miracles ceased to be wrought by God in response to the prayers of those who invoked no other than He. I have known of well attested happy visions in death to such. They are common to correct the scepticism of this sceptical age.

(767). Rom. viii., 3; Philip. ii., 7.

might not take a body by pleasure and sleep as the rest of men have, He takes a body like ours out of a Virgin, is brought forth out of her and appears as a man like us, *in the form of the servant* (769). But by His works He [the Word] shows that He is Maker and Lord of all, for He performs God's works (770).

[PASSAGE 10]. *Another Passage from the same* [Theophilus], *taken out of the next following* [that is the Sixth] *Festal* (771) *Epistle*:

For as the best artificers display their own art not only in costly materials and are admired for so doing, but also often take cheap beeswax and clay which falls to pieces, and show forth the power and excellence of their own skill, and are much more praised for so doing; so the Best Artificer of all, the Living and Active (772) Word of God, who adorned and arranged the Universe with the harmony of order, came to us not as having taken any costly material, that is, a heavenly body (773), but He shows the greatness of His own art in clay, for in restoring man formed out of clay, He Himself came forth out of a Virgin in a new and fit manner. And although the manner of His birth differed from ours, nevertheless He decided that He would not shun to put on *our likeness in all* (774) *things but without sin* (775). For he was brought forth, was wrapped in swaddling clothes, was nursed (776), was a babe, lay in a manger, accepted and experienced the weakness of our nature on account of the aforesaid sins and causes. But while he was yet a babe He troubled at the

(768), page 433. This follows from the fact that the Word is God (John i., 1, 14) and that no man *in the flesh* can see God before that flesh is changed by resurrection or at Christ's coming (I. Tim vi., 16; I. Cor. xv., 51, 52, etc.)

(769). Philip. ii., 7.

(770). John v., 19; x., 36-39; John ix., 4; John xiv., 10.

(771). A Paschal Epistle is meant. The margin has "*Sixth*." The Greek of this is found also in tom. 65 of Migne's *Patrologia Graeca*, col. 60. But it is taken from the above place, as it states on the same page.

(772). Or, "*Energetic*," or "*Inworking*," ενεργής.

(773). This was the error of a wing of the Apollinarians, who contended that the body of Christ had existed long before the Virgin and merely passed through her without taking flesh from her, as water passes through a canal or a river, not deriving its waters from the canal or the channel of the river, but from sources above both. Some or all of them seem to have made that body eternal and, so, uncreated in order to avoid the charge of being servers of a creature. They were called Synousiasts and Timotheans. But their utterances seem confused, naturally enough, because their premises were so absurd and contradictory that their conclusions could not be otherwise than the same.

(774). Or "*in all respects*," κατὰ πάντα.

(775). Heb. iv., 15; Heb. ii., 9-18, and II. Cor. v., 21.

(776). Or "*suckled*," τειθηνοίμενος.

same time both the Enemy (777) and His phalanx, [by] drawing the Magians (778) to mind-change (779) and preparing them to despise the King who had sent them.

[PASSAGE 11]. *A Passage of Cyprian the most holy Bishop and Martyr, taken out of his Work (780) on Almsgiving:*

God's good deeds, beloved brethren, are many and very great. By them the abundant and rich Man-lovingness of God the Father has wrought and ever works our salvation, for the Father sent the Son to safe-guard us and to make us alive, in order that He might renew us, and the Son Who was sent wished to become Son of Man (781) that He might make us Sons of God. He therefore humbled (782) Himself in order that He might regain a people who had been cast away (783). He was wounded in order that He might heal our wounds (784). He made Himself a slave (785), in order that He might lead us who serve Him out of slavery into freedom (786). He endured death, in order that he might restore immortality to mortals (787).

(777). That is, Satan.

(778). This word is rendered "wise men" in our Common Version. See the Greek of Matt. ii., 1, where *μάγοι* is found.

(779). Greek, *μετάνοιαν*. The King referred to in the above sentence is Herod.

(780). *λόγον*, rendered "tractatu" in the corresponding column in Coleti's *Concilia*. Its Latin title, col. 601, 602 in tome 4 of Migne's *Patrologia Latina*, is, "*Liber de Opere et Eleemosynis*." The passage begins the book and is found in those columns and after.

(781). Matt. viii., 20; Luke xix., 10; Acts vii., 56, and often, elsewhere in Holy Writ. See under "*Man, son of*," in Cruden's Concordance.

(782). Philip. ii., 8.

(783). Luke ii., 32; Matt. iv., 14-17; John x., 16; Rom. ix., 22-27.

(784). Isaiah liii., 5; Matt. x., 1; Mark iii., 15; Luke ix., 11; Luke iv., 18; I. Peter ii., 24; Matt. iv., 23, et.

(785). Philip. ii., 6, 7. The term here and there used generally means *slave*, though it is generally translated by "*servant*," etc., in our Common Version.

(786). Rom. viii., 21; II. Cor. iii., 17; Galat. v., 1; James i. 25; John vii., 36; I. Cor. vii., 22, etc.

(787). II. Cor. v., 15; Rom. v., 6; Rom., xiv., 9; I. Cor. xv., 3; I. Thess. v., 10; Acts xx., 28, where occurs a case of the Economic attributing to God of the human things of the Man put on, in the words: "*Feed the Church of God which He hath purchased with His own blood.*" Here the bloodshedding which belongs to the human nature is Economically ascribed to God the Word Who is impossible, in order to preserve the pre-eminence of His *divine* nature in the

[PASSAGE 12]. *An Explanation on Faith by Ambrose who was the most holy Bishop of the City of Milan (788).*

If they do not believe me let them believe the apostle who says, *But when the fulness of the time came, God sent forth His Son made out of* (789) *a woman, made under the Law* (790). He says, *His Son*, not *one of many* [sons]; not a common son but *His Son*. But when He says *His Son*, He signifies the peculiarity of the Eternal birth (τῆς αἰδίου γεννήσεως) (791) [of God the Word out of the Father]. He arranged it that that Son should be made out of a woman after that [Eternal Birth], in order that He might ascribe that *being made* [out of a woman] not to His [the Word's] Divinity, but to the body which was taken. He was *made out of a woman* so far as relates to the flesh which He took. He was *made under the Law*, so far as relates to His observance of the Law. For His most divine birth was before the Law: but His birth in flesh was after the Law [had been given on Sinai].

Union and to avoid that Man-Service which Cyril so pointedly condemns, and the Universal Synods with him.

(788). Or, "the city of the Milanese," or, to coin a term, "the city of the Milaners." This passage is found in chapter 14 of that book. See it in col. 550 of tom. 16 of Migne's *Patrologia Latina*. A remark there adds on it "*Conc. Chalcedon. Act I. in Exposit. Fid. Nic.*"

(789). γινόμενον ἐκ γυναικός. This ἐκ, *out of* literally, cuts up by the roots the Mennonite heresy and that of some Apollinarians, who denied that the body of the Word was derived from the Virgin Mary. It is queer how they could deny this very important fact when so many texts of the Old Testament say that the Saviour should be of the seed of Abraham, and of David, and when so much depends on these facts: For if the Redeemer be not of their seed, He can not be the Messiah that was predicted. Hence the New Testament so much insists that He has this mark of proof. See for instance, Rom. i., 3; II. Tim. ii., 8; Galat. iii., 16; Heb. ii., 16, etc.

(790). Galat. iv., 4.

(791). This allusion to Eternal Birth is among the mere *obiter dicta*, that is, *the things incidentally said*, and can not be said to be a topic discussed by the Council. The passage is adduced not on that theme but on the topics of the Incarnation and Economic Appropriation, which it favors. Indeed the Anathema at the end of the Nicene Creed curses all those who assert that the Son of God *was not before He was born*, that is, all who held that He was eternally begotten out of the Father. Some of the Alexandrian School and a few others however clung to that error. The Six Councils go no farther than to teach that the Logos was "*born out of the Father before all the Worlds*," as the Creed of the Second Synod words it. See on this the Anathema at the end of the Creed of the First Ecumenical Council, and under "*Eternal Birth*" in the General Index to Vol. I. of *Nicaea* in this Set. But one can see how much affected Ambrose was by

[PASSAGE 13]. *Another Passage from the same [Ambrose] taken out of his Second Book on Faith (792).*

Therefore let vain questions on words (*ἀπὸ τῶν λόγων*) cease and be silent, for the kingdom of God, as it is written, is not in persuasion of men's words, but in manifestation of power (793). Let us keep the distinction between the divinity and the flesh. [But] One Son of God speaks IN BOTH NATURES for BOTH NATURES ARE IN HIM (794), It is the Same One who speaks, and [yet] He does not always speak

the opinion of the great Alexandrian, Athanasius, for the Alexandrian error of Eternal Birth. That view was originally confined to the Alexandrian School. See on that volume I. of *Nicaea* in this Set, Preface, pages ii. and iii.; and text, pages 83, 84 and 110. Athanasius went so far as to differ from the Creed of Nicaea not only on Eternal Birth, but also as to the action of that Council regarding Meletius; see vol. I. of *Nicaea* in the places just mentioned, and on page 111. Yet very often, even men who should have been wiser, have preferred the private opinion of a great but admittedly fallible man—like Athanasius for instance, and his local fallible Church, to a decision of the whole Church in an Ecumenical Council. Such a course, if persisted in, tends to undo the work of the Six World-Synods and to end in anarchy. We must never follow any Father, however distinguished, against the clear decision of the Holy-Ghost-led Universal Church East and West in the VI. Councils.

The expression "*Eternal Son*," in a quotation from Felix above may mean *Eternal Birth*, but not necessarily so, because we often speak of the *eternal* life of the righteous where we do not mean that they were from all eternity, but only that they will enjoy an eternal life which is not sealed to them till they are baptized and take the Lord's Supper. If Felix means *Eternal Birth* he alone of all outside of the jurisdiction of Alexandria held that private opinion before Nicaea, A. D. 325. In all probability the Fathers of Ephesus did not take his words in that sense, for the common view of Nicaea was still general outside of Alexandria. *Eternal Word* in the context would guard the Son's co-eternity with the Father.

(792). This passage is found in chapter 9 of that *Book II. on Faith*. See it in Migne's *Patrologia Latina*, tom. 16, col. 576, 571. I have translated it from Act I. of Ephesus.

(793) I. Cor. ii., 4.

(794). Coleti *Conc.*, tom. 3, col. 1057: φυλάζομεν τὴν διαφορὰν τῆς Θεότητος καὶ τῆς σαρκός· Εἰς ἐν ἑκατέρῳ λαλεῖ ὁ τοῦ Θεοῦ Υἱός, ὅτι ἐν αὐτῷ ἡ ἑκατέρα φύσις ἐστίν. Ὁ Αὐτὸς λαλεῖ, καὶ οὐκ ἐν ἐνὶ πάντοτε διαλέγεται τρόπον.

Ambrose means that it is God the Word alone Who speaks, though He has put on flesh. This conforms to the celebrated Dictum of Cyril, "*We bow to the Word [who is] with [or "within"] His flesh*," but Cyril refused the expressions which speak of bowing to the Flesh with the Word. Notice this full and complete confession of the Two Natures in the Son in this Passage deemed so Orthodox by the Third Ecumenical Synod, that they use it as one of the bases for their

in one way (795). Notice in Him now God's glory; but now a man's sufferings. For as God He teaches as to the things of God, because He is the Word: but as a Man He speaks the things of a man, because He was speaking in my substance. *He is the Living Bread* (796), *Who came down from heaven*. That Bread is the flesh, as He Himself also said: *This bread which I will give is my flesh* (797). This is He who came down (798). This is He *whom the Father sanctified and sent into the world* (799). But that letter (800), itself does not teach us that His Divinity had need of being sanctified but that His flesh had such need.

[PASSAGE 14]. *A Passage of Gregory the Great, (801) who was the most holy Bishop of Nazianzus (802).*

decision against Nestorius. And yet its leader, Cyril of Alexandria, and the Synod itself are accused, by those who should know better, of Monophysitism. So unfair and prejudiced is the world!

(795). That is, as he at once explains, He speaks at one time what pertains to His divine Nature, at another of what pertains to the humanity which He had put on, the sufferings of which He Economically claims for Himself, God the Word.

(796). John vi., 50.

(797). John vi., 51.

(798). John vi., 50, 51, 58.

(799). John x., 36.

(800). Sometimes *letter* is opposed to the spiritual and deeper Christian sense of a thing, or to the Law as distinguished from the Gospel. Compare John vi., 63, and II. Cor. iii., 6; Rom. vii., 6. Ambrose seems to insinuate what is so often taught by the Fathers, namely that we should not take Christ's words in John vi., about eating his flesh and drinking his blood in the literal, cannibal sense, as the Jews did; and that even that letter of his utterance does not teach that God the Word needs sanctification. See note 606 above, pp. 261-276.

(801). This title "Great" is much more fitly applied to this great opponent of creature-service, than it is to the later and somewhat erring Bishop of Rome, Gregory I., whom the Latins call *Great* and the Greeks *the Dialogist*, on account of his Dialogues. But Gregory of Nazianzus, or Nazianzum has been faulted, not without cause for his flowery and turgid oratory, in which he invokes poetically and not really a temple, angels, apostles, etc. See an example quoted in McClintock and Strong's Cyclopaedia under his name. Probably some works ascribed to him however are not his and others may be interpolated. But his writings prove that he was strongly opposed to all invocation of any but God. Bishop Ridley in his farewell to his college addresses walks or trees, etc., in the same poetic manner. This use of the figures of Rhetoric known as Ecphonesis, Personification, Vision, and Apostrophe (see Gould Brown's English Grammar, Prosody, Figures of Rhetoric), should be avoided where it is likely to be mis-

Let not the men (803) deceive nor be deceived by admitting a man without a mind as the Lord's Man (804), as they say, but, on the contrary, let them admit our Lord and God. For we do not separate the Man from the Divinity [of the Word]; but we hold to

understood by the unlearned, and to lead them into the great sin of invoking created persons or any thing but God, or to lead them to invoke Him through material things or created persons.

(802). This is from Gregory's Epistle I. to Cledonius. Compare Coleti tom. 4, col. 1142. It is against Apollinaris. See it in Migne's *Patrologia Graeca*, tome 37, col. 177 and after. The Apollinarians denied Christ a human mind, and hence denied that the Word had put on a perfect man, though their error is impliedly condemned by the natural sense of the clause of the Creed of the First Synod of the whole Church, and of that of the Second Synod also, which asserts that He "*put on a man*," that is, *not a part* of a man, but *a whole man*. When we consider how later heresies like Apollinarianism, Nestorianism and Monophysitism, are anticipatively condemned by the natural sense of those two Ecumenical Creeds we can readily understand how the Fourth Ecumenical Synod could say of their Faith that it should be *sufficient for the full acknowledgment and confirmation of the true religion; for it teaches completely the perfect doctrine concerning the Father, the Son and the Holy Spirit, and fully explains the Incarnation of the Lord to those who receive it faithfully.*" But it then goes on, in effect, to state that it defines further on account of its perversion by the heretics of the different sects aforesaid. See it in *Hanmond's Canons of the Church*, pp. 95, 96, etc., N. Y. edition.

The above is the longest of the passages quoted from the Twelve Fathers in this Act I. of Ephesus. As we show in treating of the opinions of Gregory of Nazianzus in another part of this Set, his Epistle I. to Cledonius, from which the above extract is taken, is divided by him into two parts; the first, which contains his profession of faith against all Anti-Inman heresies generally, put forth by him to remove all suspicion of his Orthodoxy; and a second which is directed specifically and in detail against Apollinaris and his peculiar errors. The above extract is from the first part; and was evidently chosen by the Synod as one of the normal utterances of Orthodoxy to guide its own decisions, because of its appositeness against them and more especially because of its denunciation of those errors on the Incarnation which were circulated in Gregory's time not only by his opponent Apollinaris, but also those set forth by Diodore of Tarsus and Theodore of Mopsuestia and afterwards defended before the whole world by Nestorius against Cyril of Alexandria and the Third Ecumenical Council. Gregory's references to Nestorian heresy are only incidental, but yet are apposite. He is the eighth of the Twelve Fathers quoted above. The original is found in Coleti's *Concilia*, tome 3, col. 1057.

(803). That is the Apollinarians just mentioned by Gregory in the preceding part of the above Epistle I. to Cledonius.

(804). Or "the Lordly Man."

and proclaim [only] One and the Same; Who at first indeed was not a Man, but was God and Sole Son and before the worlds, [and] was unmingled with a body (805) and unmingled with those things which belong to a body whatsoever they are, but at last was also a Man taken (806) for our salvation, passible in flesh, impassible in Divinity, circumscribed in body, uncircumscribed in Spirit (807); the Same One is earthly and Heavenly, visible and Invisible, contained and Uncontained, that the whole man who had fallen under [the sway of] sin, might be remoulded and restored by one who is A WHOLE MAN and at the same time God (808).

If any one does not admit Mary to have been Bringer-Forth-of-God, he is an alien to the Divinity (809).

If any one says that [Christ's humanity] ran through the Virgin as through a pipe (810) but was not thoroughly formed in her, divinely and humanly at the same time; divinely indeed because without a man, but humanly by the law of pregnancy and of being brought forth [out of her], let him be anathema.

If any one says that the Man had been formed and that then

(805). ἀμυγῇ σώματος καὶ τῶν ὅσα σώματος. Gregory shows that he does not believe in any mingling of the Substance of God the Word in the sense of *confusion*, or indeed in any other sense than the indwelling of God the Word in the Man put on by Him. But some of the ancients, even Cyril of Alexandria himself, used terms which might be perverted from the sense of *union* in which they took them to that of *confusion*. But after the rise of the Apollinarian, the Nestorian and the Monophysite heresies the teachers of the Church were more exact in the use of language of that kind, and avoided words which those heretics might pervert.

(806). Greek, ἀνθρώπον προσληφθέντα.

(807). Πνεύματι. As God is a Spirit, (John iv., 24), therefore we some times find the ancients using "*Spirit*," as here, for His divinity. See Sophocles' *Greek Lexicon of the Roman and Byzantine Periods* under πνεῦμα, 3.

(808). Notice Gregory's Confession here of the perfect humanity of Christ, for which he contended against the Man-Serving Apollinarians. This language smites also the Monothelites, for they denied that Christ is a *whole* man, by denying him a human will, which is a part of a *whole man*; pages 103-105 above, note, and pages 429-433; note.

(809). "*He is an alien to the divinity*" by denying His real Incarnation, a denial which in the case of the Apollinarians and the Nestorians led to the worship of Christ's humanity, and so to *creature-service*.

(810). This also was an error of Apollinarian heretics. For they denied, like some of the Mennonites, that God the Word took flesh from the Substance of the Virgin, but asserted that the flesh which He had, existed long before her, and merely passed through her as water passes through a pipe. The comparison holds as to the *source*. For they held that as the water which flows through a pipe does not derive its origin from the pipe, but outside of it, so the flesh of

God put him on (811), be he condemned: for that is not a bringing forth of God [out of a woman] but an avoiding of being brought forth (812).

If any one introduces two Sons, one indeed the Son Who came out of the God and Father, and the second him who came out of the mother, but does not [confess] One and the Same (813) Son, let him also lose the adoption to sonship promised to those who believe correctly. For THERE ARE TWO NATURES (814), God, and a Man because he is both a soul and a body (815). But there are not two Sons nor two Gods. Nor are there two men here, even though Paul so calls the internal part and the external part of man (816). And, seeing it behooves me to speak briefly, The two things [divinity and humanity] of which the Saviour is [composed] are different from each other, for the visible is certainly not the same thing as the Invisible, and that which is Independent of Time (817) is surely not the same thing as that which is subject to [the limitations of] time (818). But those two things [Divinity and humanity] are not two different Persons. God forbid! For both are one in the union (819), for God has put on a man, and a man has been made godly, or howsoever any one may name it (820). We say two

Christ did not derive its origin from her but from outside of her. As to the consequences of this error see note 789 above.

(811). This was an error of the Nestorians, only that the "then" with them would not mean till, it might be, his baptism or later. Consequently according to them, the Word's divine Substance was not in the Virgin's womb at all, but only His sanctifying grace by His Holy Spirit, and so the indwelling was *not* of God the Word's Substance but was relative only: that is, God the Word dwelt in that man by the Holy Spirit only, which is related to Him as being His Spirit.

(812). See last note above.

(813). That is, God the Word who is in flesh and in a man.

(814). Greek, φύσεις μὲν γὰρ δύο. See on this matter the note above.

(815). Gregory shows elsewhere that Christ has also a mind. He brings out this fact in his arguing against the Apollinarians who denied it. Indeed among the ancients the term "*soul*" (*ψυχή*) is often used to include *the animal soul*, which we ordinarily call *the soul*; and *the intellectual soul*, which we call *the mind*.

(816). Paul's division of man, is into three parts, spirit, that is, mind, soul, and body. See I. Thess. v., 23. The ancients very often, ayē, generally name an apostle, as here, without the title *saint*. Some ignorant clerics suppose that they must always use it and that it is a sign of Puritanism not to do so. But the reference above seems to be to II. Cor. iv., 16.

(817). That is, God the Eternal Word.

(818). That is, the Man born of the Virgin in time.

(819). Or, "*in the blending*." Greek, τῇ συγκράσει, Θεοῦ μὲν ἐνανθρωπήσαντος,

different things [in the Personal union of the Son] in contradistinction to the way it is in regard to the Trinity. There we say that there are different Persons, in order that we may not mingle and confound the Subsistences (821): but we do not say that there are different things there, for the Three Persons are One and the Same Thing in Their Divinity.

If any one says that the Son who came out of God operated in the Man by grace, as He did in the Prophets, but that His [the Word's] Substance was not co-joined to him [the Man] and united to him (822), let him be empty of the better operation and be full of the operation of the Adversary (823).

If any one does not bow to the Crucified [God the Word] let him be anathema, and take his place in the ranks of the murderers of God, (824), (825).

ἀνθρώπου δὲ θεωθέντος, ἥ ὅπως ἂν τις ὀνομάσκει. See on the term συγκράσει a note above. Θεωθέντος may be taken in the sense of "*filled with God*," that is, with God the Word who dwelt in him.

(820). See the last note for the Greek.

(821). Greek, *ὅτι μὴ τὰς ὑποστάσεις συγχέωμεν*, that is, "*the Persons*," for *ὑπόστασις* is often used as here for Person, for as each Person exists separately now as being Eternal God He can be called a *Person* and a *Subsistence*, that is, a *Being*. And so in that sense many of the ancients spoke of *Three Subsistences*, that is *Three Beings*: and that is perfectly accordant with the literal meaning of the Greek word *ὑπόστασις*. Whereas others, for instance in the Nicene Creed, used *ὑπόστασις* in the sense of *Subsistence*, *Existence* and *Being*, to designate the one kind of *Substance* and *Existence* of the whole Trinity, for there the Anathema at the end of that Creed curses those who say that the Son of God, that is, the Logos, "*is of another Subsistence or Substance*" (*ἐτέρας ὑποστάσεως ἢ οὐσίας*) than the Father, for the Substance of both and of the Spirit is the same, and they are all co-eternal. Though both of those uses of *ὑπόστασις* are in strict accordance with its meaning, some at first misunderstood and taking *ὑπόστασις* in the sense of *being* were scandalized at the idea of speaking of *Three Beings*, where there is only One Being in Three Persons, that is, God, consisting of the Father, His Consubstantial Word, and His Consubstantial Spirit. Yet as time wore on all saw that each Person is a Being, and that as the Three separate Persons are all parts of One Being, so the Three separate Beings are but parts of One Being, God, and all co-eternal and consubstantial.

(822). This was precisely the error of the Nestorians.

(823). The better operation is, of course, the operation of the Holy Ghost. The contrary operation is that of the Adversary, the Devil.

(824). Although the ordinary rule for a Christian is to "*bless, and curse not*," as Paul commands (Rom. xii., 14), nevertheless there is a cursing by a properly qualified authority such as an Apostle, or by the whole Christian Apos-

If any one says that the Son who came out of God was perfected by works, or that after his being dipped (826), or after His resur-

tolate met in Ecumenical Synod, or in local Synod. Instances of such cursing by an *individual* Apostle is Peter's curse on Simon Magus in Acts viii., 20-24; Paul's on all perverters of the Gospel and on all preachers of new Gospels in Galatians i., 8, 9; and on all who love not the Lord Jesus Christ, in I. Corinthians xvi., 22. In later times individual bishops following their example, have cursed heretics, as for instance, Gregory here curses the Apollinarians.

Instances of cursing by the whole Christian Apostolate are 1, the Anathema at the end of the Creed of the First Ecumenical Synod; 2, the first Canon of the Second Synod, not to speak of its seventh; 3, the seventh Canon of the Third Ecumenical Synod against Man-Servers and other perverters of the Faith of the Church; 4, the Anathema in the Definition of the Fourth Synod against the Monophysites and other heretics; 5, the Definition of the Fifth Synod and its Anathemas against Nestorian Man-Servers, and others; 6, the Definition of the Sixth Synod of the whole Church against the Monothelites and others.

In all these instances the Apostle, or the whole Apostolate in Synod assembled do not profess to utter their own curse, but God's antecedently proclaimed by the Holy Ghost through Paul in Galatians i., 8, 9, which they merely apply in God's name both to warn the heretic of his own damnation if he persists in his creature-service or other error, and to warn and guard the Christian people against the soul destroying character of the error anathematized.

An instance of cursing by a *local* Synod is found in the Epistle of Cyril of Alexandria and of the Synod of the Egyptian Diocese which has the Twelve Anathemas against Nestorian Man-Service, denial of the Incarnation, and other errors.

Of course it should be added that while every Bishop and every local Synod should anathematize every error, nevertheless this must always be done against what is contrary to the Scriptures and to that doctrine, discipline and rite which were from the beginning: otherwise the curser damns his own soul. The cursings by all Arian bishops, all Macedonian prelates, and those of the Man-Serving Nestorians, Monophysites, Monothelites, Image-Worshippers, and Creature Invokers, and all others who have opposed the Scriptures and primitive and once universal doctrine, discipline, rite and custom, have returned on their own heads to curse them in this world and in that which is to come. The Third Ecumenical Synod forbids us to regard such men as Christian bishops, but as false apostles (compare Rev. ii., 2) and to have nothing to do with them but to shun them.

But there is one blessed fact in this connection, and it is that all the anathematizing of the Universal Church in its Six Councils is against heretics and creature-servers and not against the Orthodox.

(825). Gregory in this whole passage Economically attributes, like Athanasius and Cyril, the sufferings of the Man put on to the Word: hence like them he would say that the Word was crucified. And so the worship here by bowing

rection from the dead He was deemed worthy of adoption to Sonship, like the spurious and fictitious Sons [of Jove] whom Greeks [that is, "the heathen"] bring in, let him be anathema. For that which has a beginning, or progresses and improves, or is made complete is not God, even though it be so termed, on account of its increase little by little (827).

[PASSAGE 15]. *A passage of Basil, who was the most holy Bishop of Cæsarea in the First Cappadocia (828);*

For heaven and earth, and the countless spaces (829) of the

would be given to the Word alone, but as *with*, that is, *in* flesh, as He and they explain in other places, in effect. Cyril of Alexandria in the last of his XII. Anathemas, and the Third Ecumenical Synod and the Three Ecumenical Synods after it which approved that and the rest of his XII. Anathemas, and the Fifth Ecumenical in its Fifth and Ninth Anathemas, all teach, 1, that *God the Word was crucified*:

But, 2, the Third Ecumenical in approving Anathema VIII. of Cyril of Alexandria; and the Fifth in its Anathema IX., in effect anathematize him who worships in the crucified any thing more than God the Word: that is, they anathematize any one who worships His humanity; for it is a creature, and, hence, to worship it would of course be *creature service*. This is one view, on which see notes 183 and 582 above. Another is that both Natures of the Son may be worshipped: in other words that it is not against Matt. iv., 10, is worship a creature with God the Word. See those notes.

Gregory of Nazianzus as above anathematizes him who denies that the Word was crucified, and who refuses to worship Him as in the crucified humanity then and now. In another passage, that is, in his Discourse XLV. which is on the Holy Pask, or Easter, section 24, Gregory, addressing different classes of persons in oratorical and stilted style, nevertheless brings out the idea that God the Word hung on the cross: "*If thou art*" says he "*Simon the Cyrenian take up the cross and follow [Him]*"; if like the thief thou art crucified with Him, candidly recognize [thy] God * * * and suspended [on the cross] as thou art, worship (*προσκύνησον*) Him who hung on the cross for thee." This passage is in col. 656, tome 36 of Migne's *Patrologia Graeca*.

(826). That is, after his baptism, which was then performed by trine immersion as Bingham shows.

(827). Or, "*its gradual increase*." Although Gregory's language here is aimed at the Apollinarians, nevertheless it is so apposite to the Nestorians that one might suppose, if he did not know the author or the date of this writing, that it was aimed at the Nestorians. Those errors are condemned and with them the Nestorian relative worship of Christ's humanity in Anathema XII. of the Fifth Ecumenical Council.

(828). This passage is from Basil's work *on the Holy Spirit*, chapter 8. It is found also in col. 100, tome 32, of Migne's *Patrologia Graeca*.

(829). Or. "*countless things*." This place as in Coleti *Conc.*, tom. 3, col.

seas, and the things which live in the waters, and the animals on the dry land, and plants, and stars, and the air, and the seasons of the year, and the varied arrangement and adorning of the Universe, do not together display so much excellence of might as the boundless God (830) was able to display when, by means of flesh assumed, He without any suffering, wrestled with death in order that He might by His own suffering (831) grant us the favor of freedom from suffering (832).

[PASSAGE 16]. *A Passage of Gregory the most holy Bishop of Nyssa (833).*

Let this mind be in you saith he, which was also in Anointed Jesus, Who being in God's form (834) thought it not robbery to be equal with God, but made Himself of no reputation (835) having taken the form of the servant (836), (837). What greater poverty can be asserted of God than that He has taken the form of the servant? What greater lowliness can be asserted of the King of all than that He voluntarily came to share our poor nature? (838). The King of Kings and the Lord of Lords (839) put on the form of the servant! The Judge of

1060, is τὰ μὲν τῶν πελάγων. But in column 100 of tome 32 of Migne's *Patrologia Graeca* it reads τὰ μεγέθη τῶν πελαγῶν: μεγέθη is found in Coleti's margin here.

(830). Greek, τὸν Θεὸν τὸν ἀχώρητον, which the Latin in Mansi's *Concilia*, tome 4, col. 1194, renders, immensum illum infinitumque Deum.

(831). The wrestling of the Word by His flesh with death, refers to God the Word's having put on flesh, and hence teaches the doctrine of His Incarnation, and agrees with Cyril. The Economic attributing of the sufferings of the passible man put on to the impassible God the Word Who put him on, agrees with the doctrine of Cyril and Athanasius on that subject. Hence this passage is adduced before the Council in the controversy between Cyril and Nestorius as sustaining the former and making against the latter.

(832). I. Peter ii., 24; Rev. xxi., 4, etc.

(833). This is from Gregory's *First Oration on the Beatitudes*. It is in Migne's *Patrologia Graeca*, tom. 44, col. 1201.

(834). That is, in God's body. That God has a body is taught in many passages of the Old Testament and the New, and was the faith of the most ancient Christians. But, as Tertullian teaches, it is a body of Spirit.

(835). Literally "*emptied Himself*," that is, abased himself, that is, by taking on the form of a slave, (δούλον) as it is literally. Notice that here and in passages following Gregory ascribes the sufferings of the Man put on to God the Word, that is, Economically only.

(836). The literal meaning is *slave*.

(837). Philip. ii., 5, 6, 7.

(838). Heb. ii., 9-18.

(839). Rev. xvii., 14.

all (840) became subject to pay tribute and tax to earthly rulers (841). The Lord of the Creation is brought down into a cave (842). He who held every thing in His hand (843), finds no place in the inn (844), but He is thrust aside in a manger belonging to the irrational animals. The Pure and Undeiled admits the meanness of human nature, and having experienced all our poverty, goes forward to the enduring of death (845). See the measure of His voluntary poverty! The Life (846) tastes death! The Judge [of all] is led to the judgment of an earthly tribunal! The Lord of the life of existences, is subjected to the sentence of an [earthly] Judge! The King of all the supramundane power does not thrust away the hands of the executioners! Let the measure of thy humility have respect to that example, (847).

[PASSAGE 17]. *A Passage of Atticus, Bishop of Constanti-
nople (848).*

To-day the Anointed One Who is also Lord, underwent His birth [in the flesh], because of His love for man. For He existed before as regards the birth of divine dignity (849).

[PASSAGE 18]. *Then he [Atticus] adds to those words what here follows (850).*

The Man-Loving Word is *made of no reputation* (851), though

(840). John v., 22, 27, and after; Acts xvii. 31; Matt. xxv., 31-46, inclusive.

(841). Matt. xvii., 24-27.

(842). The idea from ancient times seems to have been that Christ was laid in a cave. A tomb hewn in the rock is such. They are found in the East now.

(843). John i., 3; John iii., 35; Matt. xi., 27; John xvi., 15; I. Cor. viii., 6; Col. i., 17; Heb. i., 3.

(844). Luke ii., 7.

(845). Philip. ii., 8. Noteworthy is the fact that Paul ascribes the death Economically to Him who before He took the form of the slave was in God's form. And all these passages ascribe the human things of the Man put on to the Word.

(846). John xiv., 6.

(847). Notice how the human things are here ascribed Economically to the Word.

(848). This passage is not found in Migne's *Patrologia Graeca*, tom. 65, col. 637-652, where remains of Atticus are given. It seems to have escaped the editor of that tome. I have given it from Act I. of Ephesus as in duty bound.

(849). That is, His birth "before all the worlds" out of God the Father.

(850). This passage is not found in Migne's *Patrologia Graeca*, tom. 65, col. 637-652. It also seems to have escaped its editor's observation.

(851). Philip. ii., 7.

so far as His [divine] Nature is concerned He is not made of no reputation. For He *made Himself of no reputation, having taken a servant's form* (852). He who is without flesh takes on flesh for thee! *The Word was made flesh* (853). He Who by reason of the incorporeality of His Nature is not subject to touch, is touched! He Who is without beginning becomes subject to a bodily beginning, (854). The perfect One grows (855)! The Unchanging One makes progress (856)! He Who was rich (857) is brought forth in an inn. He Who covereth the heaven with clouds (858) is wrapped in swaddling clothes (859). The King is laid in a manger.

[PASSAGE 19]. *Another Passage likewise from the same* [Atticus, Bishop of Constantinople] (860).

If the Inman of the Sole-Born, and His being brought forth by a Virgin and His communion with [human] sufferings (861) and [His] cross, and death and resurrection (862), separate any one from us, let him learn and know that those things have to do with the world's salvation; and let him not deem them unworthy of the Good and Mighty God's love for man. For if it was disgraceful for God to dwell in the Virgin, it was more disgraceful before all that to make her. But if He incurred no ignominy by making her, He did not judge it to be a thing deserving of shame to dwell in her. And if it is an evil thing to suffer, how great a thing is it to relieve [mankind] from suffering! Wherefore He who is immortal died (863)

(852). Philip. ii., 7.

(853). John i., 14.

(854). That is, the body which He, God the Word, put on, had a beginning in the womb of the Virgin Mary.

(855). That is, the body put on by God the Word grows; see Luke ii., 52.

(856). That is, progresses in age and stature in his humanity, from a babe to a man; not from *sinfulness* to *sinlessness* as the Nestorians said, for *His* human nature was always sinless.

(857). II. Cor. viii., 9.

(858). Psalm cxlvii., 8.

(859). Luke ii., 7, 12.

(860). This is not found in Migne's *Patrologia Graeca*, tom. 65, col. 637-652, where remains of Atticus are given. It also seems to have escaped the editor's notice.

(861). Or "His sharing of [human] sufferings."

(862). A Latin translation of this passage in Act I. of Chalcedon has "*cross and suffering and death*," instead of "*cross and death and resurrection*."

(863). Philip. ii., 8, where Paul Economically ascribes the death of the Man put on to the divine Word who had put him on. For He says, that He "*being in God's form, thought it not robbery to be equal with God*," and yet

in order that He might kill death (864), and rose up as a Prince to procure our resurrection. And He received all those things (865) not in the Nature of [His] Divinity but in the flesh which He put on, dwelling in it on the one hand in the inviolabilities of His own unsufferingness (866), and, on the other, suffering and enduring all those things [in the flesh which He put on], in order that He might become both Leader and Law-giver of the best polity (867).

[PASSAGE 20]. *A Passage of Amphilochius, Bishop of Iconium* (868).

For since the Same One is King and God, and tasted death for the sake of the Economy of the Suffering, the gifts of the mysteries are riddles (869). The Magians offer gold, knowing Him to be King. They offer frankincense, for they know that they are offering to God (870). They offer myrrh on account of the death in the mystery of the suffering.

[PASSAGE 21], (871). *Another Passage likewise from the same* [Amphilochius, Bishop of Iconium].

For if He had not been born in flesh, thou hadst not been re-born spiritually (872). And if He had not borne and endured the form of the servant (873) thou hadst not gained the glory of adoption

"look upon Him the form of a slave, and was made in the likeness of men. And being found in fashion as a Man He humbled Himself, and became obedient unto death, even the death of the cross." This is one of the plainest instances in the Scriptures of the ascribing Economically the sufferings of the Man put on and his human things to God the Word. Another instance is Acts xx., 28, where the man's blood is called God's blood.

(864). II. Tim. i., 10; Heb. ii., 14; Rev. xxi., 4.

(865). That is, the human sufferings.

(866). That is, in "*His own impassibility*."

(867). That is, of Christianity.

(868). This is not found in Migne's *Patrologia Graeca*, so far at least as I have seen. Amphilochius wrote much, but it has, most of it, been lost. See on his writings Sevestre's *Dictionnaire de Patrologie*, article, "*Amphiloque*."

(869). *αἰνύματα*.

(870). Amphilochius here implies that the offering of incense as an act of religious service is prerogative to God. This is in strict accordance with Matt. iv., 10; Luke iv., 8.

(871). This is not found in Migne's *Patrologia Graeca*, so far at least as I have seen. See the third note back.

(872). That is, "*out of the water and of the Spirit*," according to Christ in John iii., 5. Compare "*bath of rebirth and of the Holy Ghost's renewing*," in Titus iii., 5.

(873). Philip. ii., 7.

to Sonship (874). For the Heavenly One descended upon earth, that thou who art upon earth mayst be carried up into heaven. Therefore the Anointed One made Himself of no reputation (875), that we all might receive of His fulness (876). By His death immortality came to thee (877). The sufferings of the Master became the servant's uplifting and exaltation. But thou receivest that benefaction as an occasion for blasphemy (878).

Peter, a Presbyter of Alexandria and Chief of the Secretaries said, And we have in our hands books also of the blasphemies of the most religious Nestorius, from one book of which we have chosen out short chapters, which, if it please this Holy Synod, we will read.

Flavian, Bishop of Philippi said, Let them be read, and be inserted to show [the fairness and] the good faith of the Christian Acts (879). And all the Bishops said in like manner: We all say the same.

(874). Galat. iv., 5; Eph. i., 5.

(875). Philip. ii., 7.

(876). Eph. iii., 19.

(877). Col. i. 22; II. Tim. i., 10; Heb. ii., 14, 15; I. Cor. xv., 53, 54.

(878). The Testimonies of Atticus, Bishop of Constantinople, and those of Amphilochius, Bishop of Iconium, are lacking in Vincent of Lerins' Commentary by mistake, for, as Mansi (*Conc. tom. iv.*, col. 1193, 1194) shows, they are found in Greek and in old Latin translations.

(879). Καὶ ἐμπερέσθωσαν τῇ πίστει τῶν Χριστιανῶν πεπραγμένων. To put a thing as approved into the Acts of an Ecumenical Synod gave it an Ecumenical character. But the putting of Nestorius' blasphemies into these Acts was to show that the Synod had condemned him for just cause, and not in passion, and so they are put into them as *disapproved*, which shows that they are Ecumenically condemned.

(880). The word τετράδιον used here and below in the text means *four*, and then comes to mean in binder's language *four sheets*, that is, 16 pages in all. Sophocles in his Greek Lexicon defines, as follows: τετράδιον * * * *the number four* * * * 2. *Four-leaved pamphlet.*"

That and the following may serve to explain the expression "*quaternion*" (τετράδιον) in the language of the Council of Ephesus on the *quaternions* of Nestorius.

Eusebius in his *Life of the Blessed Emperor Constantine*, Book IV. chapter 37 of the English translation published by Bagster, tells how the Emperor ordered him to have fifty copies of the Sacred Scriptures written for use in the Churches of Constantinople; that they were to be "*in a commodious and portable form*," etc. In chapter 38 of the same translation (37 in Migne's Greek). Eusebius tells us how he had the order executed as follows:

"Such were the Emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and

[PASSAGE I]. *A Passage taken out of the seventeenth (880) tetrad of the Book of Nestorius on Dogma.* And it was read as follows:

Whenever therefore the Scripture of God is about to speak either of the birth of the Anointed One (881) out of Mary the Virgin, or of His death, it seems nowhere to use the term *God* (882), but *the Anointed One* (883), or *Son*, or *Lord*, because those three expressions (884) are significative of the Two Natures; at one time, for example, of one of them; at another time of the other; at still another time of both of them. When the Scripture sets forth (885) to us the birth

elaborate volumes of a three-fold and four-fold form." On this last expression Valesius, as there quoted remarks:

"The parchment copies were usually arranged in quaternions, that is, four sheets made up together, as the ternions consisted of three sheets. The quaternions each contained sixteen pages, the ternions twelve: Valesius in loc." I append Eusebius' Greek here: Ταῦτα μὲν οὖν βασιλεὺς διεκελεύετο· αὐτίκα δ' ἔργον ἐπηκολούθει τῷ λόγῳ, ἐν πολυτελῶς ἡσκημένοις τεύχεσι τρισσὰ καὶ τετρασσὰ διαπεμφάντων ἡμῶν. On the words *τρισσὰ καὶ τετρασσὰ* in the above, note 91, col. 1185, tome 20 of Migne's *Patrologia Graeca*, remarks as follows, (I translate it from the Latin into English):

"The translator renders [the three Greek words above] by '*terniones*' and '*quaterniones*'" [that is, in English "*ternions* and *quaternions*," that is "*threes* and *fours*."] For the membrane Codexes were, for the most part, arranged in quaternions, that is, in four sheets fastened together, as the ternions are three sheets fastened together. And the quaternions were wont to have [each of them] sixteen pages; and the ternions, each of them twelve pages. Moreover on the last page of the quaternion was marked the number of the quaternion, for instance, 1, 2, 3, and so on in order, as I have observed in the oldest codexes, both Greek and Latin. In a most ancient codex of Gregory of Tours, which was written nine hundred years ago [or "before A. D. 900"], on the last page of the quaternion I found the following mark, "q. I," that is '*quaternionio primus*,' [that is, in English "*first quaternion*."] But the reader is to be warned that there is an enallage in the above words of Eusebius. For he has used the expression *τετρασσὰ ἐν τεύχεσι* [that is, "*quaternions in sections*," when he should rather have said, *τεύχη ἐν τετρασσοῖς*, [that is, in English "*in quaternion sections*."]"]

The *τετράδιον* of Act I. of Ephesus, and the *τετρασσὰ* of Eusebius above I take to mean the same.

(881). τοῦ Χριστοῦ.

(882). Θεός.

(883). Χριστὸς ἢ υἱὸς, ἢ κύριος, ἐπεὶ δὴ ταῦτα τὰ τρία τῶν φύσεων εἰσι τῶν δύο σημαντικά.

(884). Namely, *Anointed One, Son, and Lord*.

(885). Or, "*explains*."

out of the Virgin, it says, *God sent forth His Son*, (886); it has not said, *God sent forth God the Word*, but it takes the name [Son] which shows the two Natures. For since the Son is Man and God, it says, *God sent forth His Son, made out of a woman* (887), (888), in order that when thou hearest the expression *made out of a woman*, then thou mayest see that inasmuch as the name [Son] which precedes in the clause signifies the Two Natures, thou mayest call the birth out of the holy Virgin the son's birth. For the Virgin Bringer-Forth-of-the-Anointed-One (889) brought forth God's son, but precisely because the Son of God is double as regards His Natures (890), she did not bring forth the Son of God, but she brought forth the humanity (891), which [humanity] is Son because of the Son conjoined to Him (892).

(886). Galat. iv., 4.

(887). Ibid.

(888). Greek, γενόμενον ἐκ γυναικὸς.

(889). Greek, ἡ Χριστοτόκος παρθένος.

(890). Or, "the Natures."

(891). Or, "His humanity."

(892). ἀλλ' ἐπειδήπερ ὁ Υἱὸς τοῦ Θεοῦ διπλοῦς ἐστὶ κατὰ τὰς φύσεις, οὐκ ἐγέννησε μὲν τὸν Υἱὸν τοῦ Θεοῦ, ἀλλ' ἐγέννησε τὴν ἀνθρωπότητα, ἥτις ἐστὶν Υἱὸς διὰ τὸν συνημμένον Υἱόν.
Here amidst much that is misty after his wont, Nestorius,

1. Plainly denies the true doctrine of the Incarnation. For he says clearly that the Virgin "*did not bring forth the Son of God, but she brought forth the humanity.*" Consequently God the Word must, according to his misbelief, have entered the Man at some time after that birth. In other words, He did not dwell Personally in him before his birth out of the Virgin, that is, the Person, that is, the Eternal Substance of God the Word did not.

2. He goes on to tell us in what sense he regards that humanity as being Son: "*which [humanity] is Son because of the Son conjoined to him,*" that is, as Cyril of Alexandria in his *Five-Book Contradiction of the Blasphemies of Nestorius* shows, Nestorius held that the Man, though a *creature* could receive both the *titles* and the *worship* due to God the Word because of his *relation* to the Word, that is, *relatively*, as the heathen held that their images could be *relatively called gods*, and *relatively worshipped* as such, because each deity dwelt in his own image by his power. Such creature worship is condemned by Anathema VIII. of St. Cyril, approved by the Third Council, by Anathemas IX. and XII. of the Fifth Council and by its Definition, of which they form part.

But in what sense then does Nestorius speak of *the Son of God* as "*double* as regards His Natures?" Does He mean that *the Substance* of God the Word dwelt in the Man, to use his own expression, "*conjoined to Him,*" or does he mean that God the Word dwelt in that Man by His Spirit only as he dwelt in the prophets?

[PASSAGE 2.] *Another Passage taken out of the same book; tetrad xxi., (893).*

See the upshot, (894) O heretic. I do not grudge the expression to the Virgin *Bringer forth of the Anointed One*; but I know that she who received God is deserving of respect (895), she through

I answer, he means the latter. For he denies that God the Word was born out of the Virgin's womb in the Man "*conjoined*" to Him, to use his own expression again. See the words just quoted under head 1 above.

The Son of God, according to Nestorius, is composed of Two Natures, but according to him, the divine Nature, that is, God the Word's Substance, is not in the Man, and so there is no Personal Union between them, but only a union of will and affection, as there was between a prophet and an apostle and God. Cyril in his work above mentioned unearths and exposes this foxy heretic, or perhaps we may say misty heretic. Any one who would fully understand the matters involved should read those *Five Books* of Cyril at the beginning of the investigation. The view of the ancients and of the Third Ecumenical Synod and the Fifth that Nestorius was a denier of the Incarnation and a *Man-Server* (ανθρωπολόγος) is clearly and indubitably borne out by the facts. The modern notion that he was innocent, and that he differed from Cyril and the Orthodox in words only, was not his own view and is opposed to all the data given. It was first started in modern times by men who did not fully understand the controversy. When it comes to be thoroughly comprehended, the mistake will pass away, so far at least as the intelligent are concerned.

I would add that Pusey, note "O," page 49 of his Oxford translation of *Cyril of Alexandria on the Incarnation against Nestorius*, omits the "*not*" before "*bring forth the Son of God*" above. But the sense seems to demand it, and it is in accordance with Nestorius' misbelief expressed by him in other places also. Pusey states in effect that Marius Mercator omits the "*not*," but it is given in the quotation above of the Third Council and by Commel., as Pusey owns. It seems therefore to be the true reading, and it is likely that Marius Mercator translated from a copy which was defective here, or that a "*not*" has been omitted by some copyist of his version.

(893). A note in col. 1063, 1064, of tome 3, of Coleti's *Concilia*, remarks on the above numbering: "*So Mercator: but an old editor, and some manuscripts have 'tetrad iv.'*"

(894). τὸ συμβαῖνον. The words "*O heretic*" next following show that Nestorius did not deem the difference between himself and the Orthodox a mere logomachy as some moderns have made it. No sound ancient did, nor have the Nestorians themselves at any time. Their writings contain Anathemas against Ephesus and its doctrine.

(895). ἀλλ' οἶδα σεβασμίαν τὴν δεξαμένην Θεόν, δι' ἧς προήλθεν ὁ πῶν ὄλων Θεός, δι' ἧς ἀνέλαμψε τῆς δικαιοσύνης ὁ ἥλιος. *Badger's Nestorians and their Rituals* shows that the present Nestorians are degraded invokers of the Virgin Mary. See their own words there given by him, their friend.

whom the God of the Universe went forth (896), she through whom the Sun of Righteousness (897) arose and shone forth. Again I suspect your applause (898). How did you understand the expression *went forth*? I have not used the expression "*went forth*" (899) in the sense of "*was born*" (900), for I do not so quickly forget my own words. That God the Word *went forth* (901) out of the Virgin Bringer Forth of the Anointed One I have been taught by the Scriptures of God, but that God was *born out of her* (902) I have nowhere been taught (903).

[PASSAGE 3]. *And after some other words Nestorius says:*

Therefore the Scripture of God nowhere says that God was born out of the Virgin Bringer Forth of the Anointed One (904) but it says that *Jesus Anointed*, and *Son* and *Lord* (905) [was born out of her], and we all confess these [last three] expressions, for he who does not receive the things which the Scripture of God has taught is certainly a wretched man. The expression used by the angels is, *Arise and take the young child* (906) *and his mother* (907). And the archangels certainly knew the matters pertaining to the birth better than thou

(896). All that Nestorius means by this is that God the Word *by His Spirit only*, was in the Man born of the Virgin, before, during, and after his birth. He denied that God the Word's divine Substance was in the Virgin's womb at any time in that Man; see the context. According to him the God of the Universe went forth *through* her, that is, by her, as the Greek here means, in that He sanctified Christ's humanity in the womb and was then and afterwards by His Spirit in the body which had been born out of her, and used it by inspiring it by His Spirit to do His will, and like a prophet, to reveal God to men.

(897). Mal. iv., 2.

(898). Or, "*your clapping*," τὸν κρότον.

(899). Greek, πῶς, τὸ "*προήλθεν*" ἐνοήσατε; οὐκ εἰρηταί μοι τὸ "*προήλθεν*," ἀντὶ τοῦ "*ἐγεννήθη*."

(900). Greek, see last note.

(901). Greek, προελθεῖν.

(902). Greek, γεννηθῆναι.

(903). This seems contradictory, if we do not remember that Nestorius held that God the Word by His Spirit alone dwelt in her, and when It went out of her in the babe born of her, God the Word is said, according to Nestorius, to have gone out of her, because His Spirit, not Himself in his Substance, went out of her. But, Nestorius did not mean that the *Substance* of the Spirit was in the babe but Its *influence* only.

(904). Greek, τῆς Χριστοτόκου παρθένου.

(905). Greek, Ἰησοῦν Χριστὸν, καὶ υἱὸν, καὶ κύριον.

(906). Greek, τὸ παιδίον, *little child* and so *young child*.

(907). Matt. ii., 19, 20; the Greek there has *angel*, not *angels*.

dost. He said, *Arise and take the little child (908) and his mother.* He did not say, *Arise and take God and His mother (909).*

[PASSAGE 4]. *Likewise from the same tetrad XXIV.*

What therefore we have been saying is of the tenor following: *Fear not to take Mary thy wife, for that which is generated in her (910) or is made (911),* (for whether thou usest one or both of those expressions ["*is generated*," (γεννηθέν) or "*is made*," (γενηθέν)] works no injury to the thought and the sense) *for that which is generated in her is of the Holy Spirit.* [But], if we say that GOD THE WORD WAS GENERATED IN THE FLESH, [it is an injury to the thought and to the sense], for it is one thing for God the Word to be with that

(908). Greek, τὸ παιδίον.

(909). This is the clap-trap style of oratory and of writing common to unlearned mere popular preachers in all ages. He tries to turn into ridicule his opponent's dogma that he may render more acceptable his own denial of the Incarnation and his own service to the humanity of Christ, that is, his own Man-Service, that is, Man-Worship.

(910). Matt. i., 20. The Greek, γεννηθέν in this verse is best rendered *conceived* as in our Common English Version, or *begotten*. But it can be rendered *generated* as Nestorius takes it. *Natum*, (*born*), is the Latin rendering of it in the parallel column in Coleti, but it is not a good one here. Nestorius aims to prove that the γεννηθέν of Matt. i., 20, refers to one nature of Christ alone, that is, to the humanity. And he implies that he takes that γεννηθέν, *conceived*, as equivalent to γενηθέν *made*. But we reply, first that we do not find the latter reading in Tischendorf's *Editio Oſtſava Critica Major*, except in two late manuscripts, both of the ninth century. All the older manuscripts are for γεννηθέν, *conceived*.

Second, John i., 14, shows that *the Word was made flesh*. And so the Church has well decided in the Third Synod that at the conception Mary received God the Word into her womb Who there put on flesh, and came in due time into the world, God to be worshipped, and Man to worship, and to suffer and to die for us, and not one nature alone, the humanity, for that ends in denial of the Incarnation and in worshipping a Man.

(911). A part of a word meaning "*made*" seems to be omitted in Coleti's text here. I have supplied it from the Latin in his parallel column. The Latin translation of this part preserved in Act I. of Chalcedon is more definite and clear. It is as follows: *Quod igitur dicebamus. Noli timere accipere Mariam conjugem tuam: quod enim in ea natum, vel factum est* (quod sive per unam "n" litteram, sive per duas scribitur, sensui nihil praejudicat) *de Spiritu Sancto est.* The notes in the margin of Coleti there (col. 1154 of tome iv. of his *Concilia*), make this still clearer as follows: "*γεννηθέν means born, but γενηθέν means made,*" [*γεννηθέν, natum significat; γενηθέν vero factum*]. Then in the text directly after that last quoted, Nestorius adds: *Si vero dixerimus quia Verbum natus est* [*ἐγεννήθη is the Greek in Act I. of Ephesus here, and the Greek is found nowhere else*], *in carne, aliud enim est simul esse cum illo qui natus est, et aliud,*

which is born, and another thing to be born Himself (912). For the angel says, *that which is generated* [or "conceived"] *in her is of the Holy Ghost* (913), that is, the Holy Ghost created it in her.

nasci. On this last passage a marginal note in Coleti (*Conc.*, tom. 4, col. 1154) gives an explanation from a manuscript which is as follows: Quoniam si duas posueris non [the "non" is evidently a mistake of some copyist who did not know Greek, for the Greek letter ν, that is *Nu*] literas apud Graecos "*natus*" intelligitur, si vero una [that is, one *Nu*] "*faëus*." But *natum*, *born*, is not a good translation for γεννηθέν, in Matt. i., 20, for the reference is to the *conception*, not at all to the *birth* which is mentioned in the following verse as still future. I give the context, Matt. i., 20, "*Behold an angel of the Lord appeared unto him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife for that which is conceived in her* (τὸ γὰρ ἐν αὐτῇ γεννηθέν) *is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus.*" The Greek of the last part of verse 20 may be rendered in such a way as to make it refer to God the Word as conceived in Mary's womb, that is, if we take *Spirit* there as some of the ancients commonly understood and used that word, in the sense of *Divinity*. Thus, τὸ γὰρ ἐν αὐτῇ γεννηθέν ἐκ πνεύματος ἑστίν ἁγίου, may in that case well be translated, "*For that which is conceived in her is out of Holy Divinity.*"

The true reading of the defective place above is given in note 920 below in the original Greek; see there.

I would add that the translation of the clause γεννηθέντα, οὐ ποιηθέντα in the Creed of the First Ecumenical Council and of the Second, *by begotten, not made*, is singularly unhappy and misleading. For we use the term *beget* in the sense of *procreate* and *get* and *procure*, and that of things that had neither birth nor existence before, in which sense it is equivalent to *make* or *create*. But God the Word was eternally immanent in the Father as a part of the consubstantial Divinity (ὁ Λόγος ἐνδιάθετος, *the Word inside the Father*) and was not born out of Him till just before the worlds were made and to make them, when He became *the Word borne Forth*, ὁ Λόγος προφορικός, as St. Theophilus, Bishop of Antioch about A. D. 171-183 well explains. See in the *General Index* to vol. I. of Nicaea in this Set, under "*Theophilus St.*, of Antioch." I hope to show these things more at length in an *Essay on Eternal Birth* in this Set. The words γεννηθέντα, οὐ ποιηθέντα are well rendered *natum*, *non factum*, by Hilary of Poitiers in his Latin Version of the Nicene Creed (see the second edition of Hahn's *Bibliothek der Symbole*, page 81). So Dionysius Exiguus renders the same Greek words in his Latin of the Creed of the Second World-Synod, *natum non factum*, (Hahn id., page 83) which I have followed in my English of the Creed of the First Council on page 307 of vol. I. of Nicaea in this Set.

(912). Nestorius admitted that God the Word was with the Man at his birth, that is by His Spirit, but he would not admit that He (God the Word) was incarnate in the Virgin's womb and born out of her in the Man taken from her substance.

(913). Matt. i., 20. The Greek γεννηθέν, the common reading here, has two

Therefore the Fathers (914) who were skilled in the Scriptures of God saw that if we use the expression *born* (915) regarding Him who *put on flesh* (916), God the Word will be found to be the Son of the Spirit, or to have two Fathers (917), or if we assert that God the Word was *made* (918) then He will be found to be a creation of the Spirit (919). Therefore they shunned the expression, *birth*

chief meanings, 1, of the Father, *to beget*; 2, of the mother, *to conceive, to bear, to bring forth*. Our Common English Version gives here *conceived*, and in the margin *begotten*. The reference is to Christ's humanity, but at the same time the Divine Substance of God the Word put on that humanity in Mary's womb, a fact which Nestorius here denies. See John i., 14, the great Orthodox text against his heresy.

(914). Diodore of Tarsus and Theodore of Mopsuestia, were the chief teachers of the Nestorian party. Therefore Cyril in tracing the error and heresy to its source deemed it his duty to write against both of them. Fragments of his writings against them are still preserved, and are Englished on pages 320-362 of the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*.

(915). Greek, τὸν γεννηθέντα.

(916). Greek, Ἐὰν ἐπὶ τὸν σαρκωθέντα θῶμεν τὸν γεννηθέντα. See the Greek of the context in a note below. The above expression may also be rendered, "If we use the expression '*begotten*' regarding Him who took flesh," that is, regarding God the Word. Nestorius, as his language in these Twenty Passages from him shows, did not believe that *the Substance of God the Word* had put on flesh, but only that His Spirit indwelt Christ's flesh as It had the prophets' flesh. In that sense alone did He take flesh, according to his heresy.

(917). By "*two Fathers*," I presume that Nestorius means God the Father and God the Holy Ghost.

(918). γεννηθέν, is the Greek word here meant.

(919). The Latin has "*of the Holy Spirit*," instead of "*of the Spirit*." See this place quoted at Chalcedon in Coleti's *Concilia*, tome iv., col. 1155.

The calibre of this man's mind can be seen from the above. He makes γεννηθέντα, *conceived*, in the passage above equivalent to γεννηθέν, *made*. But γεννηθέντα does not always have the sense of *made, created*, and certainly not in the Credal expression γεννηθέντα, οὐ ποιηθέντα, where *born*, used of God the Word does not mean that He was *created*, as even Nestorius himself would confess. Indeed the whole Church in the First Ecumenical Synod and the Second had used that very word γεννηθέντα in the sense of *born* in direct opposition to *created* in the clause *born, not made* (γεννηθέντα, οὐ ποιηθέντα), said of God the Word Himself. This clause is exactly the same in the Symbol of the First Synod and in that of the Second. Besides the Anathema of the First Synod, at the end of its Creed, curses those who say, "*that the Son of God * * * was not before He was born*," which is an implied condemnation of the Arian error

(920) and used the words “*Who came down for us men, and for our salvation, took flesh*” (921). What is *took flesh*? He was not changed from Divinity into flesh. By using the expression ‘*took flesh of the*

into which Nestorius seems to have fallen that *born* means *made or created*, in the passage of which he is speaking. And Nestorius professed to hold to the First Synod, and in all probability to the Second also, for we never read of his rejecting it. Theophilus of Antioch, Nestorius’ own former home, had spoken of God the Word as *the Word in and through* the Father (ὁ Λόγος ἐνδιάθετος) before He became the *Word borne forth* (ὁ Λόγος προφορικός) out of him by birth just before the worlds were made and to make them. I quote this part of the Greek from the *Conc. Collellis Regia*, tom. 5, Paris, 1644, page 510, where the Greek is given more accurately than in Coleti: ὅπερ οὖν ἐλέγομεν· Μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναικὰ σου. Τὸ γὰρ ἐν αὐτῇ γεννηθὲν, εἴτε διὰ τοῦ ἐνὸς ν, εἴτε διὰ τῶν δύο, τῷ νοήματι οὐδὲν λυμáινεται· τὸ γὰρ ἐν αὐτῇ τεχθὲν ἐκ Πνεύματος ἐστὶν Ἁγίου· ἐὰν εἴπωμεν, ὅτι ὁ Θεὸς Λόγος ἐγεννήθη ἐν τῇ σαρκί. Ἄλλο γὰρ τὸ συνεῖναι τῷ γεννωμένῳ, καὶ ἄλλο τὸ γεννᾶσθαι. Τὸ γὰρ ἐν αὐτῇ, φησί, γεννηθὲν ἐκ Πνεύματος ἐστὶν Ἁγίου, τουτέστι, τὸ Πνεῦμα τὸ Ἅγιον ἐκτίσσει τὸ ἐν αὐτῇ. Εἶδον οὖν οἱ πατέρες, ὡς ἐπιστήμονες τῶν Θεῶν Γραφῶν ὅτι ἐὰν ἐπὶ τὸν σαρκωθέντα θῶμεν τὸν γεννηθέντα, εὐρίσκεται ἡ Υἱὸς Πνεύματος ὁ Θεὸς Λόγος, ἡ δὲ δύο πατέρας ἔχων, ἡ δὲ ἐνὸς ν εὐρεθήσεται ὁ Θεὸς Λόγος κτίσμα τοῦ Πνεύματος ὦν.

The allusions to the two forms γεννηθὲν and γεννηθέν in Matthew i., 20, may imply that those were readings in that verse then. But Tischendorf in his Greek Testament (*Editio Orlava Critica Major*, Lipsiae, 1869) puts γεννηθέν in the text, and gives the lection γεννηθέν as that of only two manuscripts, both of the ninth century.

Above I have endeavored to make the sense of Nestorius as plain as I could to the English reader.

But the Greek Scholar alone can understand Nestorius’ linguistic argument here. I translate it literally;

“What therefore we have been saying is of the tenor following: *Fear not to take Mary thy wife. For that which is (γεννηθέν) begotten in her.* Whether we read γεννηθέν, *made*, which has but one Nu, or γεννηθέν, *begotten*, which has two Nus, works no injury to the thought and the sense, for [the meaning will still be] *that which is begotten in her is of the Holy Ghost.* [But] if we say that God the Word was *begotten* (ἐγεννήθη) in the flesh [it is an injury to the thought and the sense]: for it is one thing [for God the Word] to be with that thing which is born [τῷ γεννωμένῳ] and another thing to be born (γεννᾶσθαι) [Himself].

For the angel says that which is *begotten* (γεννηθέν) in her is of the Holy Ghost, that is, the Holy Ghost *made* (ἐκτίσσει) it in her. Therefore the Fathers who were skilled in the Scriptures of God saw that if we use the expression *begotten* (τὸν γεννηθέντα) regarding Him who took *flesh*, God the Word will be found to be the Son of the Spirit, or to have two Fathers: or if we use only one Nu and so say that God the Word was *made* (γεννηθέν), then He will be found to be a creature [that is, “*a creation*”] of the Spirit.

(920). Greek, τῆς γεννήσεως.

Holy Ghost' (921), they followed the Evangelist. For the Evangelist when he came to the Inman (922) avoided the assertion of *birth* (923) regarding the Word] and used *putting on flesh* (924). Where? Hear: '*And the Word was made flesh*' (925). He did not say, '*The Word was born in flesh*' (926). For whenever either the Apostles or the Evangelists make mention of the *Son*, they use the expression, '*He was born out of a woman*' (927). Attend, I pray to what is said: wherever they mention the name of *the Son* (928) and say that he was born out of a woman (929) they use the expression, '*he was born*,' but wherever they make mention of *the Word* none of them has dared to assert a birth [of Him, that is, of God the Word] in the humanity (930). Listen: the blessed John the Evangelist having come to the Word and His Inman (931), hear what sort of words he utters, '*The Word was made flesh*,' that is, *took flesh*, '*and tabernacled among us*,' that is, put on our nature, and dwelt among us; *and we saw his glory* (932), that is, the glory of the Son. He did not say *We saw the birth of the Word*."

[PASSAGE 5]. *Another Passage also from the same book* [of Nestorius], *tetrad XV., on Dogma:*

(921). *Took flesh* is in the Creed of the First Ecumenical Synod, and in that of the Second. But the words, "*of the Holy Ghost*," are in the latter alone. And we must remember that the discussion here between Nestorius and Cyril of Alexandria is as to the meaning of the Credal teaching of the Universal Church on the Incarnation and on Christ.

(922). Greek, τὴν ἐνανθρώπησιν.

(923). Greek, γέννησιν.

(924). Greek, σάρκωσιν.

(925). John i., 14:

(926). Or "*by flesh*" (διὰ σαρκός), that is, *by the aid of* a human being, like the Virgin for instance.

(927). Greek, ἐκ γυναικός.

(928). By the Word "*son*" here, Nestorius means evidently the Man alone. The term "*Son*" was to him "*significative*," as he says above, "*of the Two Natures*," only that it reminded him of his own idea of a connection between that Man and God the Word, not of the Orthodox idea.

(929). Greek, ἐκ γυναικός.

(930). Greek, γέννησιν διὰ τῆς ἀνθρωπότητος. But Cyril shows elsewhere that this is in substance said in John i., 14, and in Philippians ii., 5-9. And the passages of the Fathers quoted above in this Act I. show that the Church had ever held to the true doctrine that God the Word Himself took flesh and put on a Man in the womb of the Virgin, and in that Man was born out of her.

(931). Greek, τὴν ἐνανθρώπησιν αὐτοῦ.

So also we name the man who was Anointed according to the flesh, *God*, because of his conjoinment with God, (933) though we know that which appears as man. Hear Paul proclaiming both [those] things; *Of the Jews*, says he, *is the Anointed One as it regards the flesh, Who is God over all* (934). He confesses the man first, and then calls that which appears *God*, by reason of its conjunction with God, in order that no one may suspect Christianity of serving a Man (935).

[PASSAGE 6]. *Another Passage likewise from the same book* [of Nestorius], *tetrad XXVII.*, (936):

But as we have been wont to say that God is the Creator of all things, and that Moses was a *god*; for it says, *I have placed thee a god to the Pharaoh* (937) and [as] it calls Israel a *Son of God*; for Israel, it

(932). John i., 14.

(933). See against this Cyril's Anathema VIII.

(934). Rom. ix., 5.

(935). As "*that which appears*" of the Son is only the Man put on by God the Word, of course to call that Man *God*, for the sake of the Word who indwelt him, according to Nestorius, by *His grace alone*, is *relative creature service*, as Cyril of Alexandria in effect shows, in his writings against Nestorius. Hence the Eighth of his Twelve Anathemas curses it. And Nestorius was so well aware that to call the Man put on *God*, is an act of service that he tries like the heathen to fall back on the plea of *relative service* to defend service to a creature. And he was so unlearned and foolish as to suppose that by that attempt at evasion he had brought it to pass "*that no one might suspect*" his paganized kind of "*Christianity of Man-Service*," that is, "*of serving a Man*." See how Cyril of Alexandria refutes his *relative service* in the Oxford translation of his works "*on the Incarnation against Nestorius*," pages 63 to 80 inclusive. On page 67 in the margin we see that Cyril actually used the term *relatively* (σχετικώς) which is mistranslated by P. E. Pusey, who I fear, sympathized to some extent with paganized Christianity, such as Romanism, etc. See his translation of *Cyril of Alexandria on the Incarnation against Nestorius; Index of Greek words* under σχέσει and σχετικὴν and σχετικώς. The Greek of the above is as follows in Coleti *Conc.*, tom. 3, col. 1065: Οὕτω καὶ τὸν κατὰ σάρκα Χριστὸν ἐκ τῆς πρὸς Θεὸν Λόγον συναφείας Θεὸν ὀνομάζομεν, φαινόμενον εἰδότες ὡς ἄνθρωπον. Ἀκούσον τοῦ Παύλου ἀμφοτέρω κηρύττοντος· Ἐξ Ἰουδαίων, φησὶν, ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεός· ὁμολογεῖ τὸν ἄνθρωπον πρότερον, καὶ τότε τῇ τοῦ Θεοῦ συναφείᾳ θεολογεῖ τὸ φαινόμενον, ἵνα μηδεὶς ἀνθρωπολατρεῖαν τὸν Χριστιανισμὸν ὑποπτεύσῃ.

(936). "Rusticus the Deacon cites this place in his book *adv. Aceph.*" (note in col. 1067, tome 3, of Coleti's *Concilia*.)

(937). Exod. vii., 1. On this see *Rosenmülleri Scholia in Vetus Testamentum*. Nestorius perverts the expression to make it favor his creature service. Cyril of Alexandria well refutes him.

(938). Exod. iv., 22; Numbers iii., 12; Jerem. xxxix., 9. But God does not say that Israel was born out of His divine Substance.

says, *is my first born Son* (938): and as we have been wont to say that Saul was an *Anointed One*, for it says, *I will not lay my hand upon him, for he is the Lord's Anointed* (939), and [as] the same expression *Anointed* is used of Cyrus likewise, for it says, *These very things saith the Lord to Cyrus my Anointed*; and as it calls the Babylonian *holy*, for it says, *I will ordain for them, They are sanctified* [that is, "*made holy*,"] and *I lead them* (940). So we say that the Master *Anointed* also is *God*, and *Son*, and *holy*, and *Anointed*. But though the use of the names (941) is common [to both Natures alike], yet the dignity [of the Two] is not the same.

[PASSAGE 7]. *Another Passage also from the same Book* [of Nestorius], *tetrad XV*.

Let this mind be in you which was also in Anointed Jesus; Who being in God's form, made Himself of no reputation, having taken a servant's form (942). It has not said, *Let this mind be in you, which was also in God the Word, Who being in God's form, took a servant's form*: but, having taken the expression *Anointed* (943) as an appellation significative of the two Natures, it says without any danger [to souls] both that he took a servant's form and names him *God* (944), the things aforesaid being separated blamelessly into the duality of the Natures (945).

(939). I. Sam. xxiv., 6, 10. Cyril refutes all these arguments in his works against Nestorius. See the Oxford translation, pp. 54-58, 210, 271, 302, cp. 360.

(940). Isaiah xiii., 3, Septuagint; edit. Oxonii, 1859. Van Ess' edition of 1835, (*Lipsiae*), omits a part of what is in the edit. Oxon. in this verse.

(941). That is, the names *God*, and *Son*, and *holy*, and *Anointed*. Cyril shows that all these appellations are to be applied to the Word alone, and that no man can be called *god* in the proper sense. See what I have quoted elsewhere in this work from him. And we must follow his views on this to avoid serving the Man put on, for, if we do not, we violate Christ's law against serving any but God in Matt. iv., 10, and in Luke iv., 8. And this is the sense of the Eighth of his Twelve Anathemas, and of the First and Ninth of those of the Fifth Ecumenical Synod. Just below instead of, "*yet the dignity* [of the Two] *is not the same*," we may render, "*yet the dignity* [of the names] *is not the same*;" that is, the name *God*, he may mean, refers to God, whereas in the passages just cited by him, he thinks *Son* and *holy* and *Anointed* means Christ's humanity.

(942). Philip. ii., 5, 6, 7.

(943). Greek, ὁ Χριστός.

(944). The virus of this is the calling of the mere creature *God*; for this, of course, means that the humanity of Christ is called *God* which is an act of Man-Service and hence of Creature-Service.

(945). This denies the Personal, that is the Substance Union of God the Word to the Man taken; that is it denies that God the Word by His Eternal Substance is infleshed in that Man.

[PASSAGE 8]. *Another Passage likewise from the same Book [of Nestorius], tetrad XVI.:*

It says, "That at the name of Jesus (946) every knee should bow, of things in heaven, and of things on earth, and of things under the earth; and that every tongue should confess that Jesus Anointed is Lord" (947). I WORSHIP (948) HIM [the Man, that is, Christ's humanity] WHO IS WORN, FOR THE SAKE OF HIM [God the Word] WHO WEARS. I BOW TO HIM WHO IS SEEN, FOR THE SAKE OF HIM [God the Word] WHO IS HIDDEN. God is unseparated from him [the Man] who appears. For that reason I DO NOT SEPARATE THE HONOR OF THE UNSEPARATED ONE. I separate the Natures, but I UNITE THE BOWING (949).

(946). The Greek may be rendered "in the name," or "at the name" as in our English Common Version.

(947). Philip. ii., 9, 10.

(948). Greek, σέβω.

(949). *Coleti Conc.*, tom. 3, col. 1068, Διὰ τὸν φοροῦντα τὸν φορούμενον σέβω. Διὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαινόμενον. Ἀχάριστος τοῦ φαινομένου Θεός. Διὰ τοῦτο τοῦ μὴ χωριζομένου τὴν τιμὴν οὐ χωρίζω. Χωρίζω τὰς φύσεις, ἀλλ' ἐνῶ τὴν προσκύνῃσιν. The creature service of this passage which is full of *relative worship* to Christ's humanity, Cyril of Alexandria ably exposes and refutes in his *Five-Book Contradiction of the Blasphemies of Nestorius*. See the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*, especially pages 54 to 80 inclusive, where some of the very language of Nestorius above is quoted and refuted. See also pages 85-87, note, in this volume. And when Cyril refutes that higher and most plausible kind of the sin of *relative* service, that is, *relative* worship to the Man put on by God the Word, given to that Man because of God the Word who dwelt in him, much more does he, by necessary implication, refute the lower and still more debased forms of *relative* service such as bowing to altars, images painted, that is pictures, images graven, to relics, or to any other things or to any creature animate or inanimate, because of God. And of course, he refutes also all those erroneous views on the Eucharist which teach men to worship Christ's humanity as present in that rite, and also the error of worshipping Christ's Divinity as there or any where but in heaven.

On the words above, "I worship him [the Man] who is worn for the sake of Him [God the Word] Who wears: I bow to him [the Man] who is seen for the sake of Him [God the Word] Who is hidden," Pusey, note "v," page 75 of his English translation of *S. Cyril on the Incarnation against Nestorius* states:

"These words are extant in Nestorius' first Sermon, page 55, Baluz., but some phrases are repeated in Sermon 2, page 65 just following S. Cyril's last citation. The words *Because of the wearer I worship the worn*, are not in this part of the second Sermon, yet are quoted (pp. 114, 115) in a long piece extracted (all but these words) from Sermon 2, and again in page 207 and in an extract from the 16th quire in which this sermon was. The words here cited are likewise cited by Cyril in his Great Letter to Nestorius. *Three Epistles*, page 64." I have

[PASSAGE 9]. *Another Passage likewise from the same Book* [of Nestorius], *tetrad XVII.*

For God the Word was Son and God even before the Inman, and was together with the Father, but in later times He took the *form of a servant* (950). But before that He was Son and was called *Son*. Since that taking [of flesh] (951) [however], He [the Word]

translated them above, pages 221-224. Because the Universal Church condemned these words as in the above quotations from Nestorius, and by approving Cyril's condemnation of them in the "*Great Letter*" just mentioned, as it did at Ephesus, A. D. 431, and in the Three Ecumenical Synods after it, therefore it may be justly said that *it has five times condemned all relative service to Christ's humanity, and by necessary implication all relative service to any creature less than it, and all other creature service no less than five times*, that is to say,

1. By condemning the above quotation as on page 449, and below;
2. By condemning it as in Cyril's Great Letter mentioned above;
3. By condemning it in the Fourth Ecumenical Synod, for it approved all the work of the Third, and hence approved its condemnation of that error;
4. By condemning it in the Fifth Ecumenical Synod, which approved all the work of the Third, and hence approved its condemnation of that error;
5. By condemning it in the Sixth Ecumenical Synod, which approved all the work of the Third, and hence approved its condemnation of that error.

In two other instances at least worship of any kind to Christ's humanity was in effect condemned by the "*one, holy, universal and apostolic Church*" which Christ Himself commands us to hear under pain of being accounted by all his flock as "*a heathen man and a publican*" (Matt. xviii., 17), that is, aliens from His grace and salvation while we remain so disobedient; that is,

6. By approving by a *unanimous* vote in the Third Ecumenical Synod the Short Epistle to Nestorius which expressly and clearly rejects it. See it above, pages 79-93; and
7. By expressly condemning it as *Man-Service* and a *crime* in the Definition of the Fifth Ecumenical Synod: its Anathema XII. also condemns it.

To which I will add 8, 9, 10, and 11, the approval of the Eighth of Cyril of Alexandria's Twelve Anathemas with the rest of Cyril's "*Great Epistle*" which contains it, by the Third, Fourth, Fifth and Sixth Ecumenical Synods, every one of said Synods always approving all the Ecumenical Synods before it.

And 12 and 13, The Ninth Anathema of the Fifth Ecumenical Synod condemns it, which, with all the work of the Fifth, was approved by the Sixth.

I have translated and quoted much from the Third Ecumenical Council and from the Fifth, and from St. Cyril and from St. Athanasius on all those themes, in notes 156, 183, 580, 581, 582 and 583. Compare Cyril in the note on page 118 above, and see the advocacy by Nestorians of worship to Christ's humanity on pages 120, 121, 125 and 126, id.

A few words on the Scripture passage which stands at the head of Passage 8

can not be called a separate Son, lest we bring in the dogma of two Sons. But because the Man has been conjoined to Him Who was Son in the beginning, for that reason, He can not admit of division as it respects *the dignity of sonship*; I say as it respects *the dignity of sonship*, not as it respects *the [Two] Natures* (952). For that reason

of Nestorius.

St. Cyril understood verses 9, 10 and 11 of Chapter Second of Philippians to teach the worship not of Christ's humanity but of His Divinity, whereas Nestorius understood them to inculcate the worship of His humanity with God the Word. Furthermore, Cyril understood the whole passage, Philippians ii., 5-11, inclusive, of the humiliation and exaltation and worship of God the Word, even that Word Who is mentioned in verse 6 as having been *in God's form* before His Incarnation, and Who therefore, as being God, "*thought it not robbery to be equal with God*" (Philip. ii., 6). Nestorius, on the other hand, held the humiliation, the exaltation, and the worship there to mean the humiliation, exaltation, and worship of His mere humanity, for as he denied any Incarnation of God the Word, his Christ was therefore a mere Man, that is, a mere creature, and all worship of him was therefore, as St. Cyril shows, mere Man-Worship. Cyril makes Nestorius' Man-Worship clear in his *Five Book Contradiction of the Blasphemies of Nestorius*, Book II., Sections 10, 11 and 12 (pages 72-77 of the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*). The Greek is in P. E. Pusey's edition of Cyril, Vol VI., pp. 121-129. Compare section 12 of his *Scholia*, (pages 198-200 of that translation); and Book V., sections, 1, 2, 3 and 4, of Cyril's *Five-Book Contradiction* (pages 164-174 of the said translation); and Cyril's *Christ is One*, pages 271-287, id., where pages 273 and pages 276, 277 and 278 are especially pertinent against Nestorius' Man Worship and his perversion of Philippians ii., 9, 10 and 11 to defend it, as pages 308, 309 and 310, 229, 152, 169, 319 and 354 id., also are. Compare pages 242, 91, 183, 224, 366. Cyril on page 169 speaks of Nestorian error as "*the most utter blasphemy*," and proves that Christ was God because He is worshipped in Philip. ii., 10, 11. His predecessor, Athanasius, God's noble Protester, that is Protestant, against Arian Creature-Worship, had used the same argument to prove that the Logos is God. See Vol. I. of *Nicaea* in this Set, pages 217-240. So Epiphanius on pages 240-247, id. For more references to Cyril on Philippians ii., 5-11 inclusive, see that place in P. E. Pusey's edition of the Greek of Cyril, Vol. VI., and Vol. VII. Part I. in the *Index Rerum* under *Scripturarum*, and in his *Index Locorum SS. Scripturae*. He often refers to it to refute the Nestorian perversion of it to Man-Worship.

(950). Philip. ii., 7.

(951). Greek, μετὰ τὴν ἀνάληψιν. As there is no word for "*flesh*" in the Greek here, the expression might mean "*since his ascension*." But as the Latin renderer understands the expression in the sense of the text and as it seems most probable, I follow it. See it in col. 1156 of tome 4, of Coleti's *Concilia*.

(952). The text of Coleti is very corrupt here, in part owing I think, to a

God the Word is named *Anointed* also, because He has the perpetual (953) conjunction with the Anointed One, [the Man].

[PASSAGE 10]. *Another Passage likewise from the same Book* [of Nestorius], *tetrad XV. On Dogma:*

Therefore let us keep the unmixed conjunction of the [Two] Natures. Let us confess the God in a Man. LET US WORSHIP THE MAN CO-BOWED TO WITH THE ALMIGHTY GOD IN THE DIVINE CONJUNCTION (954).

[PASSAGE 11]. *Another Passage likewise from the same Book* [of Nestorius], *tetrad VI. (955):*

And consider what it straightway subjoins to those things: *That it says, He might become a merciful and faithful High Priest in those things which pertain to God. For in that He Himself hath suffered,*

repetition of some words by the copyist. I have preferred the reading of the German edition given in his margin. Anathema IV. of the Fifth Ecumenical Council curses the Nestorian error of a union of the Word and a Man not by an Incarnation of the Word in that Man, but in a mere union of "*dignity or equality of honor*," * * * as though Christ's mere human, created, finite nature could be exalted to the same dignity and rank as the divine, uncreated, and infinite Nature of God the Word! As though that claim were not a plain blasphemy! As though any Christian should not at once see it to be so! The same Anathema goes on to teach that,

"The Nestorians, quite clearly asserting two Persons, pretend to assert that there is [but] one Person and one Christ *in name and honor and rank* [or, '*dignity*'] *and worship alone*." Then it goes on to say of such a Nestorian,

"But he does not acknowledge that the union of God the Word has been made with flesh animated by a rational and intellectual soul, by being put together, that is, by their substances." Here we have again not only the denial of the Inman, but the giving the name of God the Word to a mere creature, which is anathematized in St. Cyril's Anathema VIII. approved by Ephesus, and the giving that mere creature the "*honor and rank* [or, "*dignity*"] *and worship* which belong to God the Word: See Passages 8, 9 and 10 of Nestorius above, and see how Cyril denounces such Nestorian heresies in his *Five-Book Contradiction of the Blasphemies of Nestorius*, and in Cyril's *Scholia*.

(953). Or "*continual*," *δηνεκῇ*.

(954). Coleti's *Concilia*, tome 3, col. 1068: ἀσύγχυτον τοίνυν τὴν τῶν φύσεων τηρώμεν συνάφειαν· ὁμολογῶμεν τὸν ἐν ἀνθρώπῳ Θεόν· σέβωμεν τὸν τῇ θεῖᾳ συναφείᾳ τῷ παντοκράτορι Θεῷ συμπροσκυνούμενον ἄνθρωπον. This is plain Man-Service, that is, service to the Man put on by God the Word, and hence, it is Creature-Service, that is Creature-Worship, for Man is a creature. Hence the Universal Church has strongly condemned it, as did St. Cyril of Alexandria. I have referred to this Passage on page 224 above, note.

(955). The Latin translation of this in Act I. of Chalcedon adds, "*On Dogma*." See it in col. 1157, tome 4, in Coleti's *Concilia*.

being tempted, He is able to succor those who are tempted (956). Therefore he who suffered is a merciful High Priest, But the temple (957) is liable to suffering, not the God who gave life to him who suffered (958).

[PASSAGE 12]. *Another Passage likewise from the same Book [of Nestorius], tetrad XXVII.:*

That ye may learn, it says, how exalted was the conjunction of the Divinity, and of the Master's flesh seen in an infant. For the Same One was an infant, and Lord of the infant. Ye have praised the expression, but do not applaud it without examination. For I said The Same One was an infant and a dweller in the infant (959).

[PASSAGE 13]. *Another Passage, likewise from the same Book [of Nestorius], tetrad I.:*

(956), Or, "tried."

(957). Greek, ὁ ναός. This expression was applied by the Nestorians to the body of Christ. I presume they followed in this use of terms Christ's words in John ii., 21, 22. The Orthodox agreed with them in the propriety of using that term, but faulted them,

1. For denying that God the Word's Substance verily dwelt in that temple, and,

2. For worshipping that created thing, because by Christ's own utterance in Matt. iv., 10, and Luke iv., 8, every act of religious service, be it *bowing*, the most common of all, *prayer*, *incense*, *prostration*, or any other, is prerogative to God alone, that is, to God the Father, to God the Eternal Word, and to God the Eternal Spirit.

(958). Cyril and the Church meet this argument by admitting that God's divine Substance can not suffer, but assert that inasmuch as the Man put on belonged to the Word, therefore all his human things are to be Economically ascribed to God the Word, that men may be taught to pray still to God for help and not to a creature, lest we become creature-servers, that is, servers of a creature. See on that page 237-240 in vol I. of Nicaea in this Set.

(959). This way of speaking is condemned in the Twelve Anathemas of Cyril and in his *Five Books* against Nestorius, and in the Anathemas of the Fifth Ecumenical Synod. And undoubtedly its tendency is to teach men to divide the Natures in the Son, and so to blur up the Infinite Nature's, that is, the Word's Superiority, and to teach us to look to the man as well as to the Word for help and so to bring in Man-Worship, whereas, Cyril teaches on pages 79 and 225 above, that we should, in the Son, worship the Word alone, Who however does the human things by His humanity.

(960). Ὑποστάσεις, that is, *Persons*. According to the faith of the Universal Church from the beginning the Three Subsistences of the Trinity are of one and the same Substance: those three Beings, the Father, the Word and the Holy Spirit are but one Being, for they are parts of one whole complete Trinity.

For the operations of the Trinity are common, and have a distinction in the Subsistences (960) alone. Therefore the good glory of the Sole-Born is some times ascribed to the Father; for, *It is*, says He, *my Father that glorifieth me* (961); sometimes to the Spirit, for it says, *the Spirit of Truth will glorify me* (962); sometimes to the power of the Anointed One (963).

[PASSAGE 14]. *Another Passage, likewise from the same Book [of Nestorius], tetrad XVI., where he speaks regarding Anointed One [as follows]:*

This is he that said, *My God, My God, why hast Thou forsaken me?* (964) This is he who endured the three days' death, and I BOW TO HIM TOGETHER WITH THE DIVINITY [of the Word] INASMUCH AS HE IS A CO-WORKER WITH THE DIVINE AUTHORITY (965).

(961). John viii., 54. The term rendered "*honoreth*" in our Common English Version, that is, *δοξάζων*, is generally rendered by "*glorifieth*" as above.

(962). John xvi., 13, 14.

(963). "*Sole Born*" (*Μονογενοῦς*) in Cyril always means the Sole-Born out of the Father, that is, God the Word, as do all the other names of Christ. See in proof his *Scholia* Section 12, page 200 of the Oxford translation of *S. Cyril on the Incarnation*. "*Anointed*" in the mind of Nestorius means here the Man. So the last clause above which ascribes the good glory of the Sole-Born, that is, God's glory, to Christ seems to ascribes it to the Man *conjoined*, to use his term, to the Word. And as to ascribe any thing prerogative to the uncreated Divinity to a creature, is a sort of creature service, and, besides, a robbery of God, for which cause Cyril anathematizes it in his Anathema VIII., this passage of Nestorius seems to have been set before the Synod to reveal the character of his creature-service. Compare *Anointed*, page 464, line 2, text above.

(964). Matt. xxvii., 46; Mark xv., 34.

(965). The Greek for "*co-worker with the divine authority*" is *ὡς τῆς θείας συνεργὸν αἰθεντίας*, and the whole expression is, *προσκυνῶ δὲ σὺν τῇ Θεότητι τοῦτον ὡς τῆς θείας συνεργὸν αἰθεντίας*. Here Nestorius plainly confesses that he worships Christ's humanity, a mere creature, as he himself again and again confesses, but, in effect, *relatively* to God the Word. He does not say merely that he is a co-worker *with* the divine authority, that is, with God the Word, but "*a co-worker of the divine authority,*" that is, he makes that mere creature to share the divine authority of God the Word! a blasphemy, which was connected with Nestorius' worship of that mere creature. But Cyril, in accordance with his doctrine of Economic Appropriation, would Economically refer all the work done by God the Word through the Man put on, to God the Word Himself. In note 183, pages 81-85 in this work, St. Cyril refutes such language as resulting in exalting a creature to the prerogatives of God the Word and in worshipping that mere Man; see there. On pages 86-98 Cyril shows that Nestorius' worship of Christ's separate humanity with God the Word, results in Tetradism, that is, in worshipping Four instead of the Trinity, and is condemned in Scripture. See also Cyril's Ecumenically approved language on pages 79-82, and 221-224.

And after some other words, [he says];

'That which was formed from a womb is not God by itself; that which was created by the Spirit is not God by itself; that which was buried in the tomb is not God by itself, for [if we had] so [said, and worshipped that Man as being Himself God] we should have been plainly SERVERS OF A MAN, and SERVERS OF A CORPSE. But precisely because God is in the Man taken, the Man taken is co-called God [with God the Word] from Him [the Word] who has taken him, inasmuch as that man is conjoined to God the Word Who has taken him (966).

[PASSAGE 15]. *Another Passage, likewise from the same Book of Nestorius, tetrad III., against Heretics, where he is speaking on the Spirit:*

(966). Coleti *Concilia*, tome 3, col. 1079, Οὐ καθ' ἑαυτὸ Θεὸς τὸ πλασθὲν ἀπὸ μήτρας· Οὐ καθ' ἑαυτὸ Θεὸς τὸ κτισθὲν ἐκ τοῦ Πνεύματος· οὐ καθ' ἑαυτὸ Θεὸς τὸ ταφὴν ἐπὶ μνήματος· οὕτω γὰρ ἂν ἤμην ἀνθρωπολάτραι, καὶ νεκρολάτραι σαφεῖς, ἀλλ' ἐπειδήπερ ἐν τῷ ληφθέντι Θεὸς, ἐκ τοῦ λαβόντος ὁ ληφθεὶς, ὡς τῷ λαβόντι συναφθεὶς, συγχρηματίζει Θεός. St. Cyril answers this in his *Five-Book Contradiction of the Blasphemies of Nestorius*. I have quoted his language on pages 87-90 above. The Man-Service of this is too plain to need comment. It is *relative* indeed, that is, for the sake of the Word "*conjoined*," according to Nestorius, with Him, but this form of creature-service, this crafty readoption of paganism did not escape the God-given insight of the Universal Church in this Ecumenical Synod, and it was justly condemned by it. No wonder that the Fifth Ecumenical Synod in its Definition brands that sin as ἀνθρωπολατρεία, that is, *Man-Service*, that is, *Man-Worship*, and that it has set on Nestorius the Cain-Mark of being a murderer of the souls of his brethren by calling him ἀνθρωπολάτρης, that is, *Man-Server*, that is *Server of a Man*. Nestorius did not believe that God the Word's Substance was in the Man but only His Spirit. See Cyril on that above, pages 88, 89 and notes, 156, 159, 160, 169, 171, 580, 582.

Nestorius was superior to some in our own day who worship Christ's humanity *for its own sake*, by admitting that it is wrong to worship the creature for its own sake, but he thought to evade the guilt of *Man-Service* by putting forward the pretence that it is right to worship that creature *because of its relation to God the Word*. But the whole Synod condemned this revival of the dying paganism and the introduction of it into the Christian Church. Yet some in our day who wrongly call themselves Christians, commit the sin of Creature-Service by bowing to altars, images, relics, and other things, or by invoking martyrs, angels and other creatures *relatively* to God or more wrongheadedly still by giving acts of relative worship, such as bowing, kissing, incensing, burning of lights, etc., to altars, images, relics, and to other things *relatively to some mere creature*, as, for instance, in Romish so-called Churches by bowing to St. Mary's altar as it is called, and to that of St. Joseph, and by erecting such altars to a creature in God's house, dressing up the idol of the Virgin or that of St. Joseph, capping to them, bending the knee to them, etc.

For how, says he, can he be a servant (967) who operates in connection with the Father and the Son? And if any one should inquire as to the functions of the Spirit, he will find them not at all inferior to those of the Father and the Son; not that the One Divinity is parted, but that the Scripture of God divides the functions (968) of the One Power to each One of the Three Persons (969) separately, in order to show the equality, of the like Trinity. And consider, for my sake, the equality beginning from the works done in time. God *the Word was made flesh, and tabernacled among us* (970). The Father made the humanity taken to sit down together with Himself; for He said, *The Lord said unto my Lord, Sit thou at my right hand* (971). The Spirit came down and co-celebrated the

See how Cyril denounces as Man-Worship Nestorius' language above, in the note on pages 87-90 of this volume, and indeed see that whole note 183, pages 79-128, and note 582, page 225.

(967). Philip. ii., 7.

(968). Or, "*the things.*"

(969). Greek, καθ' ἐκástην * * * ὑπόστασιν.

(970). John i., 14.

(971). Matt. xxii., 44; Mark xii., 36; Heb. i., 13; Luke xx., 42, and Acts ii., 34, 37. St. Cyril and the Orthodox make the above and similar texts to refer to the exaltation and session at the right hand of God the Father of God the Word after his voluntary self-abasement to the cross and to suffering for our sakes: see in proof the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*, pages 178-184, where Nestorius adduces this text and Cyril answers his cavil; and id., page 269 where Cyril condemns the error that a mere creature may co-sit with the Father and be co-throned with Him. St. Athanasius uses the same text, Psalm cx., 1, against the Arians to prove "*that even before He was made Man He was King and Lord everlasting, being Image and Word of the Father.*" And then with reference to Peter's language in Acts ii., 36, *Therefore let all the house of Israel know assuredly that God hath made that name Jesus, whom ye have crucified both Lord and Christ*, words which the Arians had perverted to try to make God the Word to be a creature, St. Athanasius adds:

"*It is very plain again that Peter did not say that the Substance of the Son was made, but spake of His Lordship over us, which came to pass when He was made man, and redeeming all men by the cross, because Lord of all and King of all.*" See Passage 6 of Athanasius on pages 230, and 231, of volume I. of *Nicaea* in this Set. This is, in effect, St. Cyril's view. So he teaches on Philipians ii., 5-12 that the exaltation and worship there meant is to be asserted of God the Word, not of the Man in whom He was and is: see in proof in the index to Scripture in Vol. I. of *Nicaea* in this Set and in *S. Cyril on the Incarnation against Nestorius*, and under *Scripture*, page 390 in the General Index in the last named work, and in the Index to Scripture in this volume.

glory of the Man taken; for, it says, *When the Spirit of Truth is come, He shall glorify me* (972).

[PASSAGE 16]. *Another Passage, likewise from the same Book [of Nestorius], tetrad VI., where he is speaking in regard to Anointed* (973).

For he was sent to preach release to captives and restoration of sight to the blind (974). As the Apostle adds and says, that *That One was made the faithful High Priest to God* (975), he was made; [therefore] he did not pre-exist eternally. He it was, O heretic, who progressed little by little into the dignity of High Priest (976). And hear a voice which shouts out this more clearly to thee:

In the days, it says, of his flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard because of his reverent fear; though He was a Son, yet learned He obedience by the things which He suffered; and being made perfect (977), *He became the Author* (978) of

(972). John xvi., 13, 14. The great poison in this passage is the Man-Servicé contained in the idea of associating in worship a creature with God on His throne in heaven, and the Spirit's coming down to doxologize, that is, to worship the mere creature, that is, the mere Man taken. God the Word should be substituted for Man in both places, (though God the Word is in that Man), and all the human things of that Man are to be ascribed Economically to God according to Cyril's teaching. See on pages 215-224, and 268-286, text, in this volume, Cyril's teachings as to the Son's being glorified by the Spirit, and still more definitely against Nestorius' error above in Cyril's Anathemas VII. and VIII. and IX. on pages 329-333 in this volume.

(973). That is, "*Christ*," Χριστοῦ.

(974). Luke iv., 18.

(975). Heb. iii., 1, 2. The "*appointed*" of our Common Version, is "*made*," in the Greek (ποιήσαντι). But our common rendering gives the sense, for God "*made*" the Word High Priest in the sense of appointing Him to that high position.

(976). The Nestorian assertion that Christ was imperfect at first in morality and that he progressed gradually in it is condemned by Anathema XII. of the Fifth Ecumenical Council.

(977). Greek, τελειωθείς. Compare τελειῶσαι in Heb. ii., 10. "*To make* * * * *perfect*" is in the English Version. It may mean "*make complete*." In the Vulgate of this last text it is rendered *consummare*, and in Heb. v., 9, by "*consummatus*." The Vulgate is excellent on some points and accurate because Jerome sometimes translated, so far as he could, to avoid the cavils and perversions of such heretics as had appeared in his time. The *perfecting* here meant is not a growth from sin to holiness in Christ, for he knew no sin II. Cor. v., 21; Heb. iv., 15, but a more thorough and complete preparation by suffering etc., to be our High Priest.

eternal salvation unto all those who obey Him (979). So he was perfected (980) by progressing little by little, O heretic (981). And concerning that point John (982) cries out in the Gospels, *Jesus progressed* (983) *in age* (984), *and in wisdom, and in favor* (985). And Paul utters things in accordance with those words when he says, *Being made perfect* (986) *He became the author* (987) *of eternal salvation to all those who obey Him, being named by God High Priest after the order of Melchisedec* (988).

And after some other words, he says, "*Called a High Priest*" (989). Why, therefore, dost thou expound contrary to Paul by mixing up the impassible God the Word with an earthly likeness, and making Him [that is, God the Word] a passible High Priest (990)?

(978). Or, "*the Cause.*"

(979). Heb. v., 7-10.

(980). Or, "*completed.*"

(981). Does he apply this epithet to Cyril of Alexandria here? He seems to be arguing against his opinions.

(982). Notes in col. 1069, 1070 of tome 3, of Coleti's *Concilia* here state that "*Mss. Regii,*" have "*John*" as above; that Marius Mercator has "*and John,*" as it is in the Greek: but that two *Mss.*, *Colbert* and *Turon.* have "*Luke,*" and that the *Bellov.* has "*John and Luke.*" It is not in John but in Luke. Nestorius committed an error here in quoting as to the name.

(983). Luke ii., 52, *πρόεκοπτεν.*

(984). Greek, *ἡλικία*, which may be rendered "*in stature*" also.

(985). Greek, *χάριτι*. Luke ii., 52.

(986). Or, "*being completed,*" or "*being consummated.*"

(987). Greek, *αἵτιος*, which may be rendered by "*Cause*" also.

(988). Heb. v., 9.

(989). Heb. v., 10.

(990). Nestorius here is attempting to prove, in accordance with the teachings of his master, Theodore of Mopsuestia, that at first Christ was an imperfect man morally and spiritually, but progressed so far as to become High Priest. The Twelfth Anathema of the Fifth Ecumenical Synod exposes Theodore's teaching on that point and anathematizes it.

Besides Nestorius aims to rob the Word of His prerogative of being our High Priest and to ascribe that glory to the mere creature whom he put on. See the fifth note below.

I did at first think that Nestorius might have used "*an impassible High Priest*" instead of the last four words above, "*a passible High Priest,*" for I thought he was trying to accuse Cyril of denying to the High Priest the sympathies of our human nature of which Paul speaks in Hebrews ii., 9 to 18 inclusive and Hebrews iv., 15, 16. But the text is, I think perfectly correct, for the Nes-

[PASSAGE 17]. *Another Passage, likewise from the same* [Book of Nestorius], *tetrad XVII.* (991).

Wherefore, brethren, partakers of the heavenly calling, consider the Aposile and High Priest of our profession Jesus, Who was faithful to Him that made Him (992).

And after some other words [he says],

Because therefore he is our Sole High Priest, of the same [human] sufferings and of the same [human] family as we, and permanent [in his High Priesthood], be not turned away from the faith in him. For he himself, the promised blessing of the seed of Abraham (993), was sent to offer the sacrifice of his body for himself and for the family [of man] to which he belongs. We must note that he [Paul], having confessed that every High Priest needs a sacrifice, and having made an exception of the Anointed One [in that respect] (994) as not needing one, says [nevertheless], in those utterances that he offered a sacrifice for himself and for the [human] family to which he belongs (995).

torians were rather wont to accense him of such errors as making the impassible divinity of God the Word subject to suffering and death, as here; for they were either ignorant or else wilfully ignored the fact that Cyril ascribed those things Economically only to God the Word to avoid serving the Man put on by God the Word. The Greek here is as follows; καὶ παθητὸν ἀρχιερέα ποιῶν.

(991). A note in col. 1071, 1072, tome 3, of Coleti's *Concilia* tells us that this was numbered V. VII. in the old Version.

(992). Heb. iii., 1, 2. The oldest manuscripts omit *Christ* in verse 1.

(993). Heb. iii., 16. See the old Testament for other passages on this topic.

(994). Heb. viii., 3; Heb., iv., 15. The Greek here is τὸν Χριστόν.

(995). The error of Nestorius in this passage is in ascribing the prerogative office work of God the Word to the man whom He put on and so leading men to serve that creature, the Man. The Universal Church, on the contrary, refers the things of that Man Economically to God to teach us to avoid *Man-Service*, that is, worshipping a Man. Hence it has approved even in this Third Synod, and in all the Synods after it the true doctrine on this matter as contained in the Tenth of Cyril's Twelve Anathemas. See for further information on that topic what Cyril has written in defence of that Anathema.

That Anathema differs from Nestorius, by teaching that Christ having no sin, did not need any offering. Hence He offered Himself for others, not for Himself. Nestorius' notion implies one of two blasphemies:

1. He ascribes to his merely human Christ, a mere creature, the work of redeeming men, which all Scripture teaches is prerogative to God the Word alone. For no mere creature can atone for his fellow creature's sin.

2. He leads men by his doctrine of redemption by a creature and of looking to a mere human High Priest, Advocate, and Intercessor above for help and salvation, to worship that creature by *invocation* which includes, as the word

[PASSAGE 18]. *Another passage, likewise from the same* [Book of Nestorius] *tetrad IV.*

Hear therefore and give heed to the things which I am about to speak: He says, *He that eateth my flesh* (996); remember that this is said regarding the flesh, and that the expression *the flesh* is not added by me, lest I seem to them to misinterpret: *He that eateth my flesh and drinketh my blood* (997); he did not say, *He that eateth my Divinity and drinketh It*, but, *He that eateth my flesh and drinketh my blood, abideth in me, and I in him.*

And after some things more, [Nestorius adds:];

But with reference to the point before us, *He that eateth my flesh and drinketh my blood, abideth in me and I in him* (998), remember that this is said REGARDING THE FLESH. *As the living Father hath sent me* (999), me [he means the Man] who am visible to you (1000).

means, prayer to him, thanksgiving to him and every other form of address, all which is creature worship, for no one but God the Word can be our High Priest and Intercessor on high to hear and answer our prayers and to receive our thanksgivings, for He alone possesses the prerogative and infinite attributes of God, omnipresence, omniscience and omnipotence. Surely any man of ordinary common sense should be able to see at once that His mere created humanity can not share these God-alone befitting and infinite attributes, and that Cyril's doctrine against that blasphemy and against Man-Worship is right, and that the Church Universal in approving it at Ephesus was led by the Holy Ghost according to Christ's promise to the Apostolate, that is, Episcopate. See on all those points the Oxford translation of *S. Cyril of Alexandria on the Incarnation*, St. Cyril's *Five-Book Contradiction of the Blasphemies of Nestorius*, Book III., sections 2, 6., id., pages 97, 119, 120. Compare pages 90 and 116. See further against the worship of Christ's humanity page 212, Cyril's *Scholia*, section 25; page 349, from Cyril's *First Book against Theodore*; page 355, from Cyril's *Second Book against Theodore*. And see also pages 71, 73, 74, 78, 79, 152, 197, 198, 210, 211, 212, 340. It is wonderful how much there is in St. Cyril against the worship of Christ's mere humanity, that is, against creature worship. One must however be on his guard against Pusey's mistranslations in places as for instance, on pages 212, 213, where he renders *homo theoforus*, (*θεοφόρος* evidently in the Greek), by *God-clad man*, instead of by *inspired man*, as he should have done. Compare the Latin Version (the Greek is lost) on pages 543 and 544, Vol. VI. in P. E. Pusey's Greek of Cyril of Alexandria's works. In his Long Letter, pages 255 to 268 above Cyril well argues that Christ, the Sinless One, offered Himself not for Himself but for all other men. And that teaching being approved by the Ecumenical Council is binding forever.

(996). John vi., 56.

(997). Ibid.

(998). John vi., 56.

(999). John vi., 57.

(1000). Greek, τὸν φαινόμενον. The two words as the context shows, are

But I some times misinterpret [thou sayest]. Let us hear [then] something from the words which follow: *As the Living Father hath sent me*; HE [Cyril?] SAYS THAT 'me' HERE MEANS THE DIVINITY, BUT I ASSERT THAT IT MEANS THE HUMANITY (1001). Let us see who the misinterpreter is; Christ says, *As the Living Father hath sent me* (1002) and the heretic [Cyril?] says that He means the Divinity [by "me"] here. For in the clause, *He hath sent me*, (1003) he says that "me" means God the Word. In this sense he [the heretic] understands the "me" in the expression, *As the Living Father hath sent me* (1004). And according to them the word "I" in the clause, *And I live* (1005), means God the Word, so that he understands the whole passage to mean, *And I God the Word live by the Father*. Then forasmuch as after that expression

used by Nestorius to designate his merely human Christ. For God the Word is invisible. And he would make out that all the eating and drinking in the Eucharist is of Christ's mere humanity. As his own words show, he wrongly understood Cyril to teach the eating of the actual Substance of Christ's Divinity in the rite. But Cyril in note 606 above, pages 250-313, explains very clearly that he held no such error. But in response he justly charges Nestorius' view of eating Christ's real flesh and drinking His real blood as resulting in 'Ανθρωποφαγία, that is, in *Cannibalism*: see that note. And the noteworthy thing is that the Universal Church in the Third Ecumenical Council approved St. Cyril's teaching on that theme and condemned Nestorius'. So that the question is settled forever. The Spirit of God can not be contradicted. And it guided every decision of the Third Synod. And the attempt of the merely Western and therefore merely local Councils, the Fourth Lateran in 1215, that of Constance A. D. 1414 to 1418, and that of Trent A. D. 1545-1563, to annul and to do away the Holy-Ghost-led decisions of Ephesus are utterly null and void. The same is true of similar attempts against Ephesus which were made in local Councils in the East; as for instance in the idolatrous Conventicle of Nicaea A. D. 787 which represented only the idolatrous party in the Orient, and Rome and Italy; and the Synod of Jerusalem held A. D. 1672.

Cyril especially answers the above passage 18 of Nestorius in the note on pages 251, 252, 260, 261, 262 and 267 above.

(1001). On this see below note 1007, and above note 559, page 229, and note 606, pages 240 to 313, and see especially pages 250-313 against the real presence of Christ's Divinity or humanity in the Eucharist, and against the error of eating Christ's Divinity, and against that of eating His real human flesh and drinking His real human blood in that rite, and against the error of worshipping Christ's Divinity or humanity there.

(1002). John vi., 57.

(1003). John vi., 57.

(1004). John vi., 57.

(1005). Ibid.

it says, *And he that eateth me, he also shall live* (1006); I ask WHAT DO WE EAT, THE DIVINITY, OR THE HUMANITY? (1007).

(1006). Ibid.

(1007). Ibid. Cyril in his *Five-Book Contradiction of the Blasphemies of Nestorius*, Book IV., Section 3 and after, page 140 and after in the Oxford English translation, replies to this very place, and shows that we do not eat actual flesh at all, and accuses Nestorius of holding to *Cannibalism*, (see the Oxford translation, page 142), and advocates what is in effect the ancient Symbolic-dynamic view of the Lord's Supper. But of this I will treat in a separate Dissertation elsewhere in this Set. It was in effect restored by the blessed English Reformers, so far as its prohibition of Cannibal views of eating Christ's actual flesh and blood in the Rite, and of the idolatry of worshipping the Divinity or the humanity of Christ there, are concerned, though an expression in the Catechism added after the time of the Reformers, to the effect that "*The body and blood of Christ * * * are verily and indeed taken and received by the faithful in the Lord's Supper.*" needs to be changed for the language of St. Cyril in note 606, pages 240-313 above. And indeed all Cyril's Eucharistic teaching should be followed and all the Anglican formularies literally and in sense conformed to it. The Reformers did nobly, but on some matters we have fuller light, and especially on the Ecumenical decisions of Ephesus on the Eucharist, than they had, and we should profit by it.

The Greek of the first part of this is clear, but the last part is not so clear. It is as follows: 'Ἀλλ' ἐπὶ τὸ προκείμενον· ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. Μνημονεύετε ὅτι περὶ τῆς σαρκὸς τὸ λεγόμενον· καθὼς ἀπέστειλέ με ὁ ζῶν Πατήρ, ἐμὲ τὸν φαινόμενον. 'Ἀλλ' ἐνίοτε παρερμηνεύω· ἀκούσωμεν ἐκ τῶν ἐξῆς· καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ· ἐκεῖνος λέγει τὴν Θεότητα, ἐγὼ δὲ τὴν ἀνθρωπότητα. * Ἰδωμεν τίς ὁ παρερμηνεύων· Καθὼς ἀπέστειλέ με ὁ ζῶν Πατήρ· λέγει καὶ ὁ αἰρετικὸς, ἐνταῦθα τὴν Θεότητα λέγει· ἀπέστειλέ με, φησί, τὸν Θεὸν Λόγον· καθὼς ἀπέστειλέ με ὁ ζῶν Πατήρ· κατ' ἐκείνους, Κἀγὼ ζῶ ὁ Θεὸς Λόγος διὰ τὸν Πατέρα· εἶτα τὸ μετὰ τοῦτο, καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται, τίνα ἐσθίωμεν; τὴν θεότητα, ἢ τὴν ἀνθρωπότητα; This Greek is given word for word exactly the same in the *Collectio Regia of the Councils*, tome 5, col. 516 and after. Its date is 1644.

Cyril quotes this same passage in defending the *Eleventh of his XII. Anathemas against the Orientals*. See it in col. 373, tome 76 of Migne's *Patrologia Graeca*. The Greek however varies somewhat from that given in Coleti as above. See the same place on page 358, Vol. VI., of P. E. Pusey's Greek; it is translated in this work on pages 272-274: Compare pages 250-254, 267, and the Greek in Pusey. It looks very much as though some parts of Cyril's reply there had been omitted in Migne's edition or in his authorities, for it is shorter than the quotation in Act I. of the Third Ecumenical Synod.

There is also a Latin translation of the above passage of Nestorius in Act I. of Chalcedon, where the Greek of it was quoted but is now lost. It varies verbally here and there from the above, but the sense is not materially different

[PASSAGE 19]. *Another Passage likewise from the same* [Book of Nestorius], *tetrad XVI.*, (1008):

so far as do σ ma is concerned. See it in col. 1159 of tome 4 of Coleti's *Concilia*. I quote it in full as in Coleti, comparing also and correcting by pages 361, 362 of tom. 8, of the *Collectio Regia* (Paris, 1644):

Audite igitur attendentes verba: *Qui manducat, inquit, meam carnem.* Memorare, quia de carne est quod dicitur et quia non a me additum est carnis nomen, ut non videar illis male interpretari: *Qui manducat meam carnem, et bibit meum sanguinem.* Numquid dixit, Qui manducat deitatem meam, et bibit deitatem meam? *Qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in eo.* ET POST ALIA.

Sed ad propositum redeamus; *Qui manducat meam carnem et bibit meum sanguinem, in me manet et ego in eo.* Commemoramini quia de carne dicitur: *Sicut misit me qui vivus est Pater, me, qui visibilis sum.* Si forte male interpretor, ex his quae sequuntur, audiamus: *Sicut misit me qui vivus est Pater;* ille dicit deitatem, ego humanitatem. Videamus quis est qui male interpretatur: *Sicut misit me qui vivus est Pater.* Dicit haereticus; Hic divinitatem dicit. Misit me, inquit, Deum Verbum. Sicut misit me vivus Pater (secundum illos) et ego vivo Deus Verbum propter Patrem: deinde quod post haec est: *Et qui me manducat, et ipse vivet.* Quem manducamus? Deitatem, aut carnem?

The Ancient Version (Antiqua Versio) gives this passage in briefer form, but dogmatically of the same purport. It is found in col. 75 of tome 4 of Coleti's *Concilia*. But the footnotes there show that in some manuscripts it is fuller and more closely corresponds to the Greek above.

The version of it by Marius Mercator is found in col. 216 of the same tome 4 of Coleti. I give these translations side by side. I will add notes to the *Antiqua Versio* which gives us various readings of it. I find them in Coleti *Conc.*, tom. 4, col. 75, 76, at the foot of the page.

ANTIQUA VERSIO.

Audite igitur intendentes dictis: *Qui manducat, inquit, (a) meam carnem et bibit meum sanguinem.* Non dixit: Qui manducat meam deitatem. *Qui manducat meam carnem et bibit meum sanguinem, in me manet et ego in eum.*

ET POST ALIA: Sed ad propositum, *Qui manducat meam carnem et bibit meum sanguinem, in me manet et ego in eum* (b). Meministis quia de carne est quod dicitur, *Sicut misit me vivens Pater, (c) me visibilem.* Sed forte aliter interpretatur? Audiamus

VERSION OF MARIUS MERCATOR.

Audite igitur et dicta diligenter inspicite. *Qui manducat, inquit, carnem meam.* Memento quod de carne dicamus, et quod non a me carnis nomen fingitur, ne videar illis falsus interpres. *Qui manducat, inquit, carnem meam et bibit sanguinem meum.* Numquid dixit, Qui manducat deitatem meam, et qui bibit deitatem meam? *Qui manducat carnem meam, et qui bibit sanguinem meum, in me manet, et ego in ipso.*

ET POST ALIA: Sed ad procimenum [*προκειμενον*, marginal note here in

And in brief, saith he, if thou search all the New Testament

de reliquis: *Sicut misit me vivens Pater*. Haereticus hic deitatem dicit: *Misit me vivens Pater* secundum illos, *et ego vivo Deus Verbum propter Patrem*. Deinde post hoc: *Et qui manducat me, et ille vivit*. Quem manducamus, deitatem, an carnem?

The notes to the above in Coleti *Conc.*, tom. 4, col. 75, 76, are as follows: I will here call them subnotes to distinguish them from my notes.

SUBNOTE A. *Meam carnem*. Ita Codices Colbertinus et Turonensis et editio Contiana. In Bellovacensi legitur, *meam carnem*. *Mementote quia de carne est quod dicitur, et quia a me non additur nomen carnis, ut non videar illis contraria interpretari*. *Qui comedit carnem meam et bibit meum sanguinem, Numquid dixit, Qui manducat, etc.* Consentiunt autem haec cum textu Graeco et cum interpretatione Marii Mercatoris.

SUBNOTE B. *Meministis*. Idem Codex: *Mementote*.

SUBNOTE C. *Me visibilem*. Haec duo vocabula desunt in eodem libro Bellovacensi; male, cum habeantur in Graeco contextu. Postea autem sequitur: *Ille dicit deitatem, ego humanitatem*. *Videamus qui male interpretatur*. *Sicut misit me vivens Pater; dicit haereticus, hic deitatem dicit*. *Misit me, ait, Deus Verbum*. *Misit me vivens Pater, secundum illos; et ego vivo Deus Verbum propter Patrem*.

From the above three notes we see that the writer or writers of them seem to regard this *Antiqua Versio* as an abbreviation rather than a full and complete translation of the Greek. The shortening of the passage makes the sense clearer, for Nestorius was verbose. Marius Mercator's Version is nearer the Greek.

Coleti] veniamus. *Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in ipso*. Mementote quod de carne dicamus. *Sicut misit me vivus Pater*, me qui appereo. Sed fortasse ego non recte interpretor. Videamus ex his quae sequuntur. *Sicut misit me vivus Pater*: ille dicit deitatem, ego humanitatem. Videamus qui sit pravus interpres. *Sicut misit me vivus Pater*: haereticus dicit quod deitatem hic misit me Deum Verbum. *Sicut misit me vivus Pater*, juxta illos, *et ego vivo Deus Verbum propter Patrem*. Quid postea. *Qui manducat me, et ille vivet*. Quid manducamus? Deitatem an carnem?

I quote the last part of the Latin translation of the above Greek passage as it is in the parallel column in Coleti (*Conc. tom. 3, col. 1071*). It is by Theodore Peltanus a Jesuit (*Coleti Conc., tom. 3, col. 991, note 1*), and reads thus: *Verum ad id quod propositum est, revertamur: Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo*. Mementote, quod de carne verba hic fiant, *Sicut misit me vivens Pater*: me, inquam, quem cernitis. Sed

together, thou wilt in no wise find in it death ascribed to God, but either to Anointed (1009) or to Son or Lord (1010), for the expressions *Anointed* (1011) and *Son* and *Lord* (1012) when they are used by Scripture regarding the Sole-Born (1013) are significative of the Two Natures: and they show at one time the Divinity, at another the humanity, and at another time both, as for instance when Paul in an Epistle proclaims as follows: *When we were enemies we were reconciled to God by the death of his Son* (1014), he shouts forth (1015) the *humanity* of the Son. If again the same [Apostle] says to the Hebrews, *God hath spoken to us in the Son* (1016), *through whom also He made the worlds* (1017), he shows the *Divinity* of the Son: for his flesh (1018) is not the Maker of the worlds, for it was made many ages after the worlds were created.

aliquando perperam interpretor. Audiamus ex sequentibus: *Sicut misit me vivens Pater.* Ille divinitatem exponit, ego vero humanitatem. Jam videamus, quis perperam interpretatur. *Sicut misit me vivens Pater.* Haereticus etiam dicit, Divinitatem hic exprimit: sensus est enim, *Misit me* Deum Verbum secundum illos, *Sicut misit me vivens Pater*, et ego Deus Verbum vivo propter Patrem. Deinde quod mox sequitur, *Qui manducat me, et ipse vivet.* Quid, quaeso, manducamus? Divinitatem ne, an humanitatem?

Cyril, in book IV. of his *Five-Book Contradiction of the Blasphemies of Nestorius*, quotes nearly all, if not all of the passages in the heretical sermons of Nestorius which bear on the Eucharist. Those sermons in Latin translations are in tome 48 of Migne's *Patrologia Latina* and in tom. VIII. of *Galland. Bibliotheca Vet. Patr.*, though the arrangement of the matter in them is not the same in both. See note 606, pages 240-313, where I have treated of the difference between Cyril and Nestorius on the Lord's Supper. See also Passage 19, at the end, page 478 of this volume.

(1008). A note in col. 1071, 1072 of tome III. of Coleti's *Concilia* tells us that this is numbered XXIII. in a Bellov. Ms., but that other Manuscripts as well as Marius Mercator have the figures "XVI."

(1009). Χριστῷ.

(1010). Κυρίῳ.

(1011). Χριστὸς.

(1012). Κύριος.

(1013). Μονογενοῦς.

(1014). Rom. v., 10; col. I., 21, 22.

(1015). Greek, βοᾷ.

(1016). Heb. i., 1, 2. Greek, ἐλάλησεν ἡμῖν ἐν Υἱῷ. This clause may be rendered, "*in the Son,*" or "*by the Son.*"

(1017). Heb. i., 1, 2.

(1018). Or, "*the flesh,*" ἡ σὰρξ.

And after some things more, he adds, He did not hold James to be a brother of Deity (1019); nor do we tell on the death of God the Word when we feed on the Master's blood and body (1020).

(1019). This seems a reference to Galat. i., 19.

(1020). We have seen in note 606 above, pages 250-313, that neither Cyril of Alexandria, the Orthodox, nor Nestorius, the heresiarch, held to the real presence of the Substance of Christ's Divinity in the Eucharist. On the contrary, both expressly deny it, as they deny also the blasphemy that God the Word died, and the further blasphemy that His Divinity is eaten in the rite. The error of this passage of Nestorius consists in dividing the Natures by denying the Incarnation, as Cyril so often speaks, and so in laying the foundation for worshipping the separate humanity of Christ, and so for bringing in Man-Service. Cyril, of course, as he often shows, teaches that God the Word is not subject to suffering or death, but he held that all the sufferings and death of the Man put on should be ascribed economically to God the Word, both to avoid leading the people to pray to that creature for help and so to avoid *creature service*, and to preserve to the infinitely superior because Divine Nature in the Son, Its own rightful preeminence and prerogative. But Nestorius here perverts the facts and tries to misrepresent Cyril, for he especially hated the doctrine of Economic Appropriation and the Orthodox. For instance, he seems to imply that Cyril held that God the Word died. And again, wrongly supposing that Cyril was a One-Natureite Apollinarian, and that he held that all of His humanity had been changed into Divinity, he says, "*He did not hold James to be a brother of Deity,*" or "*of Divinity.*" But Cyril, as his writings abundantly show, held to the Two Natures of Christ. Indeed, he expressly receives that expression in his Epistle to John of Antioch, which was approved by the Fourth Ecumenical Synod. And he wrote against the Synou-siasts, that is, Co-Substancers, and denounced their Monophysite error. See Fragments of his work against them on pages 363 to 378 in the Oxford translation of *S. Cyril of Alexandria on the Incarnation Against Nestorius*. Therefore Cyril did not hold that flesh can be a brother of Divinity, for the Natures are dissimilar; but he did hold that the humanity put on by the Word was of the same nature as James.

The Greek of the last part of the above is as follows: οὐδὲ τὸν τοῦ Θεοῦ Λόγου καταγγέλλομεν θάνατον, τὸ Δεσποτικὸν αἷμά τε καὶ σῶμα σιτούμενοι.

(1021). These words uttered in the hearing of the assembled Synod, show how novel was Nestorius' denial of the Incarnation of the Word, and his service to the Man put on by the Word, and his perversions of the Eucharist. No one contradicts the speaker as though he had told a falsehood. And the bishops, let us remember, had come from Europe, Asia and Africa, and there were delegates from the West as well as from the East.

Another thing may be of interest to scholars, and deserves to be mentioned here. It is that Râbi Bâbâ, as he signs himself, a Protestant of Nestorian descent who was in New York City, in August, 1893, trying to publish a Dictionary

[PASSAGE 20]. *Another Passage, likewise from the same Book [of Nestorius], tetrad XXIII:*

I notice, *sailth he*, that our people possess much reverence and a most fervent piety, but they err because of their lack of godly knowledge on the dogma. But this should not be made a matter of accusation against the people, but (how should I say it well and fitly?) it is owing to the fact that the teachers have no fitting time, and do not put before you any of the more accurate opinions.

Peter, a Presbyter of Alexandria and chief of the Secretaries, said, Behold, HE OPENLY SAYS IN THOSE PASSAGES THAT NONE OF THE TEACHERS BEFORE HIMSELF SPAKE TO THE PEOPLE THOSE THINGS WHICH HE HIMSELF HAS SPOKEN (1021).

Flavian, Bishop of Philippi, said: Since the things said by Nes-

of the Syriac, told me, as did Rev. Mr. Labarree formerly of the Presbyterian or Congregational Mission among the Nestorians, that there exists in the Syriac a translation of Nestorius' writings which has never been published. If it could be translated and published in English it might, if it faithfully represents the Greek original, give us the contexts of the above 20 Passages and serve to make still clearer Nestorius' heresies. Who will give it to us in the Syriac and in the English version?

(1022). Those twenty passages of Nestorius form his *accusation*. The sentence follows a little farther on. The criterion of judgment is the historic faith of the Church from the beginning as attested by Scripture interpreted by the Fathers in the passages quoted above. See the Appendix on those Passages.

(1023). The extent of the jurisdiction of Carthage was so great that it might in later times be deemed Patriarchal, for it included all the provinces of Latin Africa. But the Patriarchates were at first nothing but greater Metropolitan jurisdictions. That which may be said to constitute each civil Diocese into a Patriarchate is Canon VI. of the Second Ecumenical Synod. So Socrates states in Chapter 8 of Book V. of his *Ecclesiastical History*. And yet from the time of the First Ecumenical Synod and before, the See of Alexandria was over the Diocese of Egypt. See its Canon VI. And Antioch was over the Diocese of the East; and the Metropolitan rights of both Alexandria and Antioch are guaranteed in that Canon as no new thing, but as long established and as coming under the head of "*ancient customs*," So as far back as Cyprian's time in the third century the right of Carthage to ecclesiastical headship over all the provinces of Latin Africa was a thing admitted there, and it is in general terms approved and guaranteed in Canon VI. of Nicaea in the words, "*In the other provinces, the privileges are to be preserved to the churches*." The summons to attend the Council of Ephesus, as Juvenal, Bishop of Jerusalem, says in its Act I, "was written *to each of the Metropolitans*" (see page 32 above, text, and note 73, there). The Emperor's Letter of Summons to Cyril of Alexandria is addressed "*to Bishop Cyril*" (see page 33 above, text), and he is ordered to take with him "a few most holy Bishops of the Province which is under him, as many as he may approve, to run together to the same city" (Ephesus).

torius are HORRIBLE AND BLASPHEMOUS, and our ears do not endure to be polluted by them any longer, let every part of his BLASPHEMY be inserted in the Acts, for an ACCUSATION against him who has taught those things (1022).

Here is no mention of any *Patriarch* or *Patriarchate*, but only of *Bishop*, *Metropolitan*, and the *Province*. And the jurisdiction of each *Metropolitan* was called a *Province*. So far as appears from the words on page 32 above, the Imperial Letter of Summons was written to no others than "*each of the Metropolitan*." Hence when the Bishop of Rome was summoned, and the Bishop of Carthage, and the Bishop of Constantinople, and the Bishop of Antioch, and the Bishop of Jerusalem, he was summoned *merely as a Metropolitan*, not as what in later times was termed a *Patriarch*. But in a document pertaining to the Council of Chalcedon, A. D. 451, we shall find the title *Patriarch* given to some Bishops. And as a matter of fact at this time and long before, the Metropolitan of Alexandria had under him, as we see by Canon VI. of *Nicaea*, "*Egypt, Libya, and Pentapolis*," but its bishop was then the only Metropolitan in all Egypt, though Ammianus Marcellinus of the fourth century tells us that "Egypt had at all times three provinces [he means civil provinces], Egypt itself, Thebais, and Libya, to which, in after times, two others were added; Augustamnica, which was severed from Egypt, and Pentapolis from Libya. After the time of Marcellinus the division into provinces was again altered, so that the number of provinces rose to nine" (Wiltch's *Geography and Statistics of the Church*, English translation, vol. 1, page 188). "Several Metropolitan seats arose at the beginning of the fifth century. Thus Synesius was raised about 410, by the patriarch Theophilus, to the dignity of Metropolitan of Ptolemais, and in the imperial proclamation at the Second Synod of Ephesus in 449, Dioscurus received the command to appear with ten metropolitans" (Wiltch, id., page 192). But as yet I have seen no definite proof on the point, as to whether each of those metropolitans had his own provincial Synod under him, or whether they all met in the Council of Alexandria alone. On that see Bingham's *Antiq.*, Book, II., Chap. 17, Section 8. The fact is that the whole Civil Diocese of Egypt was under Alexandria, and it was one national Egyptian Church. So each of the two other sees specified in Canon VI. of *Nicaea*, Antioch and Rome, may be said to have been the head of a national or race Church, Antioch of that of Syria and the Syrians, and Rome of the Italian Church, in the seven provinces of South Italy, and the three Italian islands of Sicily, Sardinia and Corsica. See on Rome's original jurisdiction Bingham's *Antiquities*, Book IX., Chapter 1, sections 9, 10, 11 and 12. Compare notes 25 and 26 above. So in modern times London should be the Patriarchal see of all England, Paris of France, Berlin of Germany, Washington or New York of the United States, Mexico of the Republic of Mexico, etc. Sometimes we shall find a race Patriarch, like, for instance, him of Alexandria, extending his sway over part of some race other than his own, as, for instance, in Arabia, but such unnatural subjection in ecclesiastical affairs of part of one nationality to another, has generally been brought about—

Peter, a Presbyter of Alexandria, and chief of the Secretaries, said, The most reverent and most God-worshipping Metropolitan (1023) and Bishop of Carthage, Capreolus, has written by Besula the Deacon, an Epistle to this Holy Synod, which, if your God-worshippingness will command, I will read. And I will read also the translation of it.

To the most God-worshipping and most blessed fellow-ministers, come together from every quarter into the Synod, Capreolus (1024) a Bishop, wisheth joy in the Lord.

1. *By the fact that the subject aliens were of inferior civilization*, as in that case, and as in the case of the subjection of Abyssinia to Alexandria; the newly converted and uncivilized Saxons and Germans, etc., to Rome, the newly converted and uncivilized Bulgarians and Servians, and Roumanians and Russians to Constantinople, but such unnatural subjection of one people to another in ecclesiastical affairs has generally lasted for a shorter or longer time only, and the yoke has generally been shaken off when the subject nation became civilized and powerful enough to realize the fact that Christ has made all Christians equals and brothers and none of them slaves to another, and that each people should best guard its own Metropolitan and Patriarchal rights in religion, and in language, and its own race interests.

Or, 2, such unnatural and anti-national and oppressive subjection of one nation to another in the Christian religion, and the supreme control and management of its own affairs by an alien Metropolitan or Patriarch *has come from the fact that one race has been brought under the secular sway of another*, as, for instance, when Spain, Gaul, Britain, or any other people outside of Italy came under the secular sway of Rome, and the claim to Appellate Jurisdiction on the part of the Roman see was enforced by the Roman Emperor, as, for instance, by Valentinian III., (see page 395, vol. I of Smith's *Gieseler's Church Hist.*, and Gibbons' *Rome*, chap. 35, page 32, note, Bohn's 7 vol. edition), or, on the other hand, when Sicily and Bari, for instance, which originally were under the Roman see, came under the secular sway of the Emperors of Constantinople, and the claim to Appellate Jurisdiction of the see of Constantinople was enforced by the Eastern Emperors.

Or, 3, sometimes *a nation became subject to a Patriarch, foreign in race and tongue to themselves when they settled in his Patriarchate and became Christians*. For instance, in the seventh century the Bulgarians settled in Thrace, one of the Civil Dioceses given to the Bishop of Constantinople by Canon XXVIII., of the Fourth Ecumenical Council, in the ninth became Christians and became subject to a greater or less extent to his see. But there was more or less clashing between the two races, the Bulgarians and the Greeks, and finally the Bulgarians with the spread of education and of race feeling, and with the desire for independence from Turkey, have desired to be independent also of the Greek See of Constantinople, and now have an autonomous national Church of their own.

I would, (1025) most reverent brethren, that your to be bowed to

4. Sometimes a fragment of a conquered nation, as for instance North Africa, *in its weakness*, to some extent seems to have lost its former independence as for instance Carthage after its subjugation by the Mohammedans in its relations to Rome, and the sees of Alexandria, Antioch and Jerusalem in their relations to Constantinople, after their subjection to the Arabs.

5. Another cause of the subjection of a Christian nation to a foreign bishop in their Church affairs was *the fact that in an ignorant age the Western nations were led to give Rome the power of Appellate Jurisdiction in their bounds, contrary to the Ecumenical Canons, because they were deceived by the imposture of the False Decretals*, which from the ninth century till the sixteenth were generally regarded, but in the West only, as genuine; (see *Smith's Gieseler's Church History*, page 117, note 18 especially, and the whole context, pp. 109-119). They bore down the opposition of Hincmar of Rheims who had stood up for the sway of the Nicene Canons in France, (see *Smith's Gieseler's Church History*, vol. 2, pages 121-125 and pp. 109-119). During the idolatrous middle ages both Rome and Constantinople, the Old Rome and the New, corrupted with their spiritual harlotry of creature worship and image worship the nations over whom they exercised power, but Rome went further and by forcing on the deceived and oppressed nations of the West, in the service her own tongue, which they did not understand, kept them in ignorance and in spiritual and mental darkness, and hindered the development of their native tongues, their knowledge of God's Word that giveth light and understanding to the simple, and salvation, the development of their literature and their civilization, and all those sciences and trades which need a native literature in order to be well and profitably described and understood. Surely if there is one lesson which every people ought to know and to remember and to profit by it is that they should permit no foreign prelate to take away from their own native prelates their right and duty to judge all cases in doctrine and in morals among their own people, and not to permit any foreign bishop to exercise Appellate Jurisdiction over any of them, or to substitute a foreign tongue for their own in the services or to introduce idolatry and the worship of creatures among them. If the long centuries of superstition, idolatry and degradation and woe under which we groaned, and the cost of our emancipation are forgotten, and our blessings by it, we deserve the severest punishments.

On the whole subject of *Metropolitans* and *Patriarchs* see in Bingham's *Index* under those words and *Primates*. Under *Primates* he shows what the powers of the Metropolitan, that is, as we say in later times, *Patriarch* of Carthage were. *Smith's Gieseler's Church History*, volume I., pages 371-397 has valuable quotations from ancient documents on the Patriarchs. On pages 371, 372 he makes Canon VI. of Nicaea to be a confirmation of Patriarchal power. See also *id.*, pages 495-506. Wiltsch in his *Geography and Statistics of the Church*, English translation, pages 56-59, and 138-145, shows that in the sense of having several provinces under him the Bishop of Carthage was in effect what we now call a Patriarch, till the almost complete destruction of the African Church by the Mohammedans in the 7th and 8th centuries.

Synod (1026) might be celebrated (1027) in such a state of affairs, as that we also might send, not an excuse which deserves to be lamented, but rather a delegation (1028) of our brethren and Fellow-Bishops selected by common consent and judgment; but different causes have hindered our wish. For in the first place the Letter of our Master and Son, the most religious Emperor Theodosius, which has come to our hands is of such a tenor as specially asks for the presence of our brother and Fellow-Bishop, Augustine of blessed memory. But the letter aforesaid was not at all able to find him alive (1029). Wherefore I, who received the same Imperial notification which has been sent, although it seemed to be sent especially to the aforesaid [Augustine], wished to gather, by suitable letters, with the accustomed expressions, a fit (1030) Synod in all the provinces of Africa (1031) in order that some should be selected from

It is a curious fact that the Bishop of Constantinople in the middle ages till the discovery of America in A. D. 1492, had a wider sway than Rome; for he had not only Thrace, which is the only European Diocese given him in Canon XXVIII. of Chalcedon, but also Eastern Illyricum, Macedonia, and Greece, Servia, Roumania and all Russia: So that even in Europe he controlled more territory, not more souls there, than Rome. Besides he had the Dioceses of Asia Minor and Pontus in Asia, and practically controlled to a greater or less extent all the other Eastern Patriarchates. And he actually went so far as to appoint for a long time Greek Bishops to some Slavic sees, a thing which was not just nor right and which no Slavic people would stand to-day.

(1024). Capreolus was the successor of that famous Aurelius who defended the liberty of Africa from the claim of Rome to Appellate Jurisdiction there. Here we see a second great Patriarchal See of the West represented as well as Rome the first. In a future real Seventh Ecumenical Synod to do away with idolatry and superstition, may we see all the great sees of the West represented, and thoroughly Orthodox in all doctrine, discipline and rite, that they may be fit for it.

Capreolus seems to have been strong for the doctrine of Orthodoxy against Nestorian views. See the article on him in Smith and Wace's *Dictionary of Christian Biography*.

(1025). Or, "*I was wishing*," or "*I could wish*," or "*would that*," or "*I would pray*." *Ἡχόμην* is the Greek.

(1026). The bowing here meant is of course, not worship, but the bowing of mere human respect, by living men to living men. So in every such mention of the Synod in the above Letter.

(1027). Greek, *συγκροτηθῆναι*.

(1028). Greek, *πρεσβείαν*.

(1029). Or, "*in this life*."

(1030). Or, "*a concurring*."

the number of our brethren and Bishops and should be sent to the to be bowed to Synod of your Blessedness (1032). But inasmuch as the entrance into the side roads is not open, for the hostile multitude is spread abroad, and there is a wide ravaging of the provinces, which, the inhabitants being either wiped out or fugitives, present a miserable and extensive spectacle of desolation long and wide, these facts lessen opportunities of travelling and of communication (1033). Owing to these hindrances therefore, the Bishops of the circle of Africa have not been able to come together at all to one place. To these facts is to be added the fact that the Imperial Letter came to us in the days of the Pask, when an interval of hardly two months remained before the meeting of all your to be bowed to Synod. That period of time would hardly suffice even for the Synod in Africa to assemble, even though no such difficulty from enemies as now exists happened to be here. Hence although we have not been at all able to send delegates (1034), nevertheless out of due respect for ecclesiastical discipline, I have sent, O brethren to be bowed to, my son Besula, the deacon, with this letter of excuse. Wherefore I ask your Holiness, although I believe that by our God's special help the Universal Faith will be unshaken and firm in all respects by means of so great a Synod of to be bowed to Priests (1035), that by the operation of the Holy Ghost, which we believe will be present in all your hearts in the things to be done, ye thrust away by the power of the ancient authority the new doctrines which before this time were unknown to Churchly ears, and that so ye oppose the errors of whatsoever sort they be; lest, under pretext of a second

(1031). The six provinces under what we may term the Patriarchal throne of Carthage were, Byzacene, Africa Proconsularis, Numidia, Mauritania Sitifensis, Mauritania Caesariensis and Tingitana.

(1032). This title and several others in the singular are collective for the whole Ecumenical Council.

(1033). The reference here is to the Vandals who at this time were devastating Latin Africa and who finally conquered it, including Carthage itself. The cause of this curse is to be found in the threats of God to punish idolaters, and the fact that on the side of the Africans themselves there was grievous idolatry at this time. Augustine in his work *on the Morals of the Catholic Church*, Chap. xxxiv., states "*I have known many worshippers of pictures and of sepulchres,*" and he laments the fact. And as he had seen the abuse and idolatry which followed the putting of images into the Church he might well say, "*It is a wicked thing to put an image into a temple of God.*" See page 25 of the Oxford translation of Augustine's *Short Treatises*, and what is quoted from him in Tyler on *Image-Worship*, pages 198-206.

(1034). Greek, *πρεσβεις*.

(1035). On this term *Priests* see note 95, page 39 above, and note 1036 below.

discussion, that way of [heretical] speaking which was disapproved and abolished some time ago may seem to renew those against whom the Church has warned aforetime, and in these times in which they have sprung up again, whom both the authority of the Apostolic See and the Priestly vote (1036) agreeing in one [aim and doctrine] have crushed. For if, perchance, anything arises which is new, there is need of investigation in order that what is said may be either approved, or that it may be condemned and repelled. But if any one permits those matters regarding which a decision has long since been given, to be discussed a second time, he himself will seem to be nothing but a doubter in regard to the faith which has hitherto prevailed (1037). Therefore for the sake of the example to posterity, that those things which have already been decided on behalf of the Universal Faith may be able to have perpetual confirmation, those things which are already decreed by the Fathers are to be kept and guarded. For whosoever wishes those things which he would decree for the Universal Stability to remain perpetually, ought to confirm whatsoever he thinks, not [merely] by his own authority but also by the vote and sentence of those more ancient: so that thus proving whatsoever he has asserted, as well by the more ancient as by the newer decisions, he may make it clear that he himself speaks and teaches and holds fast the sole-born (1038) truth of the Universal Church which has come down in simple purity and in unconquerable authority from the past times to the present, that is, to ours. These things we suggest, at this time, to your to be bowed to ears (1039) instead of [sending] a present delegation from Africa, which the necessity aforesaid has not permitted us to

(1036). *Priest* is often used by the ancients for Bishop. Here *Priestly* means *Episcopal*, for Bishops alone could vote in the Councils. The reference is to the Pelagian and Arian heresies, the last of which was professed by the Vandals then desolating Africa: both of which heresies had been condemned by Rome and the bishops of the whole Church, East and West. Canon I. of Ephesus condemns Pelagianism, for Celestius was a Pelagian. Rome is the Apostolic see meant. If *Apostolic Sees* were the original reading (and as we will show elsewhere Romish editors have substituted *Apostolic See* for *Apostolic Sees* in an Epistle of Augustine), the reference would be to all such sees. See on their influence Tertullian on *Prescription*, section 36, pages 485-488 of the Oxford translation. *Apostolic See* is the only lection here given.

(1037). This was the sin of the creature invokers and image servers in the eighth century who brought in those abominations after they had been condemned by the Third Ecumenical Synod and the Fifth, and so wrecked the Eastern Church and much of the Western which adhered to those sins, and wiped out so many hundreds of episcopates and so many millions of people.

(1038). Greek, *μονογενῆ τῆς Καθολικῆς Ἐκκλησίας τὴν ἀλήθειαν*.

(1039). This is not the wisest sort of an expression. But the Universal

send; [at the same time] especially beseeching [you] to consider our calamities in affairs and in the times, and not to ascribe our absence to any pride or indifference, but rather to that foreevident necessity.

Cyril, Bishop of Alexandria, said, Let the Epistle [just] read of the most reverent and most dear to God Bishop of Carthage, Capreolus, which has a plain meaning, be also inserted into the Records [of the Acts] to [show their] good faith [and fairness (1040)]. For he (1041) wishes on the one hand, the ancient dogmas of the faith to be confirmed, and on the other, those things which are novel and absurdly invented and impiously said to be disapproved and cast out.

All the Bishops shouted out, These are the voices of all! We all say these things. This is the wish of all.

Sentence passed upon Nestorius, deposing him:

The Holy Synod said: Forasmuch as in addition to the other things, the most impious Nestorius was not willing to obey our summons [to him], and besides did not receive the most holy and most God-revering Bishops, who had been sent by us, we [therefore] necessarily proceeded to the examination of the impieties committed by him (1042). And inasmuch as we found out in regard to him, both from his letters and writings and from the things lately said by him

Church is not to be held responsible for such *obiter dicta*, for she never approved them, but only the doctrinal clear sense of the letter as Cyril in effect says further on above.

(1040). Greek, * * * ἐπιστολῇ * * * ἐμπερέσθω τῇ πίστει τῶν ὑπομνημάτων. I understand Cyril to mean by this that he would have Capreolus' Letter to the Synod inserted into its Acts to show that the Council had acted in good faith in claiming to be an Ecumenical Synod and to represent the whole Church, the West as well as the East, and its belief on doctrine. For it had present a representation of the greatest part of the Orient, as well as written utterances from the then two greatest Western sees, Rome and Carthage. And we shall find Rome represented by its legates farther on. In this respect the Synod forms a striking contrast with the Conciliabulum of the Nestorians at Ephesus which did not have one Orthodox Bishop present from the West and which represented only a small part of the East, and all those partisans of an anti-Incarnation and Man-Worshipping heretic.

(1041). Or, "it."

(1042). They "*necessarily proceeded*" according to Christ's express law laid down in Matt. xviii., 15-21, as to matters between Bishops; for Bishops are Apostles in order, as I show elsewhere in this Set. Besides that, the canons lay down that mode of procedure. See note below.

in this very metropolis (1043) and testified to, in addition, that he thinks and preaches impiously; and forasmuch as we are necessarily pressed both by the Canons (1044) and by the Epistle of our most holy father and fellow-minister Celestine the bishop of the Church of the Romans (1045) we have [therefore] come, often weeping, to the sad sentence against him (1046). Therefore our Lord Jesus

(1043). Ephesus, where the Council was held.

(1044). Hefele (*History of the Church Councils*, English translation, vol. 3, page 51) thinks that canon 74 of the so-called Apostolical Canons is here referred to. That is in effect a putting into Canon-form of what Christ said only to the Apostolate, that is, the Episcopate, in Matt. xviii., 15-21, as the Church, judged by its practice, understood it from the beginning. See what I have written in this Set elsewhere on those points.

(1045). The Synod mean that the first Bishop of the Church representing part of Italy, and the majority of the East having made a decision of the whole Church, or the bulk of it, which practically amounts to the same thing, and the Canons and whole Church thus calling upon them to check the spreading cancer of Nestorius' errors and heresies, and to save the faith and the Church, they deemed it obligatory to do so.

(1046). These words uttered by the whole assembly show how false the charge is that these two hundred Bishops all acted from envy or mere personal hatred of the heretic; and, on the other hand, his own unbrotherly, rough and unmannerly conduct towards them by their messengers, shows how much he was swayed by what is wrong and forms an unpleasant contrast to the Council's treatment of him, every step of which was strictly canonical, and according to the laws laid down and held fast to in the Church from the beginning. Notice the fairness of the Synod and the unfairness of Nestorius and his friends and partisans. The Metropolitans of the whole Empire were invited. That would secure a representation of the whole Church and so the decision would be what was aimed at, the voice of the Universal Church. Rome, taught by Cyril's and Nestorius' writings, and the whole West were one, as we learn from the writings of Capreolus of Carthage and Vincent of Lerins. The bulk of the East, represented by the Two Hundred Bishops, were of the same mind against the heresiarch. Even with the Bishops of the Conciliabulum he had only about forty Episcopal supporters at Ephesus and these represented only a small part of the Church. If they had all sat in the Ecumenical Synod they could not have cast more than about one-sixth of the whole vote. There would have been about five votes against Nestorius to one in his favor, and that would not have altered the result. Besides the local Council of Egypt and that of Rome had spoken against the heresiarch before. Hence he began from the start at Ephesus to hedge and to dodge. He refused canonical citations knowing what steps according to the Canons were likely to follow. He uses soldiers and the secular power to hinder the Council's work. The Council tries him, as it was compelled to do by his obstinate refusals to appear, in his absence. And everything was done fairly

Anointed Who has been blasphemed by him, has decreed, through the present most holy Synod, that the same Nestorius is an alien from the Episcopal dignity and from every Priestly assembly.

and canonically. The Creed of the First Synod is read. It is a criterion. The faith of the Universal Church East and West is set forth in many quotations from Twelve Fathers, representing both sections. Then Nestorius' own writings and utterances are examined and found to be heretical because

1. *They denied the Incarnation of God the Word, and*
2. *Taught service to His humanity by bowing, etc., which, of course, is CREATURE-SERVICE, and a return to the fundamental error of paganism, and, as Cyril again and again teaches, a plain violation of Christ's primary Law on Worship, set forth in Matthew iv., 10: see note 183 above, page 103 and the context. See also under that text in the Index to Holy Writ in this work.*

Passages of Nestorius above which deny the Inflesh are 1, 2, 3, 4, and 7. Compare Passages 11 and 12. Passage 7 seems to belong here and with the Passages in the next sentence below.

Passages which teach worship to Christ's mere humanity either *by giving it the name of God* or by giving to it that *dignity of Divine Sonship which is prerogative to God the Word*, or by giving *bowing* to it, the most common of the acts of religious service and so standing for them all, are 5, 6, 7, 8, 9, 10, 13, 14, and 15.

3. Another error for which Nestorius was condemned was for what St. Cyril, his opponent, terms *his ἀνθρωποφαγία, that is, his CANNIBALISM on the Eucharist*: See Passage 18 from him on page 472 above. This doctrine of a real presence and a real eating of Christ's flesh and blood in the rite was associated in the mind of his chief champion Theodoret, Bishop of Cyrus, and presumably in his own, with their worship there by a one nature Consubstantiation, that is, by that of the human nature alone with the bread and wine: see note 606 above, pages 240-313, and especially pages 250-313. On pages 276-313 I have shown *the difference between St. Cyril and Nestorius as to the Worship of the Eucharist*: see there.

4. Nestorius was condemned for denying the fundamental doctrine of *Economic Appropriation*, that is, as St. Athanasius approved by St. Cyril explains it, the *Economic Appropriation* of the sufferings, death and the other peculiarly human things of Christ's humanity to God the Word *to prevent the worship of a mere creature, that is, His humanity*, and to teach men to look in Christ to the omnipresent and omniscient Word who is very God, and to worship Him alone in the Son, by prayer, and the other acts of worship. See Athanasius and Cyril as quoted on this matter in volume 1 of *Nicaea* in this Set, pages 237-240, and all the utterances in the context there of St. Athanasius and St. Epiphanius against Creature-Worship, and anticipatively against the Nestorian worship of Christ's mere humanity. Those of the twenty *blasphemous* Passages of Nestorius, which are against the doctrine of *Economic Appropriation* are 1, 3, 4, 7, 9, 11, 13, 15, 16, 17 and 19.

I, Cyril, Bishop of Alexandria, have subscribed, defining together with the Holy Synod, (1047).

I, Juvenal, Bishop of Jerusalem, have subscribed, defining together with the Holy Synod.

I, Flavian, Bishop of Philippi, have subscribed, defining together with the Holy Synod.

I, Firmus, Bishop of Caesarea in Cappadocia, have subscribed, etc., (1048).

I, Memnon, Bishop of Ephesus, have subscribed, defining, etc.

5. As a result of his denial of the Inman, and of his belief in the Scripturalness of giving relative worship to Christ's mere humanity, and of his denial of the doctrine of Economic Appropriation, *Nestorius made Christ's mere humanity to be our High Priest and Apostle, our sole Advocate and Mediator and Intercessor above, and so made our redemption on the cross to be achieved by a mere creature, as though a creature could save a creature eternally. And so he taught men to direct their prayers to a mere created Intercessor and so led them into the error of worshipping a creature.* Passages of Nestorius' Twenty which make Christ's mere humanity our High Priest are 11, 16, 17 and 19. In Passage 17 Nestorius blasphemes, as Cyril shows, by making his mere human Christ, a perfect and sinless Man, offer a sacrifice for himself,

(1047). On these subscriptions note 1, columns 1077, 1078 in tome 3 of Coleti's *Concilia*, states: "Hardouin compared these subscriptions with the translation of Marius Mercator, which we will give below from Baluze. The variation of the Codexes in these, says Hardouin, is incredible. The old translation, in the edition of Antonius Contius, and in Baluze's, which we exhibit below, omits the rest of the names after Juvenal's, and has the following annotation: *And all the Bishops aforesaid, who were more than two hundred in number, subscribed to the condemnation of Nestorius, for some filled the places of other Bishops who were not able to come to the Ephesine Metropolis,*" that is, to Ephesus. On these subscriptions compare pages 22-30, above.

It will be noticed that St. Cyril does not assume that because he represented Rome and Egypt that that fact settled the controversy. On the contrary all the facts and these signatures which follow show that as in the other Ecumenical Councils it was the majority of episcopal votes which settled everything. For Christ had given the same power to bind and to loose and to baptize and to Eucharistize and to teach to all the Apostles and had promised his Spirit to guide them into all truth. None of those promises are limited to Peter the first of the Apostles, of whose fallibility however, the Scripture gives us clear proofs. And the power to teach on the highest themes of dogma and of discipline is exercised in its highest and noblest manifestation in an Ecumenical Synod.

(1048). *Etc.*, stands for "*defining together with the Holy Synod.*"

I, Acacius, by the mercy of God Bishop of Melitene, who agree with the Holy Synod in the forewritten sentence, have subscribed.

I, Theodotus, Bishop of the holy Church of Ancyra (1049), agree with the Holy Synod and have subscribed.

I, Palladius, Bishop of Amasia (1050), agree with the Holy Synod in the sentence forewritten and have subscribed.

I, Amphilocheius, Bishop of Sida (1051), have subscribed, defining together with the Holy Synod.

I, Iconius, Bishop of Gortyna in Crete, have subscribed, defining together with the Holy Synod.

I, Felix, Bishop of the cities of Apollonia and Belis, have subscribed, defining, *etc.*

I, Daniel, Bishop of Cownia (1052), have subscribed, defining, *etc.*

I, Perigenes, Bishop of Corinth (1053), have subscribed, defining, *etc.*

I, Hellanicus (1054), *Bishop of Rhodes*, have subscribed, *etc.*

I, Cyrus the least, Bishop of Aphrodisias (1055), have subscribed, *etc.*

I, Donatus (1056), *Bishop of Nicopolis in Old Epirus*, have subscribed, *etc.*

I, Eucharis, Bishop of Dyrrhachium (1057), have subscribed, defining, *etc.*

I, Senecion, Bishop of the city of Codrine (1058), have subscribed, *etc.*

(1049). The Latin translations of parts of this Synod differ widely; and some things which they contain are evidently mere annotations of the translator. I give one of them in this note, and others of them in the notes below. A manuscript adds, "of the First Galatia."

(1050). A manuscript adds, "of Hellespontus" for "of Helenopontus."

(1051). A manuscript adds, "in Pamphylia."

(1052). A manuscript adds, "in the Second Cappadocia."

(1053). A manuscript adds, "in Hellas."

(1054). A manuscript adds, "of the metropolis of the Rhodians."

(1055). A manuscript adds, "in the Province of Caria."

(1056). A manuscript has *Dynatus*; Marius Mercator has *Dinastus*. In the Council of Chalcedon we find *Dinatus*.

(1057). A manuscript adds, "of New Epirus."

(1058). Or, "*Codrus*," or "*Codra*," or "*Codri*." I do not find "*Codrus*,"

I, Epiphanius, Bishop of Cratia (1059), have subscribed, etc.

I, Eusebius, Bishop of Heraclea (1060), have subscribed, etc.

I, Anysius, Bishop of the holy Church of God at Thebes in Greece, have subscribed, defining, etc.

I, Domnus (1061), Bishop of the holy Church of God at Opus (1062), have subscribed, etc.

I, Agathocles, Bishop of the city of the Coronaeans (1063), have subscribed, etc.

I, Gregory, by God's favor Bishop of Cerasus (1064), have subscribed, etc.

I, Paralius, by God's mercy Bishop of the Andrapans (1065), have subscribed, etc.

I, Callicrates, Bishop of Naupactus, have subscribed, etc.

I, Nicias, Bishop of Megara (1066), have subscribed, etc.

I, Docimasius, Bishop of the city Maronia in the Province of Rhodope, in the Diocese of Thrace, have subscribed, etc.

I, Lucian, Bishop of the city of Topeus (1067), in the same Province, have subscribed, etc.

or "Codra," or "Codri," in Wiltch's *Geography and Statistics of the Church*, English translation, nor among the Episcopal Sees mentioned by Bingham in the *Ninth Book of his Antiquities*, nor in the *Index of Episcopal Sees*, at the end of Vol. 3 of the ten volume edition of his works. Scodrus was the old metropolis of the Province of Praevalitana in the Civil Diocese of Dacia. In Smith's *Dictionary of Greek and Roman Geography*, I find a "Codrion" which was in Illyria. *Harpers' Latin Dictionary* mentions a "Codrio or Codrion" which was "a town in Greek Illyria."

(1059). A manuscript adds, "in Honorias."

(1060). A manuscript adds, "in the Province of Honorias."

(1061). A manuscript has "Domninus."

(1062). A manuscript adds, "in Greece."

(1063). Marius Mercator has "of Coronaia."

(1064). "A manuscript adds, 'in Pontus Polemoniicus.' The same for Eleusius of Neocaesarea;" note here in Harduini *Concilia*, tome 1, col. 1423.

(1065). That is, of the inhabitants of Andrapa. A manuscript adds "in Hellenopontus."

(1066). A manuscript has "of the Megarans." As Megara is both feminine singular and neuter plural, therefore that or the reading in the text above may be correct.

(1067). A manuscript adds, "of the Province of Rhodope." I should add

I, Ennepius, Bishop of the city of Myxa (1068) in the same Province (1069), have subscribed, etc.

I, Rheginus, Bishop of the city of Constantia (1070), have subscribed, etc.

I, Sapricius, Bishop of Paphos (1071), have subscribed, etc.

I, Themistius, the least, Bishop of Jassus (1072), have subscribed, defining together with the Holy Synod.

I, Perebius, Bishop of the Thessalonian Woodlands (1073), have subscribed, defining together with the Holy Synod.

I, Aphthonetus, the least, Bishop of Heraclea (1074), have subscribed, etc.

I, Spudasius, Bishop of the Ceramans (1075), have subscribed, etc.

I, Philetus, the least, Bishop of Amyzon (1076), have subscribed, etc.

I, Archelaus, Bishop of Myndus (1077), have subscribed, etc.

I, Apellas, the least, Bishop of Cibyrrha (1078), have subscribed, etc.

that most of the remarks above on these subscriptions are from the margin of Hardouin's *Concilia* here, from the readings of the manuscripts of the Latin.

(1068). Mercator has "Maximianopolis."

(1069). A manuscript adds, "in the Province of Rhodope."

(1070). Mercator adds, "in Cyprus."

(1071). Mercator adds "in Cyprus."

(1072). A manuscript has "of Jasus in Caria."

(1073). A manuscript has "Perebius of the Thessalian Woodlands," or "Thessalian Passes."

(1074). Ἀφθόνητος ἐλάχιστος ἐπίσκοπος Ἡρακλείας ὑπέγραψα, καὶ τὰ ἐξῆς. Whether ἐλάχιστος should be rendered here "the least" in the sense of *very humble*, or "least" in the sense of *being a bishop of a small Church*, I leave others to judge. I have used the literal English here and in the places below and above. I take the former to be the correct meaning.

(1075). Or, "of Ceramus." A manuscript adds, "in the Province of Caria."

(1076). A manuscript adds, "in Caria."

(1077). A manuscript adds, "in Caria."

(1078). A manuscript adds, "a city of Caria."

I, Phantias, the least, Bishop of the city of Harpasa (1079), have subscribed, etc.

I, Promachus, Bishop of the Alindans (1080), have subscribed, etc.

I, Anderius, (1081), Bishop of the city of Cherronesus in the Province of Crete, have subscribed, etc.

I, Paul, Bishop of the city of Lampe (1082), in the Province of Crete, have subscribed, etc.

I, Zenobius, Bishop of the City of Gnosus in the Province of Crete, have subscribed, etc.

I, Theodore (1083), Bishop of Dodone in Old Epirus, have subscribed, etc.

I, Secundianus, Bishop of the holy Church of God in Lamia (1084), have subscribed, etc.

I, Dion, Bishop of Thebes in Thessaly, have subscribed, etc.

I, Theodore, Bishop of Echinaeus (1085), have subscribed, etc.

I, Heracleon, who am also Theophilus, Bishop of Tralles (1086), have subscribed, etc.

I, Euporus, Bishop of Hypaepa, have subscribed, etc.

I, Rhodon, Bishop of Palaeopolis, in Asia, have subscribed, etc.

I, Tychicus, Bishop of the city of the Erythraeans [or "of the Erythrans"] (1087), have subscribed, etc.

I, Nestorius, Bishop of Sion (1088), have subscribed, etc.

I, Eutychius, Bishop of the Holy, Universal and Apostolic Church of God in Theodosiopolis (1089), have subscribed, etc.

(1079). A manuscript adds, "in Caria."

(1080). A manuscript adds, "in Caria."

(1081). Mercator has "Andrew."

(1082). A manuscript has "Lappa."

(1083). A manuscript has "Dorotheus."

(1084). A manuscript has "in the Province of Thessaly."

(1085). A manuscript has "of Echineus in the Province of Thessaly."

(1086). A manuscript of the Latin has "of Tralles," and another has "of the Trallians."

(1087). A Latin manuscript has "of the Chytrorans in Asia."

(1088). A manuscript of the Latin translation has "of the Province of Asia."

-
- I, Modestus, Bishop of the Aneans* (1090), have subscribed, *etc.*
I, Theosebius, the least, Bishop of the city of Priene (1091), have subscribed, *etc.*
I, Theodotus, Bishop of Nyssa, have subscribed, *etc.*
I, Maximus, the least, Bishop of Assus, have subscribed, *etc.*
I, Maximus, Bishop of Cuma (1092), have subscribed, *etc.*
I, Alexander, Bishop of Arcadiopolis, have subscribed, *etc.*
I, Theodore, Bishop of the Anenysians (1093), have subscribed, *etc.*
I, Eusebius, Bishop of the Clazomenians (1094), have subscribed, *etc.*
I, Eusebius, Bishop of Magnesia (1095), have subscribed, *etc.*
I, Theodosius, Bishop of Mastaura (1096), have subscribed, *etc.*
I, Eutropius, [the] least, Bishop of Evaza, have subscribed, *etc.*
I, Philip, Bishop of the city of the Pergamians (1097), have subscribed, *etc.*
I, Aphobius, the least, Bishop of Colona (1098), have subscribed, *etc.*
I, Dorotheus, the least, Bishop of Myrina (1099), have subscribed, *etc.*
I, Euthalius, Bishop of the city of the Colophonians, have subscribed, *etc.*
I, Heliotheus, Bishop of the Briulitans, have subscribed, *etc.*
I, Athanasius, Bishop of the island Parasus (1100), have subscribed, *etc.*
-

- (1089). A manuscript adds, "of Asia."
 (1090). In Asia.
 (1091). A manuscript adds "in Asia."
 (1092). A Latin manuscript has "of Cyme in Asia."
 (1093). A manuscript has "*of Anenysia.*"
 (1094). Or "*of Clazomenae.*"
 (1095). A manuscript adds, "on Mount Sipylus," which was in Lydia in Asia Minor.
 (1096). A manuscript adds, "in Asia."
 (1097). Or, "*of Pergamus.*"
 (1098). Mercator has "Coloes."
 (1099). Another spelling is *Myrrhina*.

I, Hesychius, Bishop of the city of Parium in the Province of Hellespontus, have subscribed, etc.

I, Eusebius, Bishop of the Asponians (1101), have subscribed, etc.

I, Philumenus, Bishop of Cinna (1102), have subscribed, etc.

I, Zeno, Bishop of the city Curium in Cyprus, have subscribed, etc.

I, Tribonianus, Bishop of the holy Church in Priamopolis (1103), have subscribed, etc.

I, Nunechius, Bishop of the holy Church in Selga, have subscribed, etc.

I, Evagrius, Bishop of Solia (1104), have subscribed, etc.

I, Caesarius, Chorepiscopus (1105), of the city of Alce (1106), have subscribed, etc.

I, John, Bishop of Praeconnesus, have subscribed, etc.

I, Nesius, Bishop of the holy Church of God in Corybosyna, have subscribed, etc.

I, Acacius, Bishop of the Church of God in Cotena, have subscribed, etc.

I, Neclarius, Bishop of the Universal Church (1107) in Senea, have subscribed, etc.

I, Solon, Bishop of Carallia, have subscribed, etc.

I, Matidianus, Bishop of the city of the Coracisians (1108), have subscribed, etc.

I, Marianus, Bishop of the Church in Lyrba, have subscribed, etc.

(1100). Mercator in the Council of Chalcedon, has "*of the island of Paros.*"

(1101). A manuscript adds "*of Galatia.*"

(1102). In Galatia, as we see on page 152 above.

(1103). Hardouin's margin has "*otherwise of Aspendus.*"

(1104). Mercator has "*of Soli in Cyprus.*"

(1105). Greek, *χωρεπίσκοπος*, that is, "*Country Bishop.*" See on those prelates the Index to Bingham's *Antiquities* under *Chorepiscopi*, and in Smith and Cheetham's *Dict. of Christ. Antiq.* under *Chorepiscopus*.

(1106). Mercator has "*Arce*" In Act VI. it is *Arcesena*.

(1107). Greek, *τῆς ἐν Σενέα καθολικῆς ἐκκλησίας*.

(1108). Or, "*of the city of Coracesium.*"

I, Theodulus, Bishop of Helusa, have subscribed, etc.

I, Philadelphius, Bishop of the Gratianopolitans (1109), have subscribed, etc.

I, Theodolistus, Bishop of the city of the Phocaeans, have subscribed, etc.

I, Rufinus, Bishop of the city of the Tabanians (1110), have subscribed, etc.

I, John, Bishop of Augustopolis, have subscribed, etc.

I, Romanus, Bishop of Rhaphia, have subscribed, etc.

I, Fidus, Bishop of Joppa, have subscribed, etc.

I, Ajanes, Bishop of Sycamazon, have subscribed, etc.

I, Paulianus, Bishop of Majuma, have subscribed, etc.

I, Theodore, Bishop of Arbdela, have subscribed, etc.

I, Peter, Bishop of Parembola, have subscribed etc.

I, Paul, Bishop of Anthedon, have subscribed, etc.

I, Netoras, Bishop of Gaza, have subscribed, etc.

I, Saidas, Bishop of Phaenis, have subscribed, etc.

I, Serenianus, Bishop of the city of the Myrians (1111), have subscribed, etc.

I, Cyril, Bishop of Pylae. I Selenespondius, a presbyter [and] a visitor (1112), have subscribed for him, because he suffers in his hand.

I, Hermogenes, Bishop of Rhinocurora, have subscribed, etc.

I, Eusebius, Bishop of Pelusium, have subscribed, etc.

I, Evoptius, Bishop of Ptolemais, have subscribed, etc.

I, Phoebammon, Bishop of Coptus, have subscribed, etc.

I, Paul, Bishop of Phragonea, have subscribed, defining together with the Synod.

(1109). Or "*of the city of Gratianopolis.*"

(1110). That is, "*of the inhabitants of the city Tabae, or Tabia, (or Tabana?)*"

(1111). That is, "*of the inhabitants of the city Myra,*" or, "*Myrum,*" or, "*Myria.*"

(1112). Or, "*an itinerant.*" See *Periodontae* and *Chorepiscopus* in Smith and Cheetham's *DiÆ. of Christ. Antiq.* and under *Περιοδευταί* and *Chorepiscopus* in Bingham, where we see that the *goer-about* (περιοδευτής) was a presbyter only like our *Rural Dean*, not a *Chorepiscopus* at all. See *Rural Deans* in Hook's *Church Dictionary*.

-
- I, Macedonius, Bishop of Xoes, have subscribed, etc.*
I, Peter, Bishop of Oxyrinchus, have subscribed, etc.
I, Adelphius, Bishop of the Church of the Onuphites (1113), have subscribed, etc.
I, Athanasius, Bishop of Paralius, have subscribed, etc.
I, Heraclides, Bishop of the Parish (παροικίας) (1114), of Thynis, have subscribed, etc.
I, Silvanus, Bishop of Coprithis, have subscribed, etc.
I, Cyrus, Bishop of the Achaeans (1115), have subscribed, etc.
I, Marinus, Bishop of Heliopolis, have subscribed, etc.
I, Macarius, Bishop of the Metelitans (1116), have subscribed, etc.
I, Adelphius, Bishop of Sais, have subscribed, etc.
I, Metradorus, Bishop of Leonta (1117), have subscribed, etc.
I, John, Bishop of the Hephæstians, have subscribed, etc.
*I, Leontius, Bishop * * * (1118), have subscribed, etc. (1119).*
-

(1113). Onuphis was in Aegyptus Prima.

(1114). Παροικία, from which our word *parish* comes, was anciently used among the Greeks, where among us *diocese* is used now. For the dioceses were smaller generally among them than among us now, and there were, perhaps, more bishops in the fifth century than there are now; though now, the number of those who profess to be Christians is much larger than then. For anciently many of the smaller episcopates had only a few presbyters and deacons under a bishop. Where *parish* was used for the later *diocese*, the congregations in it were styled *churches* or *congregations*.

(1115). Or, "of Achæus."

(1116). That is, "Bishop of the inhabitants of the city Metelis."

(1117). Or, "of the Leontians," or "of the Leontopolitans."

(1118). There is a blank space in Coleti here indicating that some thing is lacking, that is, the name of the see, whether because the manuscript is injured or not I can not say.

(1119). There is much difference in spelling some of the names of the sees in the Councils. Much of it arises from the fact that the Greeks aimed to spell as they pronounced and that different combinations of letters in Greek are now, and probably were then, pronounced in the same way. Take for instance the Greek see *Tava*, which is also spelled *Tαβαί*. In Latin and in English these would be spelled respectively *Taua* and *Tabae* and pronounced therefore quite differently. But in Greek the pronunciation would be *Táva* and *Távέ*. The same sort of difference in spelling is preserved in other ancient writings.

I, Strategius, Bishop of the Church (1120) of the Athribites, have subscribed, *etc.*

I, Lampetius, Bishop of Cassium, have subscribed, *etc.*

I, Theopemptus, Bishop of Cabasa (1121), have subscribed, *etc.*

I, Eusebius, Bishop of Nilopolis, have subscribed, *etc.*

I, Chrysaorius, Bishop of the Aphroditans (1122), have subscribed, *etc.*

I, Alexander, Bishop of Cleopatris, have subscribed, *etc.*

I, Theon, Bishop of Heraclea of the Sethroetum (1123), have subscribed, *etc.*

I, Theonas, Bishop of Psynchis, have subscribed, *etc.*

Another cause of the variations would be the ignorance of some copyists on geography which would lead them to confound names of different places. Besides, some of them did not know the ordinary spelling of names of places, and so they spelled them as they fancied. Sometimes they wrote from dictation and not knowing the spelling and not seeing the manuscript which they were copying, they made bad blunders in spelling in their haste. Sometimes they may have taken an abbreviation for the full name, as for instance, Leonto for Leontopolis, as some foreigners might take our Mass. for Massachusetts to be the whole name.

Still another cause is the fact that owing to the Mohammedan irruptions and conquests the names of many sees in the East and in Africa have perished with the sees and towns themselves, which are utterly wiped out. Hence we can not always identify them or even their exact sites. Sometimes there is an erasure in the manuscript as above. Sometimes the Bishop may have forgotten to write the name of his see.

(1120). Or, "of the city."

(1121). Or, "of the Cabasites."

(1122). Or, "Bishop of Aphrodita."

(1123). Or, "the Sethroetus." There were several Heracleas in different parts of the world. There was one in the Province of Arcadia in the jurisdiction of Cyril of Alexandria. Sethroeta is given in Wiltsch's *Geography, etc.*, as the name of a see in Augustamnica Prima under Cyril. But was the country round about it called the *Sethroetum*, or the *Sethroetis*, and was the Heraclea here meant situated in that country? Wiltsch, in note 2, page 194, Vol. I. of his *Geography and Statistics of the Church*, states that Sethroeta was "to the west of Pelusium. The first bish. at the Counc. of Eph. in 431," and in note 3, page 196 of the same volume, he tells us that *Heraclea Superior* was in the Province of Arcadia and so under Cyril, and was, "near Coma. The first bish. at the Counc. of Nice, the last at the Counc. of Eph. in 431." But Bingham in his *Antiquities of the Christian Church*, Book IX., Chapter 2, Section 6, states

I, Heraclides, Bishop of the Upper Heraclea, have subscribed, etc.
I, Aristobulus, Bishop of Thmuis, have subscribed, etc.
I, Ammon, Bishop of the city of the Butinians (1124), have subscribed, etc.

I, Andrew, Bishop of Hermopolis, have subscribed, etc.

I, Macarius, Bishop of Anteum, have subscribed, etc.

I, Sabinus, Bishop of Pan, have subscribed, etc.

I, Heraclius, Bishop of Tamiathis, have subscribed, etc.

I, Zenobius, Bishop of Barca in Pentapolis, have subscribed, etc.

I, Isaac, Bishop of Elearchia, have subscribed, etc.

I, Zeno, Bishop of Teuchira, have subscribed, etc.

I, Abraham, Bishop of the city Ostracina, have subscribed, etc.

I, Hieraces, Bishop of the Aphnaitans, have subscribed, etc.

I, Samuel, Bishop of Dysthis, have subscribed, etc.

I, Daniel, Bishop of Darna, have subscribed, etc.

I Sosipater, Bishop of Libya Septimiaca, have subscribed, etc.

I, Alypius, Bishop of Sela, have subscribed, etc.

that there was a *Heraclea Superior* in the Province of Arcadia, and another also which was called "the little city of Hercules," in Latin, *Herculis Civitas Parva*, which was "*in the nome Sethroete*" or "*Sethroetis*," (in Sethroetionomo). Liddell and Scott in their Greek Lexicon under *νομός* tell us that that word was used for "*a district province*," and that "*νομοί* was the name given to the districts into which Egypt was divided." I judge therefore, that the above-mentioned Heraclea was that in the Sethroetan Nome in Augustamnica Prima, west of Pelusium. Donne in his article *Aegyptus*, in *Smith's Dictionary of Greek and Roman Geography* tells us that in the time of Augustus the Emperor, Egypt was divided into three great districts called *Epistrategiae*, that is, Upper Egypt, Middle Egypt and Lower Egypt, and that each of them was divided into nomes; see id., Vol. I., page 47. Under *Heracleopolis Magna*, that is, the great city of Hercules, or the Heraclea which was the Upper one, that is, the furthest up the Nile, he shows that it was in Middle Egypt. *Heracleopolis Parva*, the Little city of Hercules, which was called also the Lower city of Hercules, that is, the Lower Heraclea, was lower down the Nile, and in Lower Egypt, and he shows that "It stood near Pelusium, in the Sethroite nome, and beyond the westernmost branch of the Delta." This, therefore, is evidently the see mentioned above in the text. Since the above was written I have seen Theonas' signature at the end of Act I. of Ephesus, which shows that the Heraclea meant was in the Sethroetum. This is made still clearer from the fact that just below at the end of Act I. Heraclides signs as "Bishop of the Upper Heraclea."

I, Ammonius, Bishop of Panephsus (1125), have subscribed, etc.

*I, Helladius, Bishop of the holy Church of God * * * (1126), have subscribed, etc.*

I, Bosporius (1127), Bishop of Gangra, the Metropolis of the Province of Pamphylia, have subscribed, defining together with the holy Synod. I, Hypatius, A Presbyter deputed by him, have subscribed, because he himself is sick.

I, Arginus, Bishop of Pompeiopolis in Paphlagonia, have subscribed. I, Synesius, a Presbyter, have subscribed for him because he is unwell.

I, Helladius, Bishop of the holy Church at Adramytum (1128), have subscribed, etc.

I, Stephen, Bishop of the city of the Teitans (1129) in Asia, have subscribed, etc.

I, Iddyas, Bishop of Smyrna, have subscribed, etc.

I, Aristonicus, [the] least, Bishop of the Metropolis of the Laodiceans, have subscribed, etc.

I, Beneagus, Bishop of the Church in Hierapolis. I, Paul, a Presbyter, have subscribed for him, he being present and at his command, etc.

I, Silvanus, Bishop of Ceratapa (1130), have subscribed, defining, etc.

I, Constantine, Bishop of the city of the Diocletians (1131), have subscribed, etc.

I, Hermolaus, Bishop of the Sattudians, have subscribed, defining (1132), etc.

I, Asclepiades, Bishop of the Church at Trapezopolis, have subscribed, defining, etc.

(1124). Or, "of the city Butus."

(1125). Or, "of Panaephysus," or "of Panaephysis."

(1126). There is something lacking here, shown by the lacuna in Coleti. It is the name of the see.

(1127). Or, "Bosphorius."

(1128). Or, "at Adrametum," or "at Adramyttium."

(1129). Or, "of Teos."

(1130). Or, "of the Ceretapans," or "of Chaeretapa."

(1131). Or, "of Diocletianopolis."

(1132). Or, "decreeing."

I, John, Bishop of Lesbos, have subscribed, defining, etc.

I, Peter, the least, Bishop of Crusa, have subscribed, defining, etc.

I, Eugene, the least, Bishop of Apollonias, have subscribed, defining, etc.

I, Callinicus, Bishop of Apamia (1133), have subscribed, defining, etc.

I, Athanasius, Bishop of the Church at Dueltus and Sozopolis, have subscribed, etc.

I, Valerian, Bishop of Iconium, have subscribed, defining, etc.

I, Pius, Bishop of Pessinus (1134), have subscribed, defining, etc.

I, Thomas, Bishop of Derbe, have subscribed, defining, etc.

I, Martyrius, Bishop of Helistra, have subscribed, defining, etc.

I, Ablavius, Bishop of Amorium, have subscribed, defining, etc.

I, Letojus, Bishop of Libyas, have subscribed, defining, etc.

I, Severus, Bishop of Synnada in the Province of Phrygia Salutaris, have subscribed, etc.

I, Domninus, Bishop of Cotneum (1135), in the province of Phrygia Salutaris, have subscribed, defining, etc.

I, Eustathius, Bishop of Docimium, in the province of Phrygia Salutaris, have subscribed, defining, etc.

I, Dalmatius, Bishop of the holy Church of God at Cyzicus, have subscribed, defining, etc.

*I, Timothy, Bishop of * * * (1136), in the province of the Scythians, have subscribed, defining, etc.*

I, Athanasius, Bishop of the city of the Scepsians, in the province of Hellespontus, have subscribed, defining, etc.

I, Meonius, Bishop of the city of Sardis in Lydia, have subscribed, etc.

(1133). Better, "Apamea."

(1134). Or, "of the Pessinusites," or "of the Pessinuntians."

(1135). Or, "of Cotyaum," or "Cotyaem."

(1136). Something is lacking here, for there is a lacuna in the text of Coleti in this place.

I, Theophanes, Bishop of the city of Philadelphia, have subscribed, etc.

I, Phoscus, Bishop of Thyatira, have subscribed, defining, etc.

I, Timothy, Bishop of the city of the Thermans (1137), in the province of Hellespontus, have subscribed, defining, etc.

I, Commodus, Bishop of Tripolis, have subscribed, etc.

I, Eutheries, of the city of the Stratonicians in Lydia, have subscribed, defining, etc.

I, Paul, the least, Bishop of Dardana in Lydia, have subscribed, defining together with the Holy Synod, using the hand at my command for writing of the brother and fellow-minister, Phoscus, because I am lying down in sickness (1138).

I, Limenius, Bishop of the holy Church of God at Sellae in the province of Media, have subscribed, defining, etc.

I, Theodore, the least, Bishop of Atala (1139), have subscribed, defining, etc.

I, Paul, Bishop of the Church in Thrymnae (1140), have subscribed, defining, etc.

I, Timothy, Bishop of the city Termesus and Eudocias, have subscribed, etc.

I, Aedesius, Bishop of the city Isioda, (1141), have subscribed, etc.

I, Libanius, Bishop of Palaeopolis, have subscribed, defining, etc.

I, John, the least, Bishop of Aurelianopolis in the Province of Lydia, have subscribed, etc.

(1137). Or, "of Therma," or "of Thermae."

(1138). Or, "in infirmity."

(1139). Or, "of Attalia," or "of the Attalians." I find *Attalia* but not *Atala* in Bingham's *Index of Episcopal Sees* after the Tenth Book of his *Antiquities* in the Ten volume Oxford edition of A. D. 1855.

(1140). Not in Bingham's list of Sees, nor in the Index to Wiltch's *Geography and Statistics of the Church*. Bingham has a see of *Thymbria*, or, *Thymbri*, *Tymbria*, or *Tymbra* in Proconsular Asia. But see a note on this Episcopate below where it is mentioned in my list among the Asiatic Sees under Memnon.

(1141). Not in Bingham nor in Wiltch. Bingham has *Isinda* and *Pisinda* or *Sinda* in the Second Pamphylia, and Wiltch has *Isindus*. See a note below on this in my list of Sees of the Diocese of Asia.

I, Theodore, Bishop of Gadara, have subscribed, defining. I, Aetherius, a deacon, have subscribed at his command, because he is unable, or does not write (1142).

I, Daphnuss, Bishop of Magnesia on the Maeander, have subscribed, defining, etc.

I, Thomas, Bishop of Valentinianopolis, have subscribed, defining, etc.

I, Euprepnius, Bishop of Bizya, have subscribed, defining, etc.

I, Berinianus, Bishop of Perga, have subscribed, defining, etc.

I, Pabiscus, Bishop of Apollonia, have subscribed, etc.

I, Eulogius, Bishop of Terenuthis (1143), have subscribed, defining, etc.

I, Isaac, Bishop of Tavlæ (1144), have subscribed. I, Adelphiuss, Bishop of Onuphis, at his request have subscribed for him, because he is lying sick.

I, Eudoxius, Bishop of the city of Choma, in the Province of Lycia, have subscribed, defining, etc.

I, Aristocritus, Bishop of Olympus, have subscribed to the foregoing sentence of the Holy Synod, and I assent.

And the rest of the Bishops who came to the Holy Synod after those [above named] had subscribed the deposition of Nestorius, subscribed the foregoing Sentence. So the Bishops who deposed Nestorius himself are more than two hundred in number. For some were place-holders for other Bishops who were not able to come to the Metropolis of the Ephesians.

The Sentence of Deposition sent to him on the day after his deposition:

The Holy Synod gathered by God's grace (χαρίτι θεοῦ) and the decree of our most religious and Christ-loving Emperors in the Metropolis of the Ephesians, sendeth [what here followeth] to Nestorius, a new Judas:

(1142). Coleti *Conc.*, tom. 3, col. 1088: Αἰθέριος διάκονος ὑπέγραψα, ἐπιτραπέις παρ' αὐτοῦ ἀδυνάτου ὄντος, ἢ μὴ γράφοντος.

(1143). In Wiltsch, not in Bingham.

(1144). Or, *Tava*, or *Tabæ*. In the Greek the first syllable, *Tav* and *Tab* though spelled differently, are pronounced alike. *Tavlon* is not in Bingham nor in Wiltsch.

Know that thou, thyself, on account of thy blasphemous preachings (1145) and thy disobedience to the Canons, wast deposed by the Holy Synod in accordance with the behests of the Church Canons on the twenty-second of the present month of June, and that thou art an alien from every ecclesiastical grade.

On the day following the deposition of the same Nestorius, that missive was sent to him by the Holy Synod (1146).

[END OF ACT I. OF EPHESUS].

(1145). Greek, διὰ τὰ δυσσεβῆ σου κηρύγματα.

(1146). This seems to be the end of Act I. The things which follow are not mentioned in it, but most or all of them seem to have been written between this First Act and the Second, though between those formal sessions there would naturally be almost daily gatherings of the Bishops with Cyril, through their common interest and common faith and common peril, in which the documents between the first two Acts would naturally be drawn up and approved.

ADDITIONAL NOTES

—ON—

ACT I. OF THE THIRD ECUMENICAL COUNCIL.

NOTE A.

On pages 11-19 above. On the attempt of the Emperor Theodosius II. to govern the decisions of the Third Ecumenical Synod and to crush Cyril and to favor Nestorius.

In the first letter of the Emperor Theodosius to the Third Ecumenical Synod, written before it met, the *Synodicon of Monte Casino* tells us that "he gave command how the order of hearing should be observed, if all who had already been summoned to it had convened," (Col. 581, tome 84 of Migne's *Patrologia Graeca*).

NOTE B.

On page 19. On the expression "ETERNAL AUGUST ONES," being an addition to note 20 there.

The Emperor Theodosius II. in his Letter to the Third Ecumenical Council by Count Candidian, in which he undertook to guide the Bishops on purely spiritual themes which were outside his jurisdiction and were their prerogative, terms his court *divine*, τὸ θεῖον ἡμῶν στρατόπεδον, literally "our divine court." I have in charity rendered it in line 3, page 12 above, "our godly court," but I should substitute "divine" for "godly," and so give the sense more exactly. And that edict bears the title "a divine Letter;" Greek, θεῖον γράμμα. See note 6, page 8.

In Ante-Nicene times Christians would not use such wicked language. Tertullian, for example, in Section 33 of his *Apology*, and Section 17, Book I. of his work *To the Nations* states that Christians refused to call the Emperor *god*, and he defends them in so refusing

(pages 112 and 457 of Vol. XI. of the *Ante-Nicene Christian Library*). The first named passage is found also in the Oxford translation of part of Tertullian, pages 73, 74, which I here quote with its notes. It is noteworthy as showing how thoroughly loyal and obedient the Christians were to their Emperors, even though they were pagans, when such obedience did not contravene the higher law of God and require them to give His name or any act of worship to them. For they were commanded to worship God alone (Matt. iv., 10). They were willing, according to Christ's command to *render unto Caesar the things which belong unto Caesar*, but they must *render unto God the things which belong unto God* (Matt. xxii., 21; Mark xii, 17, and Luke xv., 25). And God's name and every act of worship are prerogative to Him. And indeed giving the name of *God* to a creature is a sort of worship of that creature, and is therefore justly anathematized in St. Cyril's Anathema VIII. which is approved by the whole Church in the Third Ecumenical Synod. This place of Tertullian is as follows:

TERTULLIAN'S *Book of Apology against the Heathen*, addressed to the Roman Emperors; Sections xxxiii. and xxxiv.:

XXXIII. But why should I say more of the Religion and the reverential affection of the Christians towards the Emperor, whom we needs must look up to as the man whom our Lord hath chosen? I might even say with good cause, Cæsar is rather ours, being appointed by our God (*y*). Wherefore in this also I do him more service towards his welfare, not only because I ask it from Him, Who is able to grant it, or because I that ask it am such an one as to deserve to obtain it, (*z*) but also because, by keeping down the majesty of Cæsar beneath God, I commend him the more unto God to Whom alone I subject him. But I subject him to one to whom I make him not equal. For I will not call the Emperor a god, both because I cannot speak falsely, and because I dare not mock him, and because he himself will not desire to be called a god. If he be a man, it concerneth a man to yield to a god. He hath enough in being called an Emperor: this also is a great name which is given him of God. He who calleth him a god, denieth that he is an Emperor.

(*y*). On the principle that all civil authority by whomsoever wielded is derived from Jehovah, (Rom. xiii., 1-8). Of course, if Christians could choose the ruler they would naturally prefer one who is a Christian as in the very nature of things more observant of Christ's laws and therefore a better ruler than a non-Christian. And they can not be loyal to Christ and his religion and Church unless they choose a Christian wherever they can.

(*z*). In that, as a Christian, I worship Him, see above, c. 29, 30.

Unless he be a man, he is not an Emperor. Even when triumphing in that most lofty chariot, he is warned that he is a man, for he is prompted from behind, "Look behind thee—remember that thou art a man (*a*).” And, in truth, his joy is on this very account the greater, for that he glittereth with so much glory, as to need reminding of his proper nature. He were not so great, if he were then called a god, because he would not be truly called so; he is greater, in that he is reminded not to think himself a god.

XXXIV. Augustus, the founder of the Empire, would not even have himself called Lord (*b*); for this also is a name of God (*c*). I will by all means call the Emperor lord, but only when I am not compelled to call him lord in the stead of God. Nevertheless to him I am a freeman, for there is One that is my Lord, the Almighty and eternal God, the Same who is his Lord also. He that is the father of his country, how is he Lord? But a title of natural affection is more pleasing also than one of power. Even of a family, men are rather called the fathers than the lords (*d*). So far is it from being due to the Emperor to be called a god, (which cannot be believed), with a flattery not only most disgraceful, but dangerous also, as though when thou hast one Emperor, thou wert to call another so. Wilt thou not incur the highest and most implacable displeasure of him whom thou hadst for thine Emperor, a displeasure to be feared even by him to whom thou gavest the title? Be religious towards God, thou that wouldest have Him propitious to the Emperor. Cease to believe any other to be God, and so likewise to call him god who hath need of God. If flattery of such sort blusheth not for its falsehood in calling a man a god, let it at least fear for its evil omen: it is ill-augured to call Cæsar a god before he be deified (*e*) (*f*).

(*a*). Juv. x. 42. Plin. 33. 1. Jerome Ep. ad Paulam de ob. Blesillæ.

(*b*). Suet. Aug. c. 53. Tertullian gives a further interpretation to Augustus' act, which was in itself political; as Orosius points out another bearing, which it had; "he allows himself not to be called Lord, in whose reign the true Lord of the whole human race was born among men."

(*c*). Martial, X. 72, uses them as equivalent, of Nerva, "I will not call him Lord and God," and Philo ad Caium, of Augustus, "he willed not to be called Lord or God."

(*d*). Pater-familias.

(*e*). "For divine honours are not given to the prince, before he ceases to live among men." Tac. Ann. xv. 74. add Minuc. F. p. 216. Vespasian in his last sickness, "I am about to be a god." Suet. Vesp. 23.

(*f*). Migne's *Patrologia Latina*, tome 1, col. 448; Tertulliani *Apologeticus* cap. xxxiii., * * * Non enim deum Imperatorem dicam vel quia mentiri nescio, vel quia illum deridere non audeo, vel quia nec ipse se deum volet dici. Si homo sit, interest hominis deo cedere; satis habeat appellari imperator. Grande et hoc nomen est, quod a Deo traditur. Negat illum imperatorem, qui deum dicit. Nisi homo sit, non est imperator. Hominem se esse etiam

In Section 17, Book I, of his work addressed to the Nations, that is, to the Gentiles, that is, to the heathen, (for Tertullian held the New Testament doctrine that all the unbaptized are to be numbered as outside of God's covenant of mercy, and that Christians alone are what Peter calls them, "a chosen race, (γένος ἐκλεκτόν), a royal priesthood, a holy nation, a people for a possession;") after protesting the loyalty of Christians, and giving good reasons why they would not propitiate again the images of the Emperors and swear by their genius, comes to the accusation made by the heathen that they (the Christians) were rebellious because they would not call the Emperor a god, and replies to it as follows:

"Book I. Section 17 * * * "But we do not call the Emperor a god: for on that matter, as men commonly say, we make faces of derision.

"Section 18. Aye, ye who call Caesar a god deride also, by calling him what he is not, and you speak wrongly, because he does not wish to be what ye call him; for he prefers rather to live than to be made a god." (1). Tertullian means that the Emperor was not deified by the pagan Romans till after death.

triumphans in illo sublimissimo curru admonetur. Suggestur enim ei a tergo: *Respice post te, hominem memento te*. Et utique hoc magis gaudet tanta se gloria coruscare, ut illi admonitio conditionis suae sit necessaria. [Minor erat, si tunc deus diceretur, quia non vere diceretur]. Major est qui revocatur, ne se deum existimet.

Caput xxxiv. Augustus imperii formator, ne dominum quidem dici se volebat; et hoc enim dei est cognomen. Dicam plane imperatorem dominum, sed more communi, sed quando non cogor, ut dominum dei vice dicam. Caeterum liber sum illi; dominus enim meus unus est, Deus omnipotens et aeternus idem qui et ipsius. Qui pater patriae est, quomodo dominus est. Sed est gratius nomen pietatis, quam potestatis, etiam familiae magis patres, quam domini vocantur. Tanto abest, ut imperator deus debeat dici quod non potest credi non modo turpissima, sed et perniciosa adulatione; tanquam si habens imperatorem. alterum appelles, nonne maximam et inexorabilem offensam contrahes ejus, quem habuisti, etiam ipsi timendam, quem appellasti? Esto religiosus in deum, qui vis illum propitium imperatori. Desine alium Deum colere vel credere, atque ita et hunc deum dicere, cui deo opus est. Si non de mendacio erubescit adulatio ejusmodi, hominem deum appellans, timeat saltem de infausto. Maledictum est ante apotheosin deum Caesarem nuncupare.

(1). Migne's *Patrologia Latina*, tome 1, col. 583, Tertulliani *ad Nationes*, lib. 1, cap. 17. Sed non dicimus deum imperatorem, super hoc enim, quod vulgo aiunt, sannam facimus.

Such blasphemy do we find among the ancient pagans. But alas! alas! it has been imitated by some who claim to be Christian! On that point Edgar in his *Variations of Popery, Chapter xv., Supremacy*, gives four views current among Romanists in his day as to the *Supremacy* of the Bishop of Rome. After mentioning the first two he comes to the third and fourth as follows: (I quote him as on pages 157-160 of the New York edition of A. D. 1848):

“A third variety would raise the pope to an equality with God. The Italian school, [as] one would expect, confers a power on the Roman hierarch calculated to satisfy the highest ambition. But the Transalpine system does not terminate the progression. A third description of flatterers have proceeded to greater extravagancy, and vested his holiness with ampler prerogatives. These, in the exorbitance of papal adulation, have insulted reason, outraged common sense, and ascended, in their impious progress, through all the gradations of blasphemy. *Pretended Christians have ascribed that Divinity to the Roman pontiff, which the Pagans attributed to the Roman emperors.* Domitian, addressing his subjects in his proclamation, signed himself their ‘Lord God.’ Caligula arrogated the name of ‘the Greatest and Best God;’ while Sapor, the Persian monarch, affected, with more modesty, to be only ‘the Brother of the Sun and Moon’ (1) This blasphemy has been has been imitated by the minions of his Roman infallibility. The pope, says the gloss of the canon law, ‘is not a man.’ This awkward compliment is intended to place his holiness above humanity. According to Turrecrema and Barclay, ‘some DOCTORLINGS wish, in their adulation, to equal the pontiff to god.’ These, says Gerson, quoted by Carron and Giannone, ‘esteem the pope a God, who has all power in heaven and earth.’ The sainted Bernard affirms that, ‘none’ except God, is like the pope, either in heaven or on earth.’ (2).

“The name and the works of God have been appropriated to the pope, by theologians, canonists, popes, and councils. Gratian, Pithou, Durand, Jacobatius, Musso, Gibert, Gregory, Nicholas, Innocent, the canon law, and the Lateran council have complimented his holiness with the name of deity, or bestowed on him the viceger-

18. Imo qui deum Caesarem dicitis, et deridētis, dicendo quod non est, et male dicitis, quia non vult esse quod dicitis, mavult enim vivere, quam deum fieri.

(1). Suetonius, 322, 555.

(2). Papa non est homo. Sext. Decret. L. I. Tit. VI. c. 18.

Doctorculi volunt adulando eos quasi æquiparare Deo. Barclay, 219. Turrecrem. Q. II. Aestiment Papam unicum Deum esse qui habet potestatem omnem in cœlo et in terrâ. Carron, 34. Giannon, X. 12. Præter Deum, non est similis ei nec in cœlo, nec in terrâ. Bernard, 1725. 2. Thess. II. 4.

ency of heaven. Pithou, Gibert, Durand, Jacobatius, Musso, and Gratian, on the authority of the canon law, style the pontiff the Almighty's vicegerent, 'who occupies the place, not of a mere man, but of the true God.' According to Gregory the Second, 'The whole Western Nations reckoned Peter a terrestrial God,' and the Roman pontiff, of course, succeeds to the title and the estate. This blasphemy, Gratian copied into the canon law. 'The emperor Constantine,' says Nicholas the First, 'conferred the appellation of God on the pope, who, therefore, being God, cannot be judged by man.'

"According to Innocent the Third, 'the pope holds the place of the true God.' The canon law, in the gloss, denominates the Roman hierarch, 'our Lord God.' The canonists, in general, reckon the pope the one God, who hath all power, human and divine, in heaven and in earth. Marcellus in the Lateran council and with its full approbation, called Julius, 'God on earth'(1). This was the act of a general council, and, therefore, in the popish account. is the decision of infallibility.

"The works as well as the name of God have been ascribed to the pope, by Innocent, Jacobatius, Durand, Decius, Lainez, the canon law, and the Lateran council. 'The pope and the Lord,' in the statement of Innocent, Jacobatius and Decius, 'form the same tribunal, so that, sin excepted, the pope can do nearly all that God can do.' Jacobatius, in his modesty, uses the qualifying expression *nearly*, which Decius, with more effrontery, rejects as unnecessary. The pontiff, say Jacobatius and Durand, 'possesses a plenitude of power, and none dare say to him, any more than to God, Lord, what dost thou? He can change the nature of things, and make nothing of something and something out of nothing.' These are not the mere imaginations of Jacobatius, Durand and Decius; but are found, in all their absurdity in the canon law, which attributes to the pope, the irresponsibility of the Creator, the divine power of performing the works of God, and making something out of nothing. The pope according to Lainez at the council of Trent, 'has the power of dispensing with all laws, and the same authority as the Lord.' This, exclaimed Hugo, 'is a scandal and impiety which equals a mortal to the immortal, and a man to God.' An archbishop, in the last Lateran synod, called Julius 'prince of the world:' and another orator styled

(1). *Papa vicem non puri hominis, sed veri Dei, gerens in terra.* Jacob. VII. Barclay, 222. Pithou, 29. Decret. I. Tit. VII. c. III. *Papa locum Dei tenet in terris.* Gibert, 2. 9. Durand. 1. 51. *Omnia Occidentis regna, velut Deum terrestrem habent.* Labb. 8. 666. Bruy. 2. 100. *Constantino Deum appellatum, cum nec posse Deum ab hominibus judicari manifestum est.* Labb. 9. 1572. *Dominus Deus noster Papa.* Extrav. Tit. XIV. c. IV. Walsh. p. IX. *Deus in terris.* Labb. 19. 731. Bin. 9. 54.

Canonistæ dicunt, Papam esse unum Deum, qui habet potestatem omnem in cœlo et in terra. Protestatem omnem, et Divinam et humanam Papæ tribuunt, Barclay, 2, 4, 220.

Leo, 'the possessor of all power in heaven and in earth, who presided over all the kingdoms of the globe.' This blasphemy, the holy unerring Roman council heard without any disapprobation, and the pontiff with unmingled complacency. The man of sin then 'sat in the temple of God, and showed himself that he was God.' 'Some popes,' says Coquille, 'have allowed themselves to be called omnipotent.' (1)

A fourth variety, on this subject makes the Pope superior to God. Equality with the Almighty, it might have been expected, would have satiated the ambition of the pontiff and satisfied the sycophancy of his minions. But this was not the giddiest step in the scale of blasphemy. The superiority of the pope over the Creator, has been boldly and unblushingly maintained by pontiffs, theologians, canonists and councils.

According to Cardinal Zabarella, 'the pontiffs, in their arrogance, assumed the accomplishment of all they pleased, even unlawful things, and thus raised their power above the law of God.' The canon law declares that, 'the Pope, in the plenitude of his power is above right, can change the substantial nature of things, and transform unlawful into lawful' (2). Bellarmine's statement is of a similar kind. The Cardinal affirms that, 'the Pope can transubstantiate sin into duty, and duty into sin.' 'He can,' says the canon law, 'dispense with right.' Stephen, archbishop of Petracca, in his senseless parasitism and blasphemy, declared, in the council of the Lateran, that Leo possessed 'power above all powers, both in heaven and in earth' (1). The son of perdition then 'exalted himself above all that is called God.' This brazen blasphemy passed in a general council, and is therefore in all its revolting absurdity, stamped with the seal of Roman infallibility.

(1). *Papa et Christus faciunt idem consistorium, ita quod, excepto peccato, potest Papa fere omnia facere, quæ potest Deus; Jacob. III. Papæ nullus audeat dicere, Domine, cur ita facis? Extrav.; Tit. IV. c. II. Sicut Deo dici non potest, cur ita facis? Ita nec in iis, quæ sunt juris positivi, Papæ potest dici, Cur hoc facis? Jacob. III. De aliquo facit nihil, mutando etiam rei naturam. De nihilo, aliquid facit; Durand, 1. 50. Extrav.; De Tran. c. 1. q. 6. Coram te, hoc est, coram totius orbis principe; Labb. 19. 700. Tibi data est omnis potestas in cælo et in terra. Super omnia regna mundi sedens: Labb. 19. 920, 927. Du Pin. 3. 602. 2. Thess. 11. 4. Aucuns ont endured d'être appellez *omnipotens*; Coquille, 408.*

(2). Pontifices multa sibi arrogaverunt, et omnia se posse existiment, et quidquid liberit, etiam illicita; sicque supra Dei præceptum potestatem illam extendisse; Zabarel. de Schism; Thuan. 6. 397. Habet plenitudinem potestatis, et supra jus est; Gibert, 2, 103. Immutat substantialem rei naturam puta faciendo de illegitimo, legitimum; Durand, 1. 50.

(1). Si Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur ecclesia credere vitia esse bona, et virtutes, malas; Bellarmin. IV. 5. Possumus supra jus dispensare; Decret. Greg. III. 8. IV. Extrav. Comm. 208. Potestas supra omnes potestates tam cæli, quam terræ; Labb. 19. 924.

But the chief prerogative of the Roman hierarch seems to be his power of creating the Creator (2). Pascal and Urban plumed themselves on this attribute, which, according to their own account, raised them above all subjection to earthly sovereigns. This, however, is a communicable perfection, and, in consequence, is become common to all the sacerdotal confraternity. His holiness keeps a transfer office at the Vatican, in which he can make over this prerogative to all his deputies through Christendom. These in consequence can make and eat, create and swallow, whole thousands of pastry-gods every day. But these deities, in the opinion of their makers, are perhaps, not new gods, but merely new editions of the old one."

Of course Christ's true Bishops and Presbyters, (who are priests in a higher sense than the sons of Aaron were, because they offer *spiritual sacrifices* (I. Peter ii., 5, 9; Rev. i., 6), hold to the doctrine of St. Cyril approved at Ephesus, and condemn that of Nestorius the heresiarch which was condemned there), all condemn the heresies of Transubstantiation, Consubstantiation and the Real Presence of Christ's Divinity and of His flesh and blood in the Eucharist, that is, in the Thanksgiving: see note 606, pages 250-313. Furthermore none of the Six Councils ever gave the blasphemous title *God* to the Bishop of Rome. If he who applies the term *God* to the humanity of Christ, which is nevertheless the highest of all mere creatures, is anathematized for so doing, much more (a fortiori) is he anathematized who applies that term to any lesser creature, be it to the idolatrous and creature-invoking so called Bishop of Rome, or any other.

For the information of those who have no time to study such matters it should be remarked that the Romish Canon Law referred to above is largely made up of the False Decretals of Isidore and other spurious matter, and of mere local Roman enactments, and of decisions of mere local Western Councils, falsely styled General and Ecumenical, which the Eastern Church has always rejected; and that this spurious stuff has practically nullified and broken down in the idolatrous Romish Communion the sole Ecumenical Law, that is, the Canons of the first Four Ecumenical Councils, the only ones which made Canons.

(2). Deum cuncta creantem creent; Hoveden; 268: Labb., 12., 960. *Élévée à cet honneur supreme de créer le Createur*; Bruy. 2. 535.

NOTE C.

On Cyril's language on page 42, text.

Not only Cyril but the third Ecumenical Council itself in its Report to the Emperors testifies to the sickness of the Bishops at Ephesus; see page xxix. of the Preface to Pusey's English translation of *Cyril of Alexandria on the Incarnation against Nestorius*.

NOTE D.

On the expression of "Peter the Presbyter" on page 418, text, "books of the most holy and most consecrated Fathers and of Bishops and of different martyrs" and on the note on page 427 which states that the Ecumenical Council must not be understood to approve anything in a writer's works which they have not passed on, and indeed which they may not even have seen.

We must understand that no passages of the Fathers quoted by Peter of Alexandria are to be considered as Ecumenically approved except such as were read in an Ecumenical Council and treated as Orthodox. On page 427 I have said that certain matter on the Eucharist, genuine or spurious, attributed to Augustine or to Ambrose is not approved by the Third Ecumenical Council, and it should be added that it did not even come before them. So it can easily be shown that certain matter attributed, rightly or wrongly, to Gregory of Nazianzus, has never received the seal of an Ecumenical Synod. But I have time here to mention specially only one more of the Fathers quoted as sound above in Act I. I mean Gregory of Nyssa who is justly condemned by Hooker in his *Ecclesiastical Polity*, Book V., Chapter liii., Section 2, for Eutychianizing by in effect doing away the body of Christ by absorbing it into his Divinity as a drop of water is absorbed into the sea. See the quotation from Gregory of Nyssa there. Eutyches, the heretic, who is condemned in Anathema XI. of the Fifth Ecumenical Council spiritualized or etherialized away Christ's body or transubstantiated it into Divinity.

And in Smith's Hagenbach's *History of Doctrines*, volume 1, page 369, we read that,

"Though Methodius combated Origen's idealistic doctrine of the resurrection, yet several of the Eastern theologians adopted it, till the zealous Anti-Origenist party succeeded in the ensuing con-

troversies in establishing their doctrine, that the body raised from the tomb is in every respect identical with that which formed in this life the organ of the soul." Origen also is condemned in the same Anathema XI.

On page 370 id., note 4, Hagenbach shows us that the "Eastern theologians" above mentioned are three out of the Twelve Fathers, some passages of whose writings are quoted above in the First Act as authoritative: for he says:

"Gregory of Nazianzum, Gregory of Nyssa, and partly also Basil the Great, adopted the views of Origen."

On the same page, note 5, "*Theophilus of Alexandria*," one of the Twelve above is mentioned as opposed to the last named three on that point of the resurrection and the character of the risen body, so that aside from what is quoted above from the XII. Fathers, we shall find differences even among them, and shall find the Church in the Fifth Ecumenical Council condemning in Origen those errors which on the resurrection, and on the character of the risen body some of them shared with him.

On page 342, vol. 1, of Smith's Hagenbach's *History of Doctrines* we read that,

"Gregory of Nyssa ventured—though with great caution—to revive the notion of Origen, that there was still hope of the final conversion of the devil." See his references to Origen in note 5 on page 344 of the same volume.

The genuine remains of some of the Twelve Fathers aforesaid, are so few that they do not give any one a chance to fault them. This is true of Peter of Alexandria, Julius of Rome, Felix of Rome, and Theophilus of Alexandria, who is faulted by some but perhaps unjustly, for his course towards Chrysostom. But to run over rapidly the rest of the Twelve Orthodox Fathers mentioned above;

Cyprian seems to have thought that departed saints pray for those on earth (*Tyler's Primitive Christian Worship*, pages 162-170, and 406, 407), and so share Christ's prerogative of intercession there, which is the chief part of his present Mediatorial work, and which St. Cyril's Anathema X. Economically Appropriates to the Divinity of God the Word. And that Anathema, with the whole Epistle in which it stands, was approved by the Third Ecumenical Council. So that error of his is condemned by the Universal Church. For it

is prerogative to Christ alone to intercede for us above. There is but one Mediator above (I. Tim. ii., 5); that is, but one Intercessor there, to whom we are invited to go as our Advocate (I. John ii., 1, 2), and, blessed be God, His Intercession is all sufficient (Heb. vii., 25). And in the context Paul shows by the Holy Ghost that Christ's Intercession is a part of His High Priestly function, and therefore, of course, prerogative to Him. It is a part of His "*unchangeable Priesthood*" (Heb. vii., 24). Here on earth while living we may intercede for each other, that is, so far *mediate*, that is, as *mediate* means, *go between* for each other, but as on earth Christ's foretype, the Aaronic "*High Priest alone*," (Heb. ix., 7), could enter into the most holy place to intercede for Israel, as it was therefore prerogative to him to intercede there, so the Holy Ghost teaches by Paul that it is prerogative to Christ our Great High Priest to intercede for us in the most holy place, heaven above, of which the old Holy Place was a foretype (Heb. ix., 1-28). And we may no more make other intercessors, that is, mediators, there, than we may make other gods besides Jehovah there (I. Tim. ii., 5). The Aaronic priests could enter the holy place to perform their ministerial functions, but not the most holy place. That was reserved for the High Priest (Heb. ix., 6, 7). So, Christ's ministers can perform their high hieratic functions in the holy places, His churches on earth, in offering *spiritual sacrifices, acceptable to God through Jesus Christ* (I. Peter ii., 5, 9): higher sacrifices than the Mosaic precisely because they are "*spiritual*," whereas, those of the Mosaic dispensation were merely "*carnal*," that is, "*fleshly ordinances imposed on them until the time of Reformation*" (Heb. ix., 10). But they can not sacrifice in the most holy place in heaven where our Great High Priest alone intercedes for us (I. Tim. ii., 5; I. John ii., 1, 2; and Heb. vii., 25; John xiv., 13, 14; John xv., 16; and John xvi., 23, 24, 26, 27). These gracious promises of mediation above and intercession above are all regarding Christ's sole Mediatorship (I. Tim. ii., 5), and in John xiv., 6, Christ settles this whole matter and proclaims Himself to be the *Sole* Mediator and the *Sole* Advocate and the *Sole* Intercessor above when he says and decrees: "*I am the way, the truth, and the life: no man cometh unto the Father but by Me.*" Consequently no one can do the prerogatively Mediatorial, that is, the go-between-God-and-man work of interceding for us in heaven, no departed saint, be it the Virgin Mary, the Apostles, or any other

but Christ, who, as possessing the prerogatively divine attributes of omnipresence and omniscience, can hear our prayers, and as man can "*be touched with the feeling of our infirmities*" (Heb. iv., 15), and as man can pray to the Father for us.

Of Ambrose's alleged idolatry on the Eucharist I have spoken in the note on page 427 above. And an alleged passage of his favors the invocation of angels and of martyrs (Smith's Hagenbach's *History of Doctrines*, volume 1, pages 338, 339). But both those errors are condemned impliedly by the Third Ecumenical Council, for it, in effect, in its Anathema X. makes, like the Scripture (I. Tim. ii., 5), but one Sole Mediator in heaven, the Son, who, as St. Cyril of Alexandria explains, as God hears prayer, and as man answers it (a). St. Cyprian therefore grievously erred in teaching against that doctrine. But all God's saints have been fallible men, far from perfect. God alone is perfect. Moses erred and so did Aaron and were punished for it (Numbers xx., 12; Deut. i. 37; Deut. iii., 26; Deut. xxxii., 49-52; Psalm cvi., 16, 32, 33). So Peter was rebuked for his temporary apostasy and for his hypocrisy, (Matt. xxvi., 57, 58, 69-75; Matt. xiv., 53, 54, 66-72; Luke xxii., 54-62, and John xviii., 13-18, 25-27; Compare Matt. xxvi., 31-36; Mark xiv., 27-32; Luke xxii., 31-35; and John xiii., 36-38 inclusive; Galat. ii., 11-21 inclusive). Aaron and Solomon became involved in the guilt of idolatry and were punished for it (Exod. xxxii.; Deut. ix., 20, and the whole chapter in which it stands: I. Kings xi., 1-43). Indeed often in Holy Writ we find God rebuking His servants; and Scripture records their faults that we may shun them. And there is hardly a Father who has written much whom critics Anglican, or Greek, or Latin do not fault for some error in doctrine, discipline or rite. They were fallible men as all admit. But the Six Ecumenical Synods as guided by the Holy Ghost taught only what is true and consonant with Scripture, and, as being Holy-Ghost-led, were infallible.

Gregory the Great, that is, Gregory of Nazianzus, is accused of being an Origenist on the resurrection of the body (Smith's Hagenbach's *History of Doctrines*, vol. 1, pages 369, text, and 370, note 4, quoted above). And if we may accept the text of him given in

(a). See his language in the note on page 378 above, and in the context; indeed all of note 688, of which it is part.

Migne's *Patrologia Graeca*, he held to the co-worship of Christ's humanity with His Divinity contrary to St. Cyril of Alexandria as approved by Ephesus, and to Canon IX. of the Fifth Ecumenical Council, as we see in notes 183, 582, 676, 677, 678 and 679 above, especially pages 79, 225, and the text on pages 78-85, 221-224, 331, 332, and notes on pages 97, 108-112 and 356.

Basil the Great is accused of holding the same view as Gregory of Nazianzus as to worshipping Christ's humanity with his Divinity as just stated. I have referred to him in this note above as accused by Hagenbach of Origenism on the resurrection body.

In the same place I have mentioned errors of which Gregory of Nyssa stands charged.

The remains of the two remaining Fathers, Atticus and Amphilochius, are so scanty that we can not tell what they held on some points and we therefore here dismiss them.

NOTE E.

On Nestorius' Blasphemy 18 on pages 472-474 above, and on its absurd and blasphemous sequences.

It is a logical and fair principle that he who is responsible for premises is responsible for their conclusion. Thus, for instance, if a man should say that there are two apples on a table in a room and two more apples on another table in that room; and then one should draw the conclusion that there must be four apples in all in that room, the assertor of the premises must accept that conclusion as the logical and necessary result of his premises. And if he should be so cranky or foolish or partisan as to deny it because he holds to some favorite doxy which demands that there shall be accepted the conclusion that there are only one or two or three apples there, all would cry out against him as absurd. But if he should go further and say: "*I admit that appearances may seem to teach that there are four, but we must believe that there are only three in all and accept it as a great mystery because my pet theory or ism requires it to be so,*" would not every intelligent and wise man at once say: *You are talking nonsense and absurdity and utter folly. You are not speaking like a rational man; for there is no mystery at all in the matter, for two and two make four, not three only: so that your assertion is a plain contradiction and falsity.*

And logicians in all ages have admitted as legitimate and deci-

sive the way of arguing which we call *Reductio ad absurdum*, that is, the showing that certain premises asserted by an opponent necessarily result in an absurdity.

And so Nestorius uses it against Cyril. For supposing him to be an Apollinarian and therefore to hold that Christ's humanity had been swallowed up in his Divinity, and hence to hold that the actual substance of Christ's humanity is not eaten in the Eucharist as he, Nestorius, maintained, but that we actually eat the Eternal Substance of Christ's Divinity instead in the Rite, he argues as in note 606, pages 251 and 252 above, that Christ in John vi., 56, 57, speaks not of eating *His Divinity* but of eating *His flesh*. And he thinks he has a clear case when he writes there that Cyril asserted an eating of the Divinity of the Word in the Rite, whereas he, Nestorius, held that we eat humanity; and, at the end, he triumphantly asks, "*What do we eat, the divinity or the humanity?*"

Here Nestorius attempts to show,

1, that in holding to the literal eating of Christ's humanity in the sacrament, he held to the plain sense of John vi., 56, 57, and that Cyril denied it;

And 2, and here comes in the *Reductio ad absurdum*, Nestorius charges that Cyril by denying the actual eating of Christ's humanity was forced to hold on the Eucharist the utter absurdity that we eat Divinity! that is, that a creature eats his Creator!

To this Cyril at once replies as in the note on page 253, above, "*The Nature of Divinity is not eaten.*" And this he repeats in place after place. See the passages of Cyril on pages 253, 254 and 255 where he puts the eating of Divinity among the "*impossibilities*," see also pages 256-260. Compare pages 272-275.

So Nestorius fails to show that Cyril held to the absurdity that Christ's Divinity is eaten, or to any premises which forced him to that absurdity.

And further on, on pages 260-276, Cyril shows that Nestorius' dogma that we eat Christ's real human flesh in the Eucharist results in the blasphemous absurdity of *Cannibalism*. So the *Reductio ad absurdum* applies to Nestorius' heresy on the Eucharist, not to St. Cyril's Orthodoxy on it.

On pages 79, 80, 81-86, 87, 88, 89, 90, Cyril shows that Nestorius' worship of Christ's mere separate humanity results in *ἀνθρωπολατρεία*, that is, in *worshipping a man*, that is, in *creature worship*, that is, in *paganism*. As Nestorius and his champion Theodoret, held to the worship of that humanity as consubstantiated with the bread and wine in the Eucharist, of course Cyril's condemnation of its worship would apply there, as it would elsewhere also.

As Cyril in his writings shows, 1, that he did not hold to any real presence of the Substance of the Divinity of Christ in the Rite, but only of His grace by His Spirit; and that he did not hold that Christ's Divinity is eaten there, pages 250-260 above;

And 2, as he held that there is no real presence of the substance of Christ's humanity in the Rite, and that we do not eat it there, pages 260-276 above;

He hence, 3, teaches that he can not be charged with the absurdity of eating Divinity, or of the cannibalism of eating actual flesh and drinking actual blood. And that ended Nestorius' attack on him.

We have seen on pages 260-276 above how ably Cyril refuted Nestorius' corporal real presence heresy and corporal manducation heresy by showing that they result in cannibalism: and on pages 250-260 above how Nestorius falsely accused him of the absurdity of eating God the Word's Divinity. No one at that time held to the real presence of the Substance of His Divinity and to the real presence of the substance of His humanity there, and besides to the eating of both His Natures there.

But alas! in later times men have invented a Two-Nature Real Presence in the Rite, and a Two-Nature manducation there. For both those heresies exist to-day among those who hold to Transubstantiation and also among those who hold to Consubstantiation.

And as St. Cyril used the *Reductio ad absurdum* against Nestorius' eating of the substance of Christ's human flesh and drinking the substance of Christ's human blood, by showing that that error results in cannibalism, let us imitate him and show some of the absurdities which are the logical results of Transubstantiation and of Consubstantiation. For though I may in places below mention only Transubstantiation any logical mind can at once see that some at least of my remarks apply as well to one as to the other, and that

in some things the *Reduction to an Absurdity* applies to one as well as to the other. I begin: Transubstantiation then results in absurdities, for surely each of the following conclusions from it is a *reductio ad absurdum*.

1. Rome professes to believe in the Infallibility of an Ecumenical Council. And yet Rome rejects the teaching of St. Cyril of Alexandria in his Longer Epistle above, and in his Anathema XI. which is a part of it, which are diametrically contradictory of Transubstantiation, and are approved by the Third Ecumenical Synod, a true World-Council, because it represented the whole Church, West and East. It therefore plainly rejects the Infallibility of the Universal Church speaking in an Ecumenical Synod. It rejects the Third Council, not by name but in effect, by approving the error of Transubstantiation in two local Councils, the first, of all the West, the Fourth Lateran of A. D. 1215; the second of a part of the West only, that is, the local Synod of Trent, A. D. 1545—1563, not to speak of other merely Western Councils.

2. The Apostle Peter in Acts ii., 27, 31, teaches that Christ's flesh that lay in the grave *saw no corruption*. And all admit that his present glorified and spiritual body can neither die (Romans vi., 9, and Rev. i., 18), nor become rotten: for corruption is the result of death, which is the result of sin (Rom. v., 12). But all admit that Christ's body was sinless and is sinless.

But Rome strangely enough, confesses that the species of Christ's transubstantiated and actual body, that is, all that our senses cognize of it, (and they cognize it to be exactly what it was before consecration), can *become rotten!* And Rome's doctrine that the substance of the bread and wine have been changed by consecration into the Substance of the actual Divinity of Christ, and into the substance of His real flesh and blood is contradicted by St. Cyril's Longer Epistle and its Anathema XI. as well as by our senses. And the consecrated species therefore are the species of the substance of actual bread and wine, and proofs of the presence of that substance, the Third Council of the whole Church being witness by necessary implication, for it teaches by approving Cyril's teaching on the Eucharist that neither of Christ's Two Natures are in the Rite, but that leavened bread and wine are. Consequently there is no transubstantiation of them.

Yet Rome in her Rubrics "*Regarding defects occurring in the celebration of the Mass,*" section x., "*On Defects occurring in the Ministration itself,*" number 14, orders as follows:

"If the priest vomit the Eucharist, and if the species appear entire, let them be reverently taken, unless nausea ensue: in that case indeed let the consecrated species be cautiously separated [from the rest of the vomit] and laid up in some sacred place *till they become rotten*, and after that let them be cast into the sacrarium. But if the species do not appear, let the vomit be burned, and let the ashes be thrown into the sacrarium."

Lewis in his note on the above on page 371 of his work entitled *The Bible, the Missal, and the Breviary*, remarks:

"Even the vomited host is still to be worshipped. Questions of corrupt, rotten, and musty hosts were the questions of the schoolmen. We find them in Missals prior to the Reformation, though, strange to say, this chapter, *De Defectibus* [from which the above rubric is a quotation] has been enlarged rather than shortened since then, as if this infatuation were permitted by God to brand Rome in her Book of Public Worship with folly; and that the day may be hastened when God and man shall arise in indignation at this filthy mummerly, and exclaim, 'I will spue thee out of my mouth.'"

In the same work, page 53, Lewis exclaims on this rubric:

"The body, blood, soul, and divinity of Christ becoming corrupt and vomited! If the worst enemy of Rome had forged this vile nonsense, we could have understood it; but what shall we say of the Church calling herself '*the mother and mistress of all Churches,*' not only permitting but authorizing, from age to age, such filth to pollute the book of her public devotions. No wonder Rome, in her manuals for the use of the laity, leaves this chapter under the bushel of a dead language. The laity, having no previous scholastic training to mitigate this natural revolt, might find such rubrics unbearable."

I have seen in some Romish writer an attempted explanation of the fact attested by the above rubric, by asserting that there is a further mystery after consecration, that is, there is another transubstantiation back again of the body and blood of Christ into the wafer and wine forasmuch as they are corruptible. I think the writer was the effeminate apostate to Romanism, Frederick William Faber.

I would add that Prof. Philip Schaff, D. D., in his article "*Patristic and Scholastic Theology*," in the *New York Independent* of April 13, 1893, speaking of "*the Scholastic Systems*" of the Middle Ages, writes:

"They turned theology into a logical skeleton. They squeezed the soul out of it and left it a mere corpse (*corpus divinitatis*). They neglected the study of the Scriptures, but discussed with great seriousness such silly questions as whether an angel could dance on the eye of a needle, and what effect the Sacrament would have upon a mouse. Some answered that the sacred wafer would sanctify the mouse; others that it would kill it; still others answered more wisely, because less foolishly, that it would have no effect at all, because the wafer was eaten *accidentaliter*, not *Sacramentaliter*."

3. There is still another blasphemy which is the result of transubstantiation heresy, and that is the impiety of asserting that the One Christ of any one transubstantiated Host, that is, "*the body and blood together with the soul and Divinity of our Lord Jesus Christ*," to use the language of the Romish Council of Trent, Session XIII., on the Eucharist, Chapter viii., Canon I., can be broken up into as many particles as the celebrant wills, and that each of those particles immediately on the breaking of the wafer becomes a "*whole Christ, body and blood, soul and Divinity*," so that while there is never more than one Person of the Father, and never more than one Person of the Holy Ghost, nevertheless on a day like Easter when perhaps there are 20,000,000 of communicants at the Romish altars, when according to Rome's doctrine, each one of them receives "*whole Christ, body and blood, soul and Divinity*," there are actually 20,000,000 Second Persons of the adorable Trinity, each entire! So that as Rome as the great *whore who sitteth on many waters* (Rev. xvii., 1, 15 and 18), is always somewhere in the round earth celebrating her Mass and breaking her wafers, it is never exact, according to that blasphemy, to say that there are only three Persons in the Trinity, for there are always scores or hundreds of the Second Person alone.

I have space only to summarize the heresies of the Latins as well as those of the Greeks on this point and on other points connected with it, first premising that as both still profess to hold to the Third Ecumenical Council, they in effect profess to reject the mediaeval or modern Heresies below specified.

(A). As to the Latin views: The Latin holds that the whole substance of the unleavened wafer of the Latin Mass is transubstantiated by the words, *This is my body*, into the body of Christ, and the whole substance of the wine by the words, *This is my blood*, into His blood and that "*the whole Christ is contained under each species and under every part of each species when separated*," and that "*in the * * * Sacrament of the Eucharist, the only Begotten Son of God, is * * * to be adored with even the worship external of latria (a)*," and condemns those who deny that it is "*to be solemnly borne about in processions*," and that it is "*to be proposed to the people to be worshipped*," and condemns those who charge Romanists with being "*idolaters*" for such worship of the Host: *Session XIII. of the Romish Council of Trent*, Canons I., II., III., and VI., pages 77 and 78 of Buckley's translation: compare the same Session, Chapters I., III., IV., and V., on pages 71-74, id. In Chapter III., page 73, id., Trent asserts "*that immediately after consecration, the very body of our Lord, and His very blood, together with His soul and Divinity, exist under the species of bread and wine, but the body indeed under the species of bread and the blood under the species of wine by the force of the words*." According to Trent here the Substance of Christ's Divinity is with them by the fiction of a necessary concomitance everywhere of the Substance of Christ's Divinity and the substance of His humanity, all of which is condemned by necessary implication in the foregoing extracts from Cyril: for the Two Natures are together, but in heaven alone, where alone the substance of each of them is.

(B). As to the Greeks: Cyril Lucar, of blessed memory, in his *Confession* comes the closest of the modern Greeks to the view of St. Cyril of Alexandria and of Ephesus, for he rejects Transubstantiation and, in effect, seems to have held their doctrine, though he used some of the scholastic terminology, such as *real presence*, but seemingly in the Calvinistic sense of a *real presence* not of the Substance of God the Word or of the substance of His humanity, but of God's grace. See Kimmel's *Monumenta Fidei Ecclesiae Orientalis*, John Mason Neale, an abominable traitor to Anglicanism and to the

(a). Buckley in his translation of *The Canons and Decrees of the Council of Trent*, page 74, note "q," explains *latria* to mean "worship of the highest order. The Romanists make a distinction between the degrees of worship." They do that contrary to the use of terms in God's Word to excuse their creature-worship and idolatry.

worship of God alone, in his infamous remarks on Cyril in his *History of the Eastern Church*, for which he deserves anathema, shows that Cyril was thoroughly sound on the Eucharist and in accord with St. Cyril, his predecessor in the see of Alexandria, and with Ephesus: see it, Vol. II., pages 424, 428, 432, 442, 445, 446, 451.

By the machinations, often repeated, of the Jesuits, and their tools, certain Romanized Greeks, notably Cyril of Beroea and such like, he was constantly worried, and at last most foully put to death by the Turks at their instigation. God grant that Martyr for His truth a happy resurrection, and now and forever a blessed reward for Christ's sake, Whose sole mediation and sole intercession on high he championed in an idolatrous age and among an idolatrous people, whom with much of pain and toil and to his own peril and loss, he so zealously strove to reform and save, and whom he loved with an undying love. In later ages, and in evil times, when the Eastern Church and State were degraded under the Turks for their degeneracy, corruption of their faith, practical rejection of much of the teaching of the Six Synods, idolatry, and creature-worship, Cyril was "*a burning and a shining light*," and some of his people and Church "*were willing for a season to rejoice in his light*" (John v., 35). For alas! it might well be said of that part of the Christian Israel that before him, it had "*for a long season been without the true God, and without a teaching priest, and without law*," (II. Chron. xv., 3); for while neither was without some knowledge of the true God, both were without Him in the sense of failing to worship Him as He demands, but worshipped Him through images painted or graven, and angered him to burning wrath by that and by their invocation of creatures, and so brought on themselves, the one the curse of the Assyrian and the Babylonian; the other, the Arab, the Turk, and the Tartar.

Nevertheless, I believe that within a century the Greeks and the Slavs and the Roumanians will anathematize the iconodulic conventicle of Nicaea and all its aiders and abettors, and will march back to the faith of their fathers, the Six Councils, and to God's rich blessings in Church and State again. The Lord hasten it in its time for Christ's sake. Amen. And so will the Orthodox part of the West do, and we shall have a true Seventh Ecumenical Council, and a formal deposition by it of the idolatrous so-called Bishop of Rome, and a formal excommunication of all who hold to

him, and a sound prelate and sound clerics in his place and a reign of Christ on earth. "*For He must reign, till He hath put all enemies under His feet,*" (I. Cor. xv., 25).

But other Greek Confessions, whose authors were evidently influenced by late Romish Theology, teach bare Transubstantiation, as for instance the so-called Orthodox Confession put forth by Peter Mogila, who became Metropolitan of Kieff, A. D. 1632, and approved afterwards by the Russians and Greeks, pages 126, 180, Part I. of Kimmel; and the Confession of Dositheus, Patriarch of Jerusalem, A. D. 1672, pages 457, 458 and 460, Part I. in Kimmel.

So the consecrated Eucharist is to be worshipped according to the so-called *Orthodox Confession* of Peter Mogila, page 126, Part I. in Kimmel, and by the *Confession of Dositheus*, page 460, Part I. in Kimmel; and by the Synod of Constantinople, A. D. 1672, page 218, Part II. in Kimmel.

The Confession of Metrophanes, well argues for infant Communion from John vi., 53, *Except ye eat the flesh of the Son of man and drink His blood ye have no life in you;* see pages 125, 126, Part II. of Kimmel.

The idolatrous Greek Dositheus, denies that Christ's body descends from heaven to the altars at the consecration, but asserts that by consecration the leavened bread on the altars is transubstantiated and becomes one and the same with that body of Christ which is in the heavens; page 460, Part I. of Kimmel. Yet the idolatrous party among the Greeks hold, like the Latins that whole Christ, God and Man, is received by each communicant: so that they are about as absurd as the Latins because they so multiply the Second Person of the Trinity.

But all these late Greek Confessions, except Cyril Lucar's, and all the mediaeval and modern Roman utterances are utterly without authority and heretical, because they oppose the decisions of Ephesus in favor of Cyril of Alexandria on the Eucharist.

4. According to the doctrine of *Concomitance*, every Romish priest, who unlike their laity in later times, takes both the wafer and the wine, and every Christian lay-communicant who took both kinds in the long earlier ages when that was the custom, as it still is among the Greeks, has in him, after partaking of both, two Second Persons of the Trinity and two whole humanities of Christ. For

the *Catechism of the Council of Trent*, Part II., Chapter IV., *Of the Sacrament of the Eucharist*, Question XXXII., page 230 of Buckley's translation, says,

“There are some things which we say are in the Sacrament by the force and efficacy of consecration, for as those words [of consecration] effect what they signify, theologians have said that whatever is expressed by the form of the words is in the sacrament by the virtue of the sacrament. Thus, if it happened that any thing were entirely separated from the rest, they teach, that in the sacrament would be contained that thing only which the form would express, and not the rest. But some things are contained in the Sacrament, because united to those that are expressed by the form; for whereas the form used in the consecration of the bread signifies the body of the Lord, when it is said, *This is my body*, the body itself of Christ the Lord will be in the Eucharist by force of the Sacrament. But since to the body are united the blood, soul and divinity, all these will be in the sacrament, not indeed by virtue of the consecration, *but as united to the body*. And these are said to be in the sacrament by *concomitance*, in which manner it is clear, that in the sacrament is contained Christ whole and entire; for when any two things are actually united, where one is, there also of necessity must the other be. It therefore follows that *Christ whole and entire is so contained as well under the species of bread, as of wine*; that even as under the species of bread are truly present not only the body, but also the blood and *Christ entire*, so also under the species of wine, are contained not only the blood, but also the body and *Christ entire*.”

Hence of course, there are two whole Second Persons of the Trinity in every one who receives both kinds in the sacrament, each being whole Christ, body, and blood, soul and Divinity; that is the whole Substance of Christ's humanity and the whole Substance of His eternal and Consubstantial Divinity. As the priest takes both kinds this remark will specially apply to him.

It will also follow that inasmuch as wherever the Logos is, He is to be worshipped, every communicant must therefore worship two such whole Christs in the priest's belly after consecration and partaking, and he must worship also two more such whole Christs in his own belly, and two more such whole Christs in the belly of each communicant present. In other words, if there be a hundred present

who have received both kinds, as among the Romanized Greeks now, for instance, he must logically and devoutly worship two hundred such whole Christs in the one hundred bellies present, but only until he thinks they are digested. Is not this logical outcome of Roman doctrine abominable trash and blasphemy? And is it not criminal to defend or dodge it? What shall we think of a man who has no more reverence for Christ and his religion and for the doctrine of the Third Council of our authorized teacher, Christ's whole Church, than to teach it! Does not such a wretch well deserve the penalty laid on him by Christ, that we shall regard him *as a heathen man and a publican bound by His Universal Church on earth and bound in heaven* (Matt. xviii., 17, 18) for turning our "reasonable service" (λογικὴν λατρείαν, Rom. xii., 4), into that sort of folly and ridicule and polytheism or worship of hundreds and thousands and on Easter even of millions of Second Persons of the Trinity?

The reader will see how St. Cyril and even Nestorius agree that the Eternal Substance of Christ's Divinity is not present in the Eucharist, and that so both agree against the Romish doctrine of *Concomitance*, and that Cyril goes further and denies that there is any real presence of His humanity there; so the two Natures are not concomitant in the rite but absent in heaven, that is, concomitant there alone, that is, together there by their two substances. The rise of the Romish doctrine of *Concomitance* seems to have been somewhat as follows: First, some misunderstanding the words, *This is my body: This is my blood*, fell into the error of believing that Christ's real body and blood were there. But they could see that He had not said, *This is my Divinity*. Hence in order that they might make a presence of Christ's two Natures in the rite, and so make it more to their own liking, they forsook the faith of St. Cyril approved by the whole Church at Ephesus, and invented the then new-fangled doctrine of *Concomitance*, (a) contrary to the Scripture and to Common Sense, for it entails the indefinite and unlimited multiplication of the Second Person of the Holy Trinity, so that it is not the mere *Tetradism* which St. Cyril charges upon the Nestorians as the consequence of their worshipping Christ's humanity (see above, pages 90-94, note), but a worship of many Fours, even millions of

(a). Elliott on *Romanism*, vol. 1, page 276 (N. Y. 1851), states that as late as "the ninth century * * * no one maintained that the SOUL and DIVINITY of Christ were contained in the Eucharist."

whole Christs, each body and blood, soul and divinity. Yet the Romanist and the Greek Transubstantiationist were driven to the invention of Concomitance, for if they had said that the bread and wine could be transubstantiated into Divinity, they would have landed in the Apollinarian heresy that a created thing may be changed, that is transubstantiated, into the uncreated God.

The Scriptures teach us that God the Word, His very and eternal Substance, came out of the Father (see the Greek of John viii., 42, and John xvi., 28, and of Heb. i., 3): and that doctrine is asserted in the Creed of Nicaea, and in the Anathema at its end. And Holy Writ and the two Ecumenical Creeds teach that He has ascended up to heaven in the Man whom He put on in Mary's womb, where alone His *Substance* is to remain "*until the times of restitution of all things*," (Acts iii., 21), though He is with us always, not by His Divine Substance but by the sanctifying and saving influences of that blessed and Eternal Spirit whom He sent as His Vicar, and by His infinite attributes of omnipresence, omniscience, and omnipotence. All that is Scriptural and easy to understand.

But, according to the Roman Transubstantiation, hundreds of millions, aye, thousands of millions of whole Christs, body and blood, soul and Divinity, have been eaten since the Eucharist was first instituted. Now as the Father is admitted by all to be the sole source of the Logos, that is, the Consubstantial Word, were they born out of Him as the first Logos was? Or did the first Logos create uncreated Logoses out of His own Substance? And where are all those hundreds and thousands of millions of Logoses now? If they are co-eternal and consubstantial with the Father they can not perish but must be somewhere in the Universe. And as they are so numerous, according to the Romish idolater, there must by this time be perhaps as many of them as there are human beings, and according to Rome, their number is increasing at every Eucharist!!!

And so there must be as many whole and perfect humanities of Christ!!! For they being sinless can never perish either.

Are not such logical and necessary consequences of Roman perversion of the Lord's Supper enough to make its deluded votaries stop and think, and to forsake it, and to go back to the infallible doctrine of the Third Council which is religious and sensible and utterly free from all such absurdities and blasphemies?

NOTE F.

THE TWENTY PASSAGES FROM NESTORIUS, FOR WHICH HE WAS CONDEMNED AND DEPOSED BY THE UNIVERSAL CHURCH IN ITS THIRD ECUMENICAL SYNOD.

At this point for the understanding and remembrance of these very important passages and their condemnation by the Universal Church in its Third Synod, I will present in a table their salient errors, and the places in Cyril of Alexandria's *Five Book Contradiction of the Blasphemies of Nestorius*, where they are quoted and answered, and also some other places in his writings where some of them are referred to, and finally will tell what Anathemas of Cyril or of the Fifth Council condemn them.

Column 1, beginning at the left, is the number of the Passage. Column 2, tells where in Nestorius' Sermons it is found. Most of those passages of Nestorius are quoted in Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*. Marius Mercator has given us a Latin translation of parts of those Sermons. If any one of Nestorius' 20 Passages is not quoted in Cyril's *Five Book Contradiction*, the space will be left blank. But Marius Mercator gives only the Latin. His rendering differs in places from the Latin in Coleti *Conc.*, tome 3, col. 1063 to 1074.

Column 3 tells the error or errors taught by Nestorius in each passage, and states what Anathema of Cyril or the Fifth Synod condemns it. And Column 4 tells where Cyril of Alexandria quotes and refutes it, whether in his *Five Book Contradiction above mentioned*, or elsewhere on the Incarnation, outside of his XII. Anathemas, though I do not profess to give every passage of Cyril elsewhere against those heresies, but the reader can find them under their proper heads in the indexes to those topics in tome 48 of *Migne's Patrologia Latina*, col. 886 to col. 907; see also the indexes to Cyril's voluminous writings, though I would kindly warn him that indexes compiled by Pusey and by others of that school are not always accurate in stating the contents of a work.

The capital letters in parentheses in the third column tell what class of errors the one which follows each belongs to.

Class A means denial of the Incarnation of God the Word.

Class B means denial of the Church doctrine of ascribing the

human things of the Man put on by God the Word to God the Word Economically, that is, denial of the doctrine of *Economic Appropriation*.

Class C consists of the passage or passages which assert the *relative* sonship of Christ's humanity.

Class D comprises those passages which apply the term *God* to the *creature*, that is, to the *Man* put on by God the Word. This is a form of *Man-Service*, that is, of worshipping a Man.

Class E consists of those passages which teach *relative bowing to the Man taken by God the Word*, that is, *because of his relation to God the Word as His temple*. This of course is heathenish creature-service, aye, worse than heathenish, because committed by Christians who have the light. Bowing is here an act of religious worship, and as the most common act of service, is used for all acts of worship.

Class F putting the creature, that is, the Man taken by God the Word, on the same level of *divine dignity* as the uncreated Word of God, which is a form of *Man-Service*, that is, of *Creature-Service*, because it is giving honor prerogative to *Divinity* to a *creature*.

Class G means the passage or passages which ascribe God's glory to a creature, that is, to the Man taken by the Word. This also is a form of *Man-Service*. Under this head I have put a passage which ascribes co-session with God to a creature.

Class H includes those passages which divide the One Christ into the Nestorian Duality, and divide the names, etc. of the Son between His Two Natures and do not come under any of the other heads. Under this class come all the Passages of Nestorius which deny Cyril's and the Church's doctrine of Economic Appropriation. The result of all that is to make Christ a mere man and all worship of him mere *Man-Worship*.

Class I includes those passages which deny that God the Word is our High Priest, and assert that a creature is, and so tend to *Man-Service*, that is, to the fundamental error of worshipping a creature.

Class J consists of the passage or passages which teach the absurdity that the sinless Man made an offering for himself.

Class K consists of the passage or passages which teach the eating of the actual flesh of Christ's humanity and the drinking of

the actual blood of that humanity in the Lord's Supper. This is branded by Cyril of Alexandria as "*Cannibalism*." see note 606 above, pages 250-313.

Class L consists of the passage or passages which assert that all opposed to Nestorius' Man-Service and other errors are in ignorance and error.

Every one of the foregoing passages from Nestorius either teaches *creature-service*, as for instance Class E, or in its results tends to it, as, for instance, Class I, which denies that God the Word is our Sole High Priest, that is, our Sole Mediator in heaven, the things of the Man being Economically ascribed to Him.

Or to divide them further they may be put into the following classes:

1. Denial of the Incarnation of the Substance of God the Word in the Womb of the Virgin Mary, and His birth out of her. To this head belong Classes A and C.

2. Passages which teach service of some kind to the Man, that is to the creature taken by the Uncreated Word of God: as, for instance, Classes D, E, F and G.

3. Passages which have a tendency to end in worshipping *the creature*, that is the *Man* united to God the Word. Under this head belong Classes A, B, C, H, I, J, K, and L.

4. Passages which corrupt the true doctrine of the Universal Church on the Eucharist, that is, the Thanksgiving. Under this head belong not only Class K, but also Classes D, E, F, and G, which anticipatively prohibit all service done in the Eucharist to the humanity taken on by God the Word, by the unreformed Communions, the Greek, the Latin, and the Monophysite, and by the Nestorians also, for they worship the body and blood of Christ in the Eucharist, and by the Pusey-Keble heresy of the same kind so far, and all other worship of the Man put on, whether that worship be given in the Eucharist or, according to Cyril above, anywhere else, (pages 79 and 225. Compare all of notes 183, 582 and 606. Compare note 156, and pages 79-85, and 221-224).

Cyril, in his reply to passage 18 of Nestorius' Blasphemies, denies that the Divinity of God the Word is with or in the bread and wine at all on the Eucharistic table. See *S. Cyril of Alexandria on the Incarnation against Nestorius*, Oxford translation, pages 151, 160. On page 145, id., he speaks of it as "*folly*" to believe that we

"consume the Divinity" of God the Word in the Eucharist. See also note 606, pages 250-260 above. Hence the Bishops of the Third Ecumenical Council in approving and in following their teacher, Cyril of Alexandria, condemned anticipatively the doctrine of Transubstantiation held to by the Romanists and the Greeks, and the doctrine of Consubstantiation held to by others, that we eat or consume the Divinity of God the Word in the Eucharist. Cyril shows on pages 260-276 above, note, that if we ate Christ's real human flesh and drank his real human blood in the Eucharist we would be guilty of what he expressly terms *Cannibalism*; that hence there is no real presence of the Substance of Christ's Divinity in the Rite, nor is there a real presence of the substance of His humanity there; that instead He "sends the power of life into the things which lie before us," that is, into the leavened bread and wine "and changes them to the ENERGY of His own flesh" (see page 263 above, note), whose touch was quickening and life giving. And so Christ's energy is in the bread and wine now. He disowns "*cannibalism*," that is, eating the flesh and drinking the blood of the Man put on. See St. Cyril's *Five Book Contradiction*, Oxford translation, page 142 and the context, and R. Payne Smith's English translation of *S. Cyril of Alexandria's Commentary on the Gospel according to S. Luke, Part 2*, pages 664-670. On page 668 of this last work, Cyril teaches that we have a "*relative participation*" of God the Word in the Eucharist. Elsewhere he blames Nestorius for holding merely to a *relative* indwelling of God the Word in the Man in the Virgin's womb and his denial of the actual indwelling of the Substance of God the Word in that Man. See for instance *S. Cyril of Alexandria on the Incarnation against Nestorius*, pages 282, 283, 345, 357, 160, 14, 35, 40, 41, 67, 74, 79, 105, 215, 258, 276, 303, in which passages *σχετικῶν* should be rendered "*relative*" and *σχετικῶς* "*relatively*." (a) See also pp. 47, 73, and 248. Those passages serve to explain his sense of "*relative participation*" here. He means that He enters us by his *grace* in the Eucharistic eating and drinking, not by his human flesh and blood; by his grace in the Eucharistic body and blood, that is, by his grace using the bread and wine as channels to bless the worthy

(a). When E. B. Pusey willed he could render *σχετικῇ* rightly, See in proof page 54 of his "*Doctrine of the Real Presence*," where he translates it "*relative*" in a passage of Gerhard.

recipient (b). The Greek terms in the passages last referred to above are specified under *σχέσει* and *σχετικῶς*, page 405 in the Index of Greek Words in the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*.

Cyril again teaches on the Eucharist in his *Commentary on St. John*. See the Oxford translation of it, vol. 1. pages 361-454. But see fully in this volume above, note 606, pages 240-313. Compare note 599, page 229-238. And see the part of St. Cyril's Ecumenically approved *Longer Epistle* above on pages 232-241.

5. Passages which corrupt the true doctrine of the Universal Church on God the Word as our Mediator and Great High Priest. Of this kind are classes I, J.

At this point I ought to add that, as we know from Cyril of Alexandria, *On the Incarnation against Nestorius*, Oxford translation, page 4, those extracts are taken from "*homilies*" of Nestorius, which serves to explain the use of the terms "*blasphemous preachings*" (*κηρύγματα*) for them in the announcement to him of the Sentence of Deposition by the Third Ecumenical Synod against him for the *blasphemies* and heresies of creature service and other errors in them. And the sentence refers to the fact that he "*preaches* impiously." Pusey in a note, pages 48, 49, of his translation of *Cyril against Nestorius* has given some account of those sermons, and informs us that Marius Mercator has translated sermons of Nestorius which contain a number of the extracts which are quoted above in the First Act of the Third Ecumenical Synod. For details see that note and column 2 in the table below. I would add that much matter may be found on all these topics in the notes on Cyril's XII. Anathemas above where the alleged Counter Anathemas of Nestorius are quoted (pages 313-413), and in those on the twenty heretical passages of Nestorius on pages 443-481 above.

(b). St. Cyril in his *Five Book Contradiction of the Blasphemies of Nestorius*, Book V., section 1, writing on John xvii., 20-23, and telling how He is in us shows that it is by His Spirit's influences to sanctify, not by His Substance. I quote:

"He is in us both by His own flesh which quickens us *by the Spirit*, and by our partaking of His holiness, and it is clear that that also takes place by the *Holy Spirit*." See especially pages 250-260 above, on "*His own flesh*."

No.	Where found in Nestorius' <i>Sermons in</i> <i>Marius Mercator</i> , tom. 48 of <i>Migne's Patrologia Latina</i> .	Errors taught by Nestorius in it.	Where refuted by Cyril.
1.	In Sermon second, col. 765; compare No. 2 ex libro 2, col. 903.	<p>(A). Denial of the Incarnation of God the Word in the Virgin and His birth out of her; which is condemned in Cyril's Anathema I.; compare the Fifth Synod's Anathemas II. and IV.</p> <p>(B). Denial of the doctrine that <i>the human things</i> (τὰ ἀνθρώπινα, <i>humana</i>) of the Man taken by the Word are to be ascribed Economically to God the Word. This is condemned in Cyril's Anathema XII. Compare his Anathema IV.</p> <p>(C). Asserting the relative sonship of the humanity taken by God the Word, so that, according to Nestorius, it is <i>relatively</i> Son of God, that is because of God the Word. This error is connected with another error, namely the <i>relative worship</i> of the Man united to God the Word and is one of its supports. This is Adoptionism, and is condemned by Cyril's Anathemas II., III., IV. and VIII., approved by the Third Council, and by Anathemas IV., V., VI., VII., IX., XII., XIII. and XIV., of the Fifth Synod.</p>	This whole passage is quoted by Cyril in his <i>Five Book Contradiction of the Blasphemies of Nestorius</i> , Book II., section 1, pages 48, 49, in the Oxford translation. See it refuted there and elsewhere in Cyril.
2.	In Sermon Fifth, Section 8; in column 787. Compare column 903, No. 2, "ex libro 1." A part of it is found in col. 906: it is from an <i>Epistle of St. Cyril of Alexandria to Acacius of Melitene</i> .	<p>(A). Denial of the Incarnation of the divine Substance of God the Word in the womb of the Virgin, and His birth out of her. His words imply that he did not admit her to be the <i>Bringer Forth of God</i> (Θεοτόκος).</p> <p>(A). Calling Cyril, or whatsoever Orthodox man opposed his errors, a "<i>heretic</i>," for that reason, which of course is tantamount to branding the faith afterward approved by the whole Church in the Third Ecumenical Synod as <i>heresy</i>.</p>	All this passage is quoted by Cyril in his <i>Five Book Contradiction of the Blasphemies of Nestorius</i> , Book I., section 1, pages 10 and 11 of Pusey's Oxford translation. It is refuted in the context and

No.	Where found in Mar. Merc.	Errors taught by Nestorius in it.	Where refuted by Cyril.
3.	In Sermon Fifth, section 9, col. 787; a part of it is found also in an <i>Epistle of Cyril of Alexandria to Acacius of Melitene</i> , quoted in col. 906.	<p>These errors are condemned in Cyril's Ephesus-approved Anathemas I., etc., and by Anathemas II., III., etc., of the Fifth Ecumenical Council.</p> <p>(A). Denial of the Incarnation of the divine Substance of God the Word in the womb of the Virgin, and His birth out of her.</p> <p>These denials are cursed in Anathemas I., etc., of Cyril approved by the Third Ecumenical Synod, and by Anathemas II., III., etc., of the Fifth.</p> <p>(H). Nestorius divides the names of the Son between His Divinity and His humanity, contrary to Cyril's Anathema IV., instead of giving them all to God the Word in accordance with the doctrine of Economic Appropriation; for which he is therefore condemned by Cyril's Anathema XII., and it is plain that he divides the Two Natures also by denying the Incarnation, which dividing is condemned by Cyril's Anathema III. Such anti-Incarnation dividing is condemned by several Canons of the Fifth Synod.</p>	<p>elsewhere by Cyril.</p> <p>Cyril's <i>Five Book Contradiction of the Blasphemies of Nestorius</i>, Book I., section 1, (page 11 of the Oxford translation), contains all this quotation to "and we all confess." It is refuted in the context.</p> <p>The rest of this quotation is referred to by Cyril in the same place and elsewhere. But the Oxford translation has two very bad mistakes on page 11, for, 1, it uses "<i>Mother of God</i>" continually where the Greek is "<i>Bringer Forth of God</i>," and 2, it has "<i>God-bearing man</i>" wrongly for "<i>inspired man</i>."</p>
4.	In Sermon Third, column 771.	(A). Denial of the Incarnation of the divine Substance of God the Word in the womb of the Virgin Mary, and His birth out of her; and twisting the	This passage from " <i>they followed the Evangelist</i> " to " <i>hear</i>

No.	Where found in Marius Mer- cator's Latin.	Errors taught by Nestorius in it.	Where refuted by Cyril.
5.	In Sermon Second; column 766.	<p>Creed of the First Synod, or that of the Second, or both, to his own heretical sense and B. and H. distributing the names of the Son between His Two Natures, instead of ascribing them all to the Logos.</p> <p>These heresies are condemned in Anathemas I., III., IV., XII., etc., of Cyril approved by the Third Ecumenical Council, and by Anathemas II., III., IV., V., VI., VII., etc., of the Fifth.</p> <p>"The Fathers" on whom Nestorius here relies seem to be the Fathers of the Nestorian heresy, Diodore of Tarsus of the Fourth century, and Theodore of Mopsuestia of the Fourth and Fifth. These men misled the Syrians. Cyril therefore condemned and wrote against both. Theodore is condemned in Anathemas IV., XII., XIII., and XIV., of the Fifth Synod, and in its Definition.</p> <p>(D). That form of <i>Man-Service</i>, that is of <i>Creature-Service</i>, which consists in applying the term <i>God</i> to the Man taken by God the Word, on account of his relation to the Word by a "mere external <i>conjoinment</i>." This is a form of the old pagan error of <i>relative worship</i>, which was also one form of the sin of the Israelites in worshipping the golden calf in the wilderness and the calves at Dan and Bethel; for they called those things "<i>God</i>" or "<i>Gods</i>." And that the applying of the peculiar name of God to a man is an <i>act of religious worship</i> Nestorius himself in effect confesses in the last words of this passage 5. For he in effect put forth the plea of <i>relative service</i> of the creature <i>conjoined</i>, to use his own term, to God the Word, "<i>in order that no one may suspect Christi-</i></p>	<p><i>what sort of words he utters</i>, The Word became flesh," inclusive are quoted by Cyril in his <i>Five Book Contradiction of the Blasphemies of Nestorius</i>, Book I., section 7, pages 30 and 31 in the Oxford translation. He refers to the important ideas in the rest, and refutes the whole in the context, and elsewhere.</p> <p>Part of this is quoted by Cyril in section 13 of Book II., of his <i>Five Book Contradiction of the Blasphemies of Nestorius</i>. See it as there quoted in the Oxford translation, page 80. Cyril refutes its <i>Man-Service</i> in his <i>Scholia on the Incarnation</i>, (pages 210, 211 of the Oxford translation): in his <i>Christ is One</i></p>

No.	Where found in Mar. Merc.	Errors taught by Nestorius in it.	Where refuted by Cyril.
		<p>anity of serving a Man;" which implies that if his plea of, in effect, <i>relative service</i>, is not valid, Nestorian so-called "<i>Christianity</i>" may justly be suspected "<i>of serving a Man.</i>" And Cyril and the whole Church at Ephesus in 431 and at II. Constantinople in 553, defined in the matter of these quotations from Nestorius and in the matter of the Creed mentioned by Charisius which teaches the same <i>relative service</i> to the man taken by God the Word, because of God the Word's <i>relation</i> to him, that such <i>relative worship</i> is wrong. And the Bishops of the Fifth Ecumenical Synod ascribed the authorship of that Creed to "SATAN." See on that Act VI. of the Council. See also the condemnation of the error of applying the term <i>God</i> to the Man put on, and of worshipping him in Cyril's Anathema VIII., pages 331, 332 above, and Anathema IX. of the Fifth Ecumenical Synod and its Definition. Besides, (B) Nestorius, in accordance with his Anti-Incarnation dividing of Christ's Two Natures, divides His names also between them contrary to Cyril's Anathemas III., and IV., and to the doctrine of Economic Appropriation in Cyril's Anathema XII.</p>	<p>(pages 271-283 of the Oxford translation, and page 302). Theodore of Mopsuestia, Nestorius' Master, had used the same text (Rom. ix., 5) in a heretical sense, which Cyril refutes in his writings against Theodore; (see page 360 in the Oxford translation). Pusey, id., page 80, note "f," states that Cyril quotes "<i>the last portion</i>" of the above as given on his page 80 "<i>in his letter to Acacius of Melitine. Epp. p. 115, a.</i>"</p>
6.	<p>In Sermon Second, col. 764, 765. Compare column 904, no. 4 ex libro 2.</p>	<p>(D). That form of <i>Man-Service</i>, that is, of <i>Creature-Service</i>, which consists in <i>applying to the Man</i> taken by God the Word, <i>the names of God</i>, on account of his <i>relation</i> to God the Word by what Nestorius terms "<i>conjoinment.</i>" On this sin see the statement and explanation above in this column under passage 5. The error is the same as there.</p> <p>Besides Nestorius divides the names of the Son between His Two Natures;</p>	<p>This passage is quoted in nearly the same form by Cyril in section 3 of the Second Book of his <i>Five Book Contradiction of the Blasphemies of Nestorius</i>. It is found on page 54 of the Oxford</p>

No.	<i>Where found in Marius Mer- cator's Latin.</i>	<i>Errors taught by Nestorius in it.</i>	<i>Where refuted by Cyril.</i>
		<p>whereas Cyril gives them all to God the Word only, those which mean God, as for instance, <i>God, Logos</i>, as belonging to God the Word alone, of natural right, and those which refer to His humanity such as <i>Man, Anointed</i>, by Economic Appropriation.</p> <p>The sin of applying the term <i>God</i> to a creature, that is, to Christ's humanity, is condemned by St. Cyril's Anathema VIII.; and the error of dividing the Natures, and the names of the Son between them, is anathematized by Cyril's Anathemas III., IV., etc., and in Anathemas III., IV., V., VI. and VII., of the Fifth Synod. Of course whenever the Two Natures are separated in these heretical Passages of Nestorius, his Christ is left a mere human being and all worship of him is therefore mere <i>Man-worship</i>, that is mere <i>creature-worship</i>. See Cyril's Anathema VIII., and Anathema IX., of the Fifth Council.</p>	<p>translation of <i>S. Cyril of Alexandria on the Incarnation against Nestorius</i>. It is refuted in the context and elsewhere by Cyril. Compare Cyril's <i>Scholia on the Incarnation</i>, page 185 in the same Oxford translation.</p>
7.	<p>In Sermon Seventh, section 12; col. 793, 794. Cyril of Alexandria quotes it in his Answer to the objections of the Orientals to his XII. Chapters, under Anathema III. See tome 48 of Migne's <i>Patrologia Latina</i>, col. 905, where this fact is stated.</p> <p>I do not find this passage</p>	<p>(D). The same error as in the last two passages above. It is condemned by Cyril's Anathema VIII.</p> <p>(H). Dividing the one Christ into the Nestorians' Duality which is connected with their Man-Service and is a part of its basis. This is condemned in Cyril's Anathemas III., IV., V., VI., and VII. of the Fifth Ecumenical Synod.</p>	<p>I have not found exactly the same words in Cyril's <i>Five Book Contradiction of the Blasphemies of Nestorius</i>, but they are logically connected with the next passage which is found: and Nestorius' perversion of Philip. ii., 5, 6, 7, here is ably refuted with his Man-Worship by Cyril in the</p>

No.	<i>Where found in Marius Mercator's Latin.</i>	<i>Errors taught by Nestorius in it.</i>	<i>Where refuted by Cyril.</i>
	among Cyril's quotations from Nestorius in his <i>Five Book Contradiction of the Blasphemies of Nestorius</i> , as mentioned in col. 903-906, in tome 48 as above.		passages referred to under chapter ii. of Philippians in the " <i>Index of Texts</i> ," pages 398, 399 of the Oxford translation of <i>S. Cyril of Alexandria, on the Incarnation against Nestorius</i> . Those passages should all be read by every cleric and indeed by every laic of learning.
8.	In Sermon Seventh in a defective form, in sections 35 and 36, col. 798, tom. 48 as above; and in Sermon 2, in Baluze's edition as in tom. 8, of Galland. <i>Biblioth. Vet. Patr.</i> , page 632. But it is given almost exactly in Sermon 1, sections 9 and 10, col. 762 in said tome 48 and in Baluze's edition as given in Galland. <i>Bibliotheca Vet. Patr.</i> , tom. 8, page	(E). The Nestorian mere <i>Relative Union</i> of Christ's Two Natures; and the Nestorian <i>Relative worship by bowing to the Man "conjoined"</i> to God the Word, for the sake of God the Word and on account of God the Word. This form of <i>relative service</i> was the <i>siu</i> of the Israelites in worshipping Jehovah through the golden calf in the wilderness and the calves at Bethel and Dan; and the <i>relative service</i> of images painted, that is, pictures (Ezek. viii., 1-13, compare xxiii., 14), images graven, relics, and other things among the heathen is defended by them on the ground that the worship of any kind and of every kind so given goes to the <i>prototype</i> represented by it or to whom it is related. A lower and baser kind of this Nestorian sin of worshipping Christ's mere separate humanity, that is, a <i>mere creature</i> , exists to-day among all the unreformed Greeks, Latins, and	A part of this, that is the words which express the poison of <i>Man-Service</i> , " <i>I worship him who is worn for the sake of Him Who wears: I bow to him who is seen for the sake of Him Who is hidden</i> ," is quoted by Cyril in section 11, of Book 2 of his <i>Five Book Contradiction of the Blasphemies of Nestorius</i> , page 75 of the Oxford translation of <i>S. Cyril of Alex-</i>

No.	<i>Where found in Marius Mercator's Latin.</i>	<i>Errors taught by Nestorius in it.</i>	<i>Where refuted by Cyril.</i>
	<p>632. In both these last named places, however, the quotation from Philip. ii., 10, is not found. But in column 798 of tom. 48 of Migne's <i>Patrol. Latina</i>, and on page 632 of tom. 8, of Galland. <i>Bibliotheca Veterum Patrum</i>, that text is found, and it is there preceded by the creature serving expression used of Christ's humanity, "Adoro tamquam omnipotentis imaginem Deitatis." Then without any break Philip. ii., 10 follows.</p> <p>But in these two editions of Marius Mercator, Nestorius' Sermons are numbered differently.</p> <p>The whole passage Philip. ii., 10 and all is given together in col. 900 of tom. 48 of Migne's <i>Patro-</i></p>	<p>Monophysites, in giving acts of religious service to angels, saints, the Virgin Mary, painted images, (among the Latins graven images also), relics, communion tables or altars, and other things. The Nestorians are guilty of all forms of this sin, except worshipping images. Singularly enough, though the first to fall into the sin of <i>Relative Service</i> they have not descended so low into it in some respects as the once sound Church which excommunicated them at Ephesus, A. D. 431, for it. I call the <i>relative service</i> of such created persons and things lower and baser than the Nestorian <i>relative service</i> of Christ's humanity because such persons and things are lower than Christ's humanity which is the highest and best of all created things. And if I may not worship that by bowing, or, (by necessary implication), by any other act, much less may I worship by any act of religious service any other creature, or any thing. The Third Synod and the Fifth in so deciding acted in loyal consonance with Christ's unchangeable and soul-saving law couched in the words, <i>Thou shalt bow to the Lord thy God, and HIM ONLY shalt thou serve</i>," Matt. iv., 10, and Luke iv., 8. Cyril and the Third Synod by their action on this passage teach that we should not worship the Man as did Nestorius, but God the Word. To Him as the infinitely superior Nature should all our worship be directed. We should not direct it to His wrapping, the creature.</p>	<p><i>andria on the Incarnation against Nestorius</i>, and the rest of it is referred to in the context where it is all nobly and ably refuted by Cyril. Indeed, his writings are full of condemnation of that <i>relative service</i> and <i>Man-Service</i>. Cyril quotes the words above quoted, "<i>I worship</i>," etc., and condemns them in his <i>Synodal Epistle to Nestorius</i> which has the Twelve Chapters and which was approved in the Third Ecumenical Synod and in the three Ecumenical Synods following, and hence his opposition to them was there approved also.</p> <p>The applying the name "<i>God</i>" to the man put on is condemned in</p>

No.	<i>Where found in Marius Mercator's Latin.</i>	<i>Errors taught by Nestorius in it.</i>	<i>Where refuted by Cyril.</i>
	<p><i>logia Latina</i>, and is there immediately preceded by the words, "Colo, <i>inquit</i> [Nestorius], eum [the man united to God the Word] tamquam omnipotentis imaginem," which shows his <i>Man-Service</i>. See part of this passage in id., col. 906, in an <i>Epistle of Cyril of Alexandria to Acacius of Melitene</i>.</p>		<p>the same place in that Epistle and is hence condemned by the Third Synod also. These places are on pages 221-224 above.</p>
9.	<p>In <i>Sermon Second</i>, col. 765. Compare No. 8, col. 904.</p>	<p>(F). Putting the creature, that is the Man "<i>conjoined</i>" to God the Word, on the same level of <i>divine dignity</i> as the Uncreated Word of God, which is a form of Man-Service, that is of Creature-Service, <i>because it is an ascribing of the dignity peculiar and prerogative to GOD THE WORD to a Creature</i>. All such creature-worship is condemned by Anathema VIII. of Cyril and by Anathema IX. of the Fifth Ecumenical Synod. And the error of a <i>relative</i> mere external <i>conjunction</i>, and <i>real separation</i> of Christ's Two Natures, which is a basis of that <i>Man-Worship</i>, is condemned and cursed by Cyril's Anathema III. See the difference between the Orthodox <i>Substance Union</i> and Nestorius' heretical <i>relative Union</i> explained in note 156 above.</p>	<p>This passage is quoted by Cyril in section 7 of Book 2 of his <i>Five Book Contradiction of the Blasphemies of Nestorius</i>, and is found on pages 63 and 64 of the Oxford translation, and is refuted by Cyril in the context and elsewhere.</p>

No.	Where found in Marius Mer- cator's Latin.	Errors taught by Nestorius in it.	Where refuted by Cyril.
IO.	In Sermon 2 in Marius Mercator's Latin translation; (col. 766, in tom. 48 of Migne's <i>Patrologia Latina</i> . A part of the same language of Nestorius is found under Anathema VIII. in Cyril of Alexandria's <i>Answer to the Objections of the Orientals to his XII. Chapters</i> , as is noted in col. 906, tome 48 of Migne's <i>Patrologia Latina</i> .	(E). The Nestorian sin of serving the mere Man taken by God the Word <i>relatively</i> by <i>bowing</i> , etc., because, that is, of God the Word and for the sake of God the Word. This is the same as the sin mentioned in passage 8, in this column above, which see for fuller information. This error is condemned by Anathema VIII., of Cyril which is approved by the Third World-Council, and by Anathema IX. of the Fifth. It is connected logically with the denial of the Incarnation which is condemned in Anathema I., and with Relative Union is condemned in Anathemas II. and III., and with the rest of Nestorius' errors which are condemned in the rest of St. Cyril's Anathemas.	This passage is quoted by Cyril in section 13 of Book 2, of his <i>Five Book Contradiction of the Blasphemies of Nestorius</i> , and is found on page 89 of the Oxford English translation, and is refuted in the context and <i>passim</i> by Cyril. As to a slight variation in the reading of the last passage see note "g," page 80, Oxford translation.
II.	It is given in col. 898, tom. 48 of Migne's <i>Patrologia Latina</i> . It is there ascribed to the " <i>Eighth Quaternion</i> ," but the number of the sermon is not specified. But it is found in Sermon 6, section 5 in col. 788, tom. 48, id.	(I) Denying that God the Word is our High Priest, and asserting that a mere Man " <i>conjoined</i> " to Him is. This error has a tendency to bring in bowing to the Man put on and invocation of him, for we are taught in Holy Writ to go to our High Priest for help. Heb. ii., 9-18; iii., 1; iv., 14-16; vi., 20; vii., 24-28; viii., 1; ix., 24; x., 19-24; John xiv., 6, 13, 14; xv., 16, and xvi., 23, 24, 26. And if we forget the due pre-eminence and infinitely superior Nature of God the Word in Him we may be led to <i>serve the creature contrary to the Creator</i> by going to a man by bowing, invocation, or by some other act of <i>Man-service</i> , that is, of <i>Creature-Service</i> , Rom. i., 25; Matt. iv., 10, and Luke iv., 8.	This is quoted by Cyril in section 1 of Book 3 of his <i>Five Book Contradiction of the Blasphemies of Nestorius</i> , and is found on pages 91, 92 of the Oxford translation. It is refuted in the context there and <i>passim</i> by Cyril.
		This heresy is condemned by Ana-	

No.	<i>Where found in Marius Mercator's Latin.</i>	<i>Errors taught by Nestorius in it.</i>	<i>Where refuted by Cyril.</i>
12.	<p>This is given by Marius Mercator as from Quaternion XXXI., but the number of the Sermon to which it belongs is not specified. It is found in col. 902, tome 48 of Migne's <i>Patrologia Latina</i>.</p> <p>It is found in Sermon II, Section 3, (col. 830, tome 48 of Migne's <i>Patrologia Latina</i>).</p>	<p>thema X. of Cyril which is approved by the Third Synod of the Christian World.</p> <p>(H). Like part of Passage 7 in this column above, it dividesthe One Christ into the Nestorian Duality which is connected with their Man-service.</p> <p>This error is condemned by Cyril's Anathemas III. and IV., and by Anathemas III., IV., V., VI. and VII. of the Fifth Synod. We must remember also that Nestorius by the words "<i>The same one was * * * a dweller in the infant</i>," did not mean that God the Word indwelt the infant by His Eternal Substance but only by His Holy Spirit. See also note 959 above.</p>	<p>I have not found it in Cyril, but the error in it is refuted by him passim. The Sixth of Cyril's XII. Anathemas is levelled against it.</p>
13.	<p>In Sermon 10, (col. 829, 830, tome 48, of Migne's <i>Patrologia Latina</i>, in Marius Mercator's translation. Compare col. 904, No. 7. The arrangement of these Sermons and their numbering leaves much to be desired yet of order in them).</p>	<p>(G). Ascribing "<i>the good glory</i>" of God the Word Who is the Sole-born out of the Father to a creature, that is, to the Man taken by Him. This is a kind of <i>Man-Service</i>, and hence of <i>Creature-Service</i>. See this feature explained in a note on this passage above. This is akin to the sin mentioned in Passages 5, 6, 7, 8, 9; above; in that it is a form of <i>relative creature-service</i>. See under those passages in this column above.</p> <p>This heresy is condemned by Cyril's Anathema VIII. and by Anathema IX. of the Fifth Synod.</p>	<p>This is quoted by Cyril in Section 7 of Book 2 of the <i>Five Book Contradiction of the Blasphemies of Nestorius</i>: it is found on page 61 of the Oxford translation, and is refuted by Cyril in the context and elsewhere.</p>
14.	<p>In Sermon 7, Sections 23, 24, 37 and 38 (col-</p>	<p>(E) and (D). Two passages and two forms of <i>Man-Service</i> are included under this quotation. (E), The first is</p>	<p>Both these passages are found in Cyril's</p>

No.	<i>Where found in Marius Mer- cator's Latin.</i>	<i>Errors taught by Nestorius in it.</i>	<i>Where refuted by Cyril.</i>
	<p>umus 797, 798, in tome 48 of Migne's <i>Patrologia Latina</i> in Marius Mercator's Latin translation. Compare No. 12 in col. 904, id. A part of these words is found in col. 900, id.)</p>	<p>bowing to the Man "<i>conjoined</i>" to God the Word "<i>together with the Divinity</i>" of God the Word, on the ground that that Man is "<i>co-worker with the divine authority</i>." This worship is addressed <i>to both Natures, absolutely</i> to the Divinity of the Word, <i>relatively</i> to the Man "<i>conjoined</i>." This relative worship of that mere Man is the sin of <i>Man-Service</i>, that is, <i>Creature-Service by bowing</i> set forth in Passages H and J above; which see.</p> <p>(D). The second passage teaches <i>the sin of applying the name of God to a creature</i>, which is a form of <i>creature-service</i>, like that set forth in passages 5, 6 and 7 above. It is <i>relative</i> like the application of the name <i>God</i> to images by many idolatrous so-called Christians in our time, and their <i>relative worship</i> of them is done on the pagan and Nestorian principle of <i>relative worship</i>.</p> <p>Aye, even worse, a Romish Archbishop, Kenrick of Baltimore, contends that "<i>Christ's human Nature is to be adored with the divine Word with one and the same supreme worship of latria</i>," that is, that Christ's humanity, a mere creature, is to receive the same absolute worship as God the Word Himself!!! So he teaches on pages 258-262, vol. 2 of his <i>Theol. Dogm.</i> Surely if the Nestorian worship of Christ's humanity is blasphemous, though it is only <i>relative</i>, Kenrick's <i>absolute</i> worship of that creature is more so.</p>	<p><i>Five Book Contradiction of the Blasphemies of Nestorius</i>: the first in Book 2, section 9, and the second in Book 2, section 12; they are on pages 69 and 77 of the Oxford translation, and they are refuted with their creature-service by St. Cyril in the context there.</p>
		<p>Those errors are condemned in Cyril's Anathema VIII., which was approved by Ephesus and the Three Synods of the Christian World after it, and by Canon IX. of the Fifth Ecumenical Council and in its Definition.</p>	

No.	Where found in Marius Mer- cator's Latin.	Errors taught by Nestorius in it.	Where refuted by Cyril.
15.	In Sermon Third, (col. 767, 768, tome 48 of Migne's <i>Patro- logia Latina</i>).	<p>On the <i>Relative Worship</i> of the Arians and Socinians, see under <i>Relative Worship</i> in the <i>General Index</i> in this volume and in volume 1 of Nicaea in this Set.</p> <p>(G and D and G). The attributing of co-session with God the Father to a <i>creature</i>, that is, to the <i>Man externally "conjoined"</i> to God the Word, according to Nestorius.</p> <p>(D), and making God the Spirit to <i>co-celebrate</i> the glory of that <i>creature</i> with God the Word, to Whom alone, according to the Church doctrine, all the glory of both Natures in the Son belongs.</p> <p>(D). The giving the title <i>Lord</i> in the sense of <i>God</i> to a creature, that is, to Christ's mere humanity.</p> <p>These forms of <i>Man-Service</i> are similar to those mentioned in Passages 9 and 13 above, where see for fuller information.</p> <p>They are condemned in Anathema VIII. of Cyril of Alexandria which was approved by Ephesus, and in Anathema IX. of the Fifth World Synod, and in its Definition.</p>	<p>These words from "<i>God the Word</i>" to the end inclusive are quoted by Cyril in section 1, Book 4, in his <i>Five Book Contradiction of the Blasphemies of Nestorius</i>, and the rest of them are, in substance, referred to there. They are, as above mentioned, on page 127 of the Oxford translation. Cyril refutes them in the context.</p>
16.	In Sermon VI., Sections 7 and 8. (See it, in col. 788, 789, tome 48, in Migne's <i>Patro- logia Latina</i> , but with some difference in places, though in the main the same. Compare id., col. 904, No.	<p>(I). Making a creature, that is, the Man externally "<i>conjoined</i>" to God the Word our High Priest, instead of God the Word; and calling Cyril or whatsoever Orthodox Man he is opposing a "<i>heretic</i>" for maintaining the sound doctrine, which is in effect to apply the term <i>heresy</i> to the Anti-Man-Serving doctrine of the Universal Church since set forth by it in its Third Council and in its Fifth. How Nestorius' heresy on this point favors a tendency to Man-service is told un-</p>	<p>Nearly all this passage, or rather nearly all of both these passages, is quoted by St. Cyril in Section 3, Book 3 of his <i>Five Book Contradiction of the Blasphemies of Nestorius</i>, and the rest of it is in</p>

No.	<i>Where found in Marius Mercator's Latin.</i>	<i>Errors taught by Nestorius in it.</i>	<i>Where refuted by Cyril.</i>
	4, ex libro III. The passage ascribed to John in the text of Coleti in this passage, and in the margin there to Luke is here ascribed to Luke in the text. I is really found in Luke ii., 52. "John" is probably therefore a copyist's error for "Luke").	der Passage II above which contains the same error; where see. This error is condemned by Cyril's Anathema X. Nestorius in effect here asserts that Christ's humanity was imperfect at first, but that he improved, that is, progressed little by little. That blasphemy is cursed by Anathema XII. of the Fifth Ecumenical Council. Cyril in his <i>Five Book Contradiction of the Blasphemies of Nestorius</i> . Oxford translation, makes Christ's humanity perfect: see id., pages 194, 242, 262, 263 and 336.	substance referred to in the context, where these errors are refuted also. So, much of it is found on pages 109 and 110 of the Oxford translation, and the refutation is in the context. Compare id., page 86.
17.	The first part of it, except the text from Heb. iii., 1, 2, is found in Sermon VI. (col. 789, tom. 48 of Migne's <i>Patrologia Latina</i> . The rest of it I have not found. The part lacking begins in Latin, "Sed adverte, cum omnem pontificem sacrificio egere fateatur." There is however a slight difference between the Latin given by Migne and that in Coleti here.	(I, J). This contains two errors, first, the denying God the Word to be our High Priest and putting a Man into His place and so leading to <i>Man-Service</i> that is, to worshipping a Man. (On this sin see under Passage II above in this column). And secondly, the assertion that the Son made an offering for himself, which is absurd, and misleading, for he <i>who knew no sin</i> (II. Cor. v. 21) needed no offering, as Cyril well states in his Anathema X. Both errors are condemned and those who maintain either of them in St. Cyril's Anathema X. which was approved by Ephesus.	Part of this is quoted by Cyril in Section 4, Book 3 of his <i>Five Book Contradiction of the Blasphemies of Nestorius</i> , where it is refuted. Compare Sections 5, 6 and 7. He explains Heb. iii., 1, 2, again in Section 27 of his <i>Scholia on the Incarnation</i> and in his <i>Christ is One</i> . See all those places in the Oxford translation, pages 117, 216, 283. Compare pages 84, 85, and the context.

No.	Where found in Marius Mer- cator's Latin.	Errors taught by Nestorius in it.	Where refuted by Cyril.
18.	In Sermon IX., but with some difference of meaning in a few places; though in most places the sense is the same. (See it in columns 828 and 829 of tome 48 of Migne's <i>Patrologia Latina</i>).	(K). Asserting that in the Eucharist we <i>eat the flesh and drink the blood of Christ's humanity</i> , which as Cyril states in reply is <i>Cannibalism</i> . And to father such a disgusting heresy on Christianity is an insult of a most grievous character, and is a most vile perversion and degradation of Christ's holy and spiritual Sacrament. This heresy is condemned in Cyril's Anathema XI. which is approved by the Third Ecumenical Synod.	Most of this passage is quoted by Cyril in Section 3 of Book 4 of his <i>Five Book Contradiction of the Blasphemies of Nestorius</i> , and is refuted in the context there. See it in the Oxford translation, pages 140, 141 and 142. Compare the passages from Nestorius on the Eucharist on pages 144, 145, 148, 149, 150, 151, 153, 154.
19.	In Sermon VII., the first and longer part in Section 40, the shorter in Section 42. See the first part in col. 798 of tome 48 of Migne's <i>Patrologia Latina</i> , and the second in col. 799, id.	(B). Denying that the sufferings and death of the Man taken by God the Word are to be ascribed Economically to God the Word. And (B and H), parting the names of the Son between His Two Natures instead of ascribing them all to God the Word. The object of Cyril and the Church in ascribing Economically all the human things of the Man put on, and the names which specially refer to that Man to God the Word is as Athanasius and Cyril explain on pages 237-240 of vol. I of <i>Nicaea</i> in this Set, to avoid Man-Service, that is, worship to the Man put on, and to teach mankind to look to what Cyril on pp. 79 and 225 above makes to be the only object of religious service in the Son, that is, God the Word alone; and so to	I do not find exactly these words in Cyril of Alexandria's <i>Five Book Contradiction of the Blasphemies of Nestorius</i> , but Book V. of it has quotations from Nestorius of similar tenor. See pages 158, 159, 164, 165, 167, 168, 169, 171, 172, 173, 174, 178, 179, 180, 181, 182, in the Oxford translation: where and in the

No.	Where found in Marius Mer- cator's Latin.	Errors taught by Nestorius in it.	Where refuted by Cyril.
20.	I have not found it. I would say, judging from the difference of arrangement of the matter of these sermons between Gallandus in tome 8, <i>Biblioth. V et. Patr.</i> and Migne in tome 48 of his <i>Patrologia Latina</i> , that it looks as though at some time they had become somewhat mixed, and that in places there seem to be omissions in one or the other, or both.	<p>obey Christ's law: "<i>Thou shalt bow to the Lord thy God, and Him only shalt thou serve,</i>" Matt. iv., 10, and Luke iv., 8; and so to avoid the error of <i>worshipping the creature contrary to [or, "besides"] the Creator</i> (Rom. i., 25) for which God cursed the heathen, and creature-serving Israel also.</p> <p>The first named error is condemned in Cyril's Anathema XII. and the Second in his Anathema IV.</p> <p>(K). Asserting in effect, that all Christian teachers who do not hold his Incarnation-denying, Man-Serving, Cannibalistic, and other heresies are at fault, and that the Christian laity who do not hold said heresies of this <i>Man-Server</i> (ἀνθρωπολάτρης) "<i>lack * * godly knowledge on the dogma!!</i>" Surely this assertion is sufficiently brazen faced and perverse. And he is so modest as to speak of his own paganized notions defended by those who are rightly branded in Canons of the Third Synod as those of "<i>the Apostasy,</i>" as "<i>the more accurate opinions!!!</i>" And in saying that Cyril and the other Orthodox teachers had "<i>no fitting time</i>" to learn and teach his paganism he seems to teach that they were ignorant and only himself and his followers were wise!!!</p> <p>Nestorius' heresies are condemned in Cyril of Alexandria's XII. Anathemas, which are approved by the Third Ecumenical Council, and by the first VII. Canons of that Christian-World-representing Synod, and by the Definition and the Canons of the Fifth Ecumenical Council; and in the Oxford translation of <i>St. Cyril on the Incarnation against Nestorius, passim.</i></p>	<p>context they are refuted. Compare Nestorius' language on pages 155-165 above.</p> <p>I have not been able to find this passage in Cyril's <i>Five Book Contradiction of the Blasphemies of Nestorius</i>. On page 156 above Nestorius accuses Cyril of ignorance, because he did not agree with his heresies.</p>

All the foregoing Twenty Passages from Nestorius I deem to be taken out of his Sermons. But as to the arrangement of the Sermons there is much difference, as any one can readily see by examining the headings of those extracts in Act I. of the Third Ecumenical Synod, and then comparing the arrangement of the matter of those Sermons in Galland. *Biblioth. Vet. Patr.*, tome 8, with that in Migne's *Patrologia Latina*, tome 48. Things look very much as though the sheets had got mixed or jumbled up in some queer way.

In note "n," pp. 48, 49 of his English translation of *S. Cyril on the Incarnation against Nestorius*, Pusey states:

"In the volume from which the extracts were taken for the Council of Ephesus, the *Sermon on Dogma* seems to have nearly followed that which Mercator gives us complete, pp. 56-70, and which is there called Sermon 2, for the extracts from this Sermon 2 are extracted from the 15th and 16th quires; see Mercator's Opera, pp. 205, 207, 210, Bal.: while the two extracts given from the Sermon on Dogma are from the 16th and 17th quires, viz.: this one from the 16th (Merc. p. 201, or 17th as Greek edd.), and the extract at the head of Section 8 below from the 17th quire (Merc. p. 205). The Greek editions of the Council however, agree with Mercator in styling this extract *εἰς δόγμα*, [that is, "*on dogma*,"] but omit the words in the title to the other extract, appending it instead to two citations from the 15th quire; one of which is in part at the head of Section 14, the other is given by S. Cyril both there and in his letter to Acacius of Melitene, written after the reconciliation with the Eastern Bishops, Epp. p. 115, l. 5-9."

ARRANGEMENT OF THE TWENTY PASSAGES OF NESTORIUS FOR WHICH HE WAS DEPOSED IN ACT I. OF THE THIRD ECUMENICAL SYNOD, ACCORDING TO THE SERMONS FROM WHICH THEY WERE TAKEN.

From Sermon 1: Passage 8.

From Sermon 2: Passages 1, 5, 6, 9, 10.

From Sermon 3: Passages 4, 15

From Sermon 5: Passages 2, 3.

From Sermon 6: Passages 11, 16, part of Passage 17.

From Sermon 7: Passage 7, part of Passage 8, Passages 14 and 19.

From Sermon 9: Passage 18.

From Sermon 10: Passage 13.

From Sermon 11: Passage 12.

Passage 20, I have not found.

To recapitulate:

From Sermon	2	are taken,	-	-	5	Passages.
From Sermon	3	" "	-	-	2	"
From Sermon	5	" "	-	-	2	"
From Sermon	6	" "	-	-	3	"
From Sermon	7	" "	-	-	4	"
From Sermon	9	" "	-	-	1	"
From Sermon	10	" "	-	-	1	"
From Sermon	11	" "	-	-	1	"

Total of Passages found, - - 19

The Latin headings of the Sermons from which one or more passages are taken, as in Migne's edition, in tome 48 of his *Patrologia Latina*, are as follows:

Sermon 1. "*On the Incarnation of Our Lord Jesus Christ.*"

Sermon 2. "*On Dogma or the knowledge of God, that is, on the unconfused conjoining of the Two Natures in Christ and on the Communion of their names, as though against the Apollinarians.*"

Sermon 3. "*Delivered by Nestorius as though against the Arians and the Macedonians, but in fact against Catholic defenders of the true union of the Natures in Christ.*" This title is evidently not Nestorius', but from its use of *Catholic* for *Orthodox* is by a Western, at least that use of *Catholic* is.

Sermon 5. "*On God as born, and on the Virgin as Bringer Forth of God, which is the Second against Proclus.*"

Sermon 6. "*On the words of the Epistle of the Apostle to the Hebrews: 'Consider the Apostle and High Priest of our Profession, Jesus,' etc. (Hebr. iii., 1).*"

Sermon 7. "*Which is the Fourth against Proclus. Against those who on account of the conjoining [of the Two Natures], either make dead the divinity (1) of the Word or deify the humanity.*"

(1). Or, "*make the Divinity to be mortal.*" This latter rendering more accords with our English idiom.

Sermon 9. "On the following passage of Scripture: 'If thou rememberest that thy brother hath any thing against thee,' as though against Heretics."

Sermon 10. "As though against the Macedonians, but in fact against the Catholic defenders of the true Incarnation." An annotator in Migne tells us that he added this title himself. See Migne's *Patrol. Latina*, tome 48, col. 829, note "a."

Sermon 11. "Against the Arians, on the following words of Isaiah, 'To us a child is given, and to us a Son is born,' (Isaiah ix., 6)."

But these headings are for the most part not those of Nestorius, but are simply additions of copyists or editors, and are of very little authority or worth. They are not the same in Galland. *Bibliotheca Veterum Patrum*, tome 8, which lacks any extended headings except such as relate to the date; and the matter of the Sermons is arranged very differently. I quote the headings there:

"Sermon 1 of Nestorius."

"Another Tractate:

Sermon 2 of Nestorius."

"Another Tractate of Nestorius:

Sermon 3 of Nestorius." "Another Sermon of the same [Nestorius] delivered in Church, after he had received the letters of warning from Celestine, Bishop of Rome, and of Cyril of Alexandria, on the eighth day before the Ides of December (a), when the Augusti, Theodosius, and Valentinian, were Consuls; Theodosius for the thirteenth time and Valentinian for the third time, five days after he received the same letters: Sermon 4 of Nestorius."

"Here begins another of the same [Nestorius], on another day, that is, on Lord's Day: Sermon 5 of Nestorius."

The other sermons of Nestorius in tome 8 of Galland. *Bibliotheca Veterum Patrum* are put down as against Pelagius. The Greek headings seem to be mainly lost. Those of which I have been writing are in Latin in different editions of Marius Mercator.

(a). In our time this would be Dec. 6, 430.

IN MEMORY OF A MIRACLE OF GOD'S MERCY TO ME
AND TO THIS SET AND TO THE DONORS TO
THE FUND TO PUBLISH THE SIX
SYNODS.

On Oct, 10, 1893, at about 10.30 or 11.00 P. M. a fire burst out in a printery on the third floor of 41 Beekman street, New York City, and destroyed property in it.

My electrotpe plates, pages 1 to 470 inclusive, were in Seebeck Brothers, the Electrotypers, on the floor above, in the same building, the top floor of all, and were preserved by God from any harm. If they had been destroyed it would have ruined me, and this work of translating the VI. Councils, for others had given me the money to pay 50 per cent. of composition and electrotyping, and might have been discouraged, and refused to do more. But God brought the engines in time, and they put out the fire, though it was directly under my plates with nothing but the floor between. Some of the beams and some of the flooring below were burned. The damages I was told were about 3,000 dollars. The cause of the fire I was told was unknown.

With a heart full of gratitude to Almighty God for this new evidence of His care and mercy and guarding providence, I thank Him and take courage to go on with the work He has given me for His Church and His people everywhere. May he bring it to a successful end and completion. Let us all pray and work together to this aim for the enlightenment, the benefit, and the salvation of all.

INDEX I.

INDEX TO THE NAMES OF THE BISHOPS WHO WERE
PRESENT IN PERSON OR BY THEIR REPRESENT-
ATIVES AT THE OPENING OF ACT I. OF THE
THIRD ECUMENICAL COUNCIL AND OF THE
FEW PRELATES WHOSE NAMES ARE
MENTIONED IN THAT ACT AFTER
THE OPENING BUT BEFORE THE
FINAL SUBSCRIPTIONS TO
IT, AND ALSO OF ALL
WHO SUBSCRIBED AT
THE END OF ACT I.

These names are gathered from the printed lists above on pages 22-29 and 489-503, and from the Acts; and are here put in alphabetical order in two Lists as follows :

LIST I.

LIST OF BISHOPS WHO WERE PRESENT AT THE BEGINNING OF
ACT I. OF EPHESUS; EITHER IN THEIR OWN PERSONS, OR
BY THEIR REPRESENTATIVES, AND ALSO THE NAMES
OF THE FEW PRELATES WHO ARE MENTIONED
AS TAKING PART IN THE ACT DURING ITS
COURSE, THOUGH THEY ARE NOT
MENTIONED IN THE LIST ON
PAGES 22-29 AS PRESENT
AT ITS OPENING.

Hefele, in his *History of the Church Councils*, Volume III., page 46, computes from the Lists below that,

"No fewer than 160 bishops were present from the beginning" [of Act I.] or, as he adds in a note on the same page, "*More exactly*,"

there were 159 bishops and one deacon, Bessula of Carthage, as representative of his bishop. And when," he remarks in the text there, "(still at the first session) the document of deposition came to be subscribed, their number had increased to 198."

On the same page he tells us that "sixty-eight Asiatic bishops, among whom were, in particular, Theodoret of Cyrus and the * * * metropolitans of Apamea and Hierapolis, in a letter to Cyril and Juvenal, had requested that they would be pleased to defer the opening of the Synod until the arrival of bishops from Antioch." At the end of Act I., "Twenty of those sixty-eight Asiatic bishops * * * had gone over to the side of the Synod, as is clear from a comparison of their names with the subscriptions of the Synodal Acts." In List II. below I put in capitals all those of the 68 Prelates whose names are not in the list of those who were present at the opening of the Orthodox Council, but who subscribed at the end of its Act I.

Two other names found in the list of the 68 are found also in the list of those Bishops who were present at the beginning of Act I. They are *Berinianus of Perga in Pamphylia* (on page 23), and *Dalmatius of Cyzicus* (on page 23 above). They are put in capitals in List I. This makes 22, out of the 68, present and signing Act I. One or two, however, I do not feel sure of, for there is a difference in the spelling of the name or see.

The number of bishops actually present at the opening of the Council in their own persons was therefore 159. Three others, Celestine of Rome, Rufus of Thessalonica and Capreolus of Carthage, all Metropolitans, the first and the last among the greater Metropolitans, were represented by others; Celestine by Cyril of Alexandria, Rufus of Thessalonica by Flavian of Philippi, and Capreolus by Bessula, a deacon; making a total of 162 present in person or by proxy at the opening. Besides, we find Constantine, a bishop of Phrygia Pacatiana voting on page 132, and Helladius of Adramytium on page 154, and Stephen of Dium on page 140. This swells the number to 165. As to three others I am doubtful; that is, I do not know whether Perrebius of the Thessalian Forests is the same as Perecius of Pharmalus, nor do I feel sure whether Saidas of Phaenis on page 138 and 142 is the same as Saida of Phaenes on page 24, or whether they represent two or three different persons; nor can I tell whether Theodore of the Anenysians is the same as Theodore of Aninetum.

A.

- Abraham of Ostracina*, 28, 499.
- Acacius of Arca*, 23.
- Acacius of Cotena*, 26; called also "Acacius, Bishop of Cotena in Pamphylia," 136, 495.
- Acacius of Melitene*, in Armenia, 23, 52, 131, 168, 386, 396, 415-417, 418, 490.
- Adelphius of Onuphis*, 27; signs as "Adelphius, Bishop of the Church of the Onuphites," on page 497.
- Adelphius of Saïs*, 27, 149, 497.
- Aeanes or Aeanus, Bishop of Sycamazon*; Aeanus, 24; called also, "Aeanes, Bishop of Sycamazon," 139 and 174; printed "*Ajanès*, 496."
- Aetherius, a Deacon*: see "Theodore of Gadara," in this List.
- Agathocles of Colonia*, 24; called also "Agathocles, Bishop of the City of the Coroneans," 491. Should *Col.* be *Cor.*?
- Alexander of Arcadiopolis*, 25; called also "Alexander, Bishop of Arcadiopolis in Asia," 139, 494.
- Alexander of Cleopatris*, 28, 498.
- Alypius of Sela*, 28; he is called "Alypius, Bishop of Sela, in the province of Augustamnica," 151, 499.
- Ammon of Butus*, 28; he is called "Ammon, Bishop of the City of Butus," 151. On page 499 he signs as "Ammon, Bishop of the City of the Butinians."
- Ammonius*, of Panephesus [or of Panephyssus], 29; he is called "Ammonius, Bishop of the City of Panephyssus, in the province of Augustamnica," 151. The see is spelled *Panephyssus* on page 500.
- Ampela* [or "Theodulus"] of *Elusa*, 24. See "*Theodulus*."
- Amphilochius of Sida in Pamphylia*, 23, 132, 176, 490.
- Anderius of Chersonesus* in Crete, 24, 45, 46, 47. He is called "Anderius, Bishop of Cherronesus, a city of the province of Crete," 150, 493.
- Andrew of Hermopolis*, 28; he is called "Andrew, Bishop of Hermopolis in the Thebaid," 154, 499.
- Anysius of Thebæ* [that is, "Thebes"] in Greece, 24, 47, 49, 134, 491.
- Apella of Cibyrrha*, 25; called also, "Apellas, Bishop of Cibyrrha in Caria," 143, 492.
- Aphobius of Colon* [or "of Colona"], 25, 141. He is called on page 494, "Aphobius, Bishop of Colona."
- Aphthonetus of Heraclea*, 25; called also "Aphthonetus, Bishop of Heraclea in Caria," 144, 492.
- Aporus* [or "Euporus"] of Hypepa, 25. On page 493 he signs himself, "*Euporus, Bishop of Hypæpa*."
- Archelaus of Myndus*, 25; called also "Archelaus, Bishop of the City of Myndus in Caria," 143, 492.
- Aristobulus of Thmuis*, 27, 176, 499.
- Astrapetus* [of what see?], 26.
- Athanasius of Paralus*, 27, 45, 146. On page 497 he signs as, "Athanasius, Bishop of Paralius."

Athanasius of Parosithus, 25. Is he the same as *Athanasius, Bishop of the island Parosus*, who is mentioned on page 494, but is not mentioned at the beginning of Act I., unless he be the same as *Athanasius of Parosithus*? But neither in Bingham nor in Wiltsch do I find a see of *Parosithus* or *Parosus*. Compare note 1100, page 495.

B.

BERINIANUS OF PERGA IN PAMPHYLIA, 23, 503. He was present at the beginning of Act I.

Bessula, a Deacon of Carthage, 29, text, and note 57, 481. See *Capreolus of Carthage*, whose representative he was.

C.

Caesarius, a Chorepiscopus, 26; called "*Caesarius, Chorepiscopus of the City of Alce*," on page 495.

Callicrates of Naupaclus, 24, 134, 491.

CAPREOLUS OF CARTHAGE, 29, note 57; see *Bessula*, 481, 486.

CELESTINE OF ROME, 22, 29, 31, 32, note 57; 179-203, 209, 212, 487. He was not present in person but was represented in Act I. by Cyril of Alexandria. See pages 22, 202 and 203, and note 57, page 29. It is observable, however, that none of the three proxies mentioned in that note signs the name of the prelate whom he represents, but only his own. Even *Bessula*, the Deacon, who, as such, had no right to sign among Bishops, but only as the representative of *Capreolus*, his Bishop, does not mention him in his signature nor sign his name, but only his own. But in every such case of proxies in this Synod, the representative who signs his own name, if a Bishop, like Cyril of Alexandria or Flavian of Philippi, must be understood to sign for himself and the one for whom he is a representative. On page 496, *Selenespondius*, a Presbyter, subscribes for Cyril, Bishop of Pylae, "*because*," he adds, "*he suffers in his hand*." But, as we see from pages 21, 22 and 24, that Cyril was present and had taken his seat among the Bishops; so that *Selenespondius* was not his place-holder, for he held his own place, but merely his amanuensis. As a presbyter he had no right to sit or sign as co-ordinate with Bishops, but only as an amanuensis for one or more of them. For the Episcopate alone is the supreme teaching and ruling order of the Church, and its members alone may sit and vote in Councils. This is the only system known to the Canons of the first four Ecumenical Councils, the only Ecumenical Councils which made Canons. *Aetherius*, a Deacon, signs for *Theodore*, Bishop of Gadara, but merely as his amanuensis, as his own words show. See *Theodore of Gadara*. *Bessula* the Deacon alone, of the three non Bishops, signs for an absent Bishop as his representative.

Chrysaorius of Aphrodita, 28; on page 498, he signs as "*Bishop of the Aphroditans*."

Constantine, a Bishop of Phrygia Pacatiana, 132. Is "*Constantine, Bishop of the City of the Diocletians*" on page 500 the same? There was a Dioclia there, according to Bingham and Wiltsh.

Cyril of Alexandria, in the Acts, etc., 22; 29, note 57; 31, and note 61; 42, 52, 53, 61, 129, 166, 181, 195, 202, 204, 206, 362, 392, 393, 393-399, 486, 489.

Cyril of Pyli [or of *Pylae*], in the Chersonesus; 24, 496, where he is called "Cyril, Bishop of Pylae."

Cyrus of Achaei, 28; called "Cyrus, Bishop of the Achaeans" on page 497.

Cyrus of Aphrodisias in Caria, 23; called also "*Cyrus, Bishop of the City Aphrodisias*, in the province of Caria," 131, 490.

D.

DALMATIUS OF CYZICUS, 23, 501. He was present at the beginning of Act I. *Daniel of Colonia in Cappadocia Secunda*, 23, 134, 490.

Daniel of Darnis, 28, 48, 49, 146, 364, 368, 372, 374, 374-376; 499, where the see is written "*Darna*."

Dion of Thebae in Thessaly, 24, 154, 493. *Thebes* is the English for *Thebae*.

Docimacius of Maronia in Thrace, 23, 140; called also "*Docimasius, Bishop of Maronia* in the Province of Rhodope, in the Diocese of Thrace," 491.

Domnus of Opus in Hellas, 24, 49, 134; called "*Memnon, a Bishop of the same Greece*," or, "*of the same Hellas*," on page 47; and "*Domnus, Bishop of the Holy Church of God at Opus*," 491.

Donatus of Nicopolis in Old Epirus, 23, 142, 170, 490.

Dorotheus, Bishop of the City of Dodona, 142. See "*Theodore of Dodone*," who is evidently the same.

Dorotheus of Myrrhina, 25; called also "*Dorotheus, Bishop of Myrrhina*, a city in Asia," 141; called "*of Myrina*" on page 494.

E.

Ennepius of Maximianapolis, 24, 140. On page 492 he is called "*Ennepius, Bishop of the City of Myxa* in the Province of Rhodope."

Epiphanius of Cratia in Honorias, 23, 137, 491.

Eucharius of Dyrrachium in New Epirus, 23; "*Eucharius, Bishop of Dora-cium*, 141. See note 225, 490.

Eudoxius of Choma in Lycia, 23; called also "*Eudoxius, Bishop of Choma*, a city of Lycia," 141; and on page 503 this Prelate signs as "*I, Eudoxius, Bishop of the City of Choma* in the province of Lycia."

Eulogius of Terenulhis, 27, 503.

Euporus, Bishop of Hypaepa, 493. On page 25 this name is given "*Aporus* [or *Euporus*] of Hypepa."

Eusebius of Aspona in Galatia, 26; he is called "*Eusebius, Bishop of Aspona*, a city of Ancyra," 146; but see note 250. On page 495 he is called "*Eusebius, Bishop of the Asponians*."

Eusebius of Clazomenae, 26; called "*Eusebius, Bishop of the Clazomenians*," on page 494.

- Eusebius of Heraclea* in Honorias, 26; called also "*Eusebius, Bishop of Heraclea in the Province of Honorias*," 137, 491.
- Eusebius of Magnesia*, 26; called also "*Eusebius, Bishop of Magnesia, a city in Asia*," 142, 494.
- Eusebius of Nilopolis*, 28; he is called "*Eusebius, Bishop of Nilopolis in the Province of Arcadia*," 147, 498.
- Eusebius of Pelusium*, 27, 176, 496.
- Euthalius of Colophon*, 26; *Euthalius, Bishop of Colophon in Asia*, 140; on page 494 he is called "*Bishop of the City of the Colophonians*."
- Eutropius of Aegea*, 25; called also "*Eutropius, Bishop of Evaza*," 139 and 294; see note 30, page 25.
- Eutropius of Etena*, 26; called also "*Eutropius, Bishop of Etena in Pamphylia*," 137.
- Eutychius of Erythra*, 26; called also "*Eutychius, Bishop of Erythra, a city of Asia*," 142. On page 493 he is called "*Tychicus of Erythra*."
- Eutychius of Theodosiopolis*, 25; he is called "*Eutychius, Bishop of Theodosiopolis in Asia*," 149; and on page 493, "*Eutychius, Bishop of the Holy, Universal and Apostolic Church of God in Theodosiopolis*."
- Evagrius of Soli*, 26; called "*Evagrius, Bishop of Solia*," on page 495.
- Evoptius of Ptolemais* in Pentapolis, 27, 152, 173, 496.

F.

- Felix of Apollonia and of Bellias*, 24; called "*Felix, Bishop of the cities of Apollonia and Belis*," 490.
- Fidus of Joppa*, 24, 133, 174, 385, 398, 496.
- Firmus of Cesarea in Cappadocia Prima*, xxxviii., 23; 41, note 102; 48, 129, 166, 489.
- Flavian of Philippi*, 1., 23, 29, note 57; 45, 47, 130, 166, 205, 367, 373, 417, 418, 449, 479, 489.

G.

- Gregory of Cerasus* in Pontus Polemoniaca, 23, 135, 172, 491.

H.

- Helladius, Bishop of Adramyttium*, 154. On page 500 he signs as "*Helladius, Bishop of the Holy Church at Adramyttium*."
- Hellanicus of Rhodes*, 23; called also "*Hellanicus, Bishop of the Metropolis of Rhodes*," 131, 167, 490.
- Heracleon of Tralles*, 25, 142. On page 493 he signs himself "*I, Heracleon, who am also Theophilus, Bishop of Tralles*."
- Heraclides of Heraclea*, 28; he is called "*Heraclides, Bishop of the Heracleans in Arcadia*," 148. On page 499 he signs himself as "*Heraclides, Bishop of the Upper Heraclea*."
- Heraclides of Thinis*, 28, 497.
- Heraclitus of Tamiathis*, 28; 149; 499, where the name is spelled "*Heraclius*."

Hermogenes of Rhinocurura, 27, 44, 152, 173, 496.

Hesychius of Parium, 23, 153; called also "*Hesychius, Bishop of the City of Parium in the Province of Hellespontus*," 495.

Hierax of Aphnaeum, 28; on page 499 he signs as "*Hieraces, Bishop of the Aphnaitans*."

I.

Iconius of Gortyna in Crete, 23; called "*Iconius, Bishop of the City of Gortyna, the Metropolis of Crete*," 131, 167, 490.

Isaac of Elearchia, 28, 149, 499.

Isaac of Tava, 28; 503, where the see is *Tavla*, or *Tava*. The latter and *Tavae* seem to be the spellings preferred by the copyists. On page 503 the reading is "I, Isaac of Tavlae [or *Tava* or *Tabae*], have subscribed. I, *Adelphius*, Bishop of Onuphis, at his request have subscribed for him, because he is lying sick."

J.

John of Augustopolis, 24, 138, 175, 496.

John of Hephæstus in Augustamnica, 27, 47, 48, 146; 497, where he subscribes as "John, Bishop of the Hephæstians."

John of Praeconnesus, 23, 132, 495.

Juvenal of Jerusalem, 23, 32, 49, 129, 166, 178, 489.

L.

Lampo of Cassium, 27; he is termed "*Lampetius, Bishop of Casium in the Province of Augustamnica*, 151." On page 498 he signs as "*Lampetius, Bishop of Cassium*."

Letoius or Letojus of Libyas, 24, 138, 175, 501.

Lucian of Toperus in Thrace, 24; called also "*Lucian Bishop of Toperus*," 240; it was, like Maronia, "in the Province of Rhodope," 491.

M.

Macarius of Antaum, 27, 147, 176, 499.

Macarius of Metelis, 27; he is called "*Macarius, Bishop of the Metelitans in Egypt*," 150, 497.

Macedonius of Xoïs, 27, 151; 497, where the see is spelled *Xoes*.

Marianus of Lyrba; see *Taurianus of Lyrba*.

Marinus of Heliopolis, 27; he is called "*Marinus, Bishop of Heliopolis, in the Province of Augustamnica*," 148, 497.

Martyrius of Helistri, 25; he is called "*Martyrius, Bishop of Helistra*," 153 and 501.

Matidianus of Coracisia, 26; called also "*Matidianus, Bishop of Coracisia in Pamphylia*," 136; and on page 495, "*Bishop of the City of the Coracisians*."

Maximus of Assos, 25; called also "*Maximus, Bishop of Assos in Asia*," 141, 494.

Maximus of Cuma, 25; called also "Maximus, Bishop of Cyma, [that is, Cume] in Asia, 139, 494.

Memnon of Ephesus, 23, 42, 129, 169, 489.

Memnon, a Bishop of Greece, probably for *Domnus of Opus* in Greece, 47; see notes 123, 124. Compare *Domnus of Opus* in Greece on page 49 and on page 24. *Memnon of Greece* is not in the list on pages 22-29.

Metrodorus of Leonta, 27, 148, 497.

Modestus of Anea, 26; called also "Modestus, Bishop of the City of the Aneans in Phrygia," 141, and "of the Aneans," on page 494.

N.

Nectarius of Synea, 26; called also, "Nectarius, Bishop of Synea in Pamphylia," 136; 495, where the see is written "*Senea*."

Nesius of Corybrassus, 26; called also "Nesius, Bishop of Corybrassus in Pamphylia," 137. On page 495 he is called "Nesius, Bishop of the holy Church of God in Corybosyna."

Nestorius of Sion, 25; he is called "Nestorius, Bishop of Sion in the Province of Asia," 150, 493.

Nicias of Megara, 24, 135, 491.

Nunechius of Selga, 26; called also "Nunechius, Bishop of Selga in Pamphylia," 135, 495.

P.

Pabiscus of Apollo, 27; probably the same as "*Pabiscus, Bishop of Apollonia*," on page 503.

Palladius of Amasea in Helenopontus, 23, 131, 154, 170, 490.

Paralius of Andrappa on the Hellespont, 27, 143, 491.

Paul of Anthedon, 24, 138, 175, 496.

Paul of Flavonia, 27, 148. See "*Paul of Phragonea*." I do not find any see of *Flavonia* in Bingham or Wiltsch.

Paul of Lampa, 24, 45; he is called "Paul, Bishop of the City of Lampa in the Province of Crete," 150, 493.

Paul, Bishop of Phragonea, 496; perhaps the same as "Paul of Flavonia." See it above, and see also in Bingham's Index of the Episcopal Sees at the end of his Book X., under *Fragonea*, *Phragonea* and *Flagonita*. It was in *Aegyptus Secunda*, according to Bingham there. "*Paul of Flavonia*" is mentioned among the Egyptian Prelates on page 27, and he votes among them on page 148. *Flavonia* seems, therefore, a different spelling for the very differently spelled see of *Phragonea*.

Paulianus of Maiuma, 24; called also "Paulianus, Bishop of Maiuma in the first Palestine," 134, 174; the see is written *Majuma* on page 496.

Perecius [or "*Perrebius*"] of *Pharmalus*, 23.

Perigines of Corinth in Greece, 23, 131, 490.

Perrebius, Bishop of the Thessalian Forests, 152, 492.

Peter of Oxyrinchus, 27, 497.

Peter of Parembola, 24, 45, 138, 175, 496.

- Phanias of Harpasa*, 25; he is called "Phanias, Bishop of the City of Arpasa in Caria," 145, 493.
- Philetus of Amazon*, 25; he is called "Philip, Bishop of Amazon in Caria," 144, 492.
- Philip of Amazon*. See "*Philetus of Amazon*."
- Philip of Pergama* in Asia, 25; called also "Philip, Bishop of Pergamus," 142 and on page 494, "Philip, Bishop of the City of the Pergamians," 494.
- Philumenus of Cinna*, 26; he is called "Philumenus, Bishop of the City of Cinna in Galatia," 152, 495.
- Phoebammon of Coptus*, 27; he is called "Phoebammon, Bishop of Coptus in Thebais," 153, 176, 496.
- Promachius of Alinda*, 25; he is called "Promachius, Bishop of Alinda in Caria," 145, 493.
- Prothymius of Comana*, 23, 132, 171.
- Publius of Olbia*, 28.

R.

- Rheginus of Constantia*, 26, 492.
- Rhodon of Palaeopolis*, 25; he is called "Rhodon, Bishop of Palaeopolis in Asia," 149; so on page 493. See "*Limenius*" below in List II.
- Romanus of Rhaphia*, 23, 135, 172, 496.
- Rufinus of Tabae*, 24, 138, 174; called "Rufinus, Bishop of the City of the Tabanians," 496.
- RUFUS OF THESSALONICA, 23; 29, note 57; 130. He was represented by Flavian of Philippi.

S.

- Sabinus of Pan*, 28; he is called "Sabinus, Bishop of Pan in the Province of Thebais," 149, 499.
- Saida of Phaenes*, 24; compare *Saidas of Phaenis*; called "*Saidas, Bishop of Phaenis*," 138 and 496.
- "*Saidas, Bishop of Phaenis in Palestina Salutaris*," 145. Compare under "Saida." "*Saida, Bishop of Phaenis*" speaks briefly on page 138 in this Act in the voting on the Shorter Epistle of Cyril. If he be the same as Saida of Phaenes on page 24, he voted twice on that matter, the latter time, on page 145, more fully, perhaps to supply what was lacking in his vote on page 138.
- Samuel of Dysthis*, 28; he is called "Samuel, Bishop of Dysthis in Pentapolis," 147, 499.
- Sapricius of Paphos* in Cyprus, 26, 492.
- Secundianus of Lamia*, 24; called also "Secundianus, Bishop of Lamia, a city in the Province of Thessaly," 137, 493.
- Selenespondius*, a Presbyter and Visitor, subscribes for Cyril, Bishop of Pylae, 496.
- Senecio of Codra* [or of "Scodra"] 23; he is called "Senecion, Bishop of the City of Cordia," on page 145, and "Senecion, Bishop of the city of Codrine," or "of the Codrine City," on page 490.

Silvanus of Ceratapa, 27; called also "Silvanus, Bishop of Ceratapa in Phrygia Pacatiana," 137, 500.

Silvanus of Chaeretapa in Phrygia, 23.

Silvanus of Coprithis, 27, 497.

Solon of Carallia, 26; called also "Solon, Bishop of Carallia in Pamphylia," 135, 495.

Sosipatrus of Septimiaca, 28; he is called on page 147 "Sosipater, Bishop of Septimiaca." On page 499 he subscribes, "*I, Sosipater, Bishop of Libya Septimiaca.*"

Spudasius of Cerami [or "*of Ceramus*"], 25; called also "Spudasius, Bishop of Ceramus in the Province of Caria," 144, 492.

Stephen, Bishop of Dium, 140.

Strategius of Athribis, 27; he is called "Strategius, Bishop of Athribis in the Province of Augustamnica," 147. He signs on page 498 as "Bishop of the Church of the Athribites."

T.

Taurianus of Lyrbae, 26; called also "Taurianus, Bishop of Lyrba in Pamphylia," 136. He is called on page 495 "Marianus, Bishop of the Church in Lyrba."

Themistius of Jassus, 25; called also "Themistius, Bishop of Jassus in Caria," 144, 492.

Theodore of the Anenysians, 494. See "*Theodore of Aninetum.*"

Theodore of Aninetum, 25, 141. Is "Theodore, Bishop of the Anenysians," on page 494, the same?

Theodore of Aribela, 24; called also "Theodore, Bishop of Arbela," 138; and "*of Arbdela*," 174; and "*of Arbdela*" on page 496.

Theodore of Dodone, 24 (see "Dorotheus, Bishop of the City of Dodona," who is evidently the same); 493.

Theodore of Echinaeus, 25 (called also "Theodosius, Bishop of Echinaeus, a city in the Province of Thessaly," 138); 493.

Theodore of Gadara, 24, 138, 174; 503, where he subscribes as follows: "*I, Theodore, Bishop of Gadara*, have subscribed defining. I, Aetherius, a Deacon, have subscribed at his command, because he is unable, or does not write."

Theodosius of Mastaura, 25; called also "Theodosius, Bishop of Mastaura in Asia," 139, 494.

Theodosius of Priene, 26; called also "Theosebius, Bishop of Priene in Asia," 139; on page 494 he is called "Theosebius."

Theodotus of Ancyra in the First Galatia, 23, 44, 130, 169, 386, 396, 400-414, 418, 490.

Theodotus of Nyssa, 25, 494.

Theodulus of Elusa in Palestine, 24, see "*Ampela*," 45, 46, 47, 133, 173; 496, where we find "*Helusa*" for "*Elusa*."

Theon of Sethroetus, 27, 146, 498, where he signs "Theon, Bishop of Heraclea of the Sethroetum."

Theonas of Psychis, 29; 498, where he subscribes as "Theonas, Bishop of Psynchis."

Theopemptus of Capassus, 27, 45, 46, 148, 364, 368, 369-371, 377-384; 498, where the see is spelled "*Cabasa*;" 176, where he is called "*Bishop of Cabasa*."

Theosebius of Priene, 139, 494; see *Theodosius of Priene*.

Thomas of Derbe, 25; called also "Thomas, Bishop of Derbe in Lycaonia," 143, 501.

Timothy of Briula, 25. See "*Heliotheus, Bishop of the Briulitans*" in the List below.

Tribonianus of Aspendus in Pamphylia, 26. Is this the same as "Tribonianus, Bishop of the holy Church in Priamopolis," on page 495? See note 1103 there.

Tribonianus of Priamopolis, 495; see *Tribonianus of Aspendus*.

Tychicus, Bishop of the City of the Erythraeans [or, "of the Erythrans"], 493. He seems to be the same as "Eutychius of Erythra" on page 26. See also page 142, where Erythra is called "a city of Asia."

V.

Valerian of Iconium, 23, 132, 167, 501.

Z.

Zeno of Curium, 26; he is called "Zeno, Bishop of the City of Curium in Cyprus," 153, 495.

Zeno of Teuchira, 28, 499.

Zenobius of Barca, 28. On page 499 he subscribes as "Zenobius, Bishop of Barca in Pentapolis."

Zenobius of Gnosus, 24; he is called "Zenobius, Bishop of the city of Gnosus, in the Province of Crete," 150, 493.

The following is the summing up as to the number of Bishops under each letter.

- A. 27 Bishops, and Aetherius, a Deacon, or if *Ampela* and *Theodulus of Elusa* be the same, then there were but 26 Bishops.
- B. 1 Bishop, and Bessula, a Deacon.
- C. 10 Bishops; of whom 2, Capreolus and Celestine, were not present, but represented—8.
- D. 9 Bishops; but Theodore of Dodona and Dorotheus of Dodona are seemingly the same, hence there are only 8 Ds.
- E. 19 Bishops; but Euporus of Hypaepa seems to be the same as Aporus of Hypepa, so that there are only 18 Es.
- F. 4 Bishops.
- G. 1 Bishop.
- H. 9 Bishops.
- I. 3 Bishops.
- J. 4 Bishops.
- L. 3 Bishops.
- M. 13 Bishops; but Taurianus of Lyrba and Marianus of Lyrba seem to be the same, and Memnon of Greece and Domnus of Opus are the same, so that there are only 11 Ms.
- N. 5 Bishops.
- P. 22 Bishops; if Philetus of Amazon and Philip of Amazon be the same there are only 21 Ps, and if Paul of Flavonia be the same as Paul of Phragonea, there are only 20 Ps.
- R. 5 Bishops.
- S. 15 Bishops; a Presbyter, Selenespondius subscribes for Cyril of Pylae. See Cyril of Pyli or Pylae. And if Saida and Saidas are the same, and Silvanus of Ceratapa and Silvanus of Chaeretapa are the same, there are only 13 Ss present.
- T. 22 Bishops; if Taurianus of Lyrba and Marianus of Lyrba be the same, and Theosebius of Priene and Theodosius of Priene are the same, there are but 20. Taurianus should be counted here, because Marianus is not above. If Theodore of the Anenysians and Theodore of Aninetum are the same, there are only 19.
- V. 1 Bishop.
- Z. 4 Bishops.

At the lowest computation, allowing for all mistakes and possible repetitions of the same name, the count would be, of Bishops present in Act I. in person or by their representatives:

As.	26 Bishops	-----	26
Bs.	1 Bishop, 1 Deacon, Bessula, representing a Bishop	-----	2
Cs.	10 Bishops, 2 of them by their representatives only	-----	10
Ds.	8 Bishops	-----	8
Es.	18 Bishops	-----	18

Fs.	4 Bishops	-----	4
Gs.	1 Bishop	-----	1
Hs.	9 Bishops	-----	9
Is.	3 Bishops	-----	3
Js.	4 Bishops	-----	4
Ls.	3 Bishops	-----	3
Ms.	11 Bishops	-----	11
Ns.	5 Bishops	-----	5
Ps.	20 Bishops	-----	20
Rs.	5 Bishops	-----	5
Ss.	13 Bishops	-----	13
Ts.	19 Bishops	-----	19
Vs.	1 Bishop	-----	1
Zs.	4 Bishops	-----	4
Total (lowest computation)-----			166

LIST II.

NAMES OF BISHOPS AT THE END OF ACT I. OF EPHESUS WHO
ARE NOT IN THE FIRST LIST, THAT IS NOT IN THE LIST
OF PRELATES AT ITS BEGINNING, OR WHO ARE
NOT MENTIONED AS TAKING PART IN IT.

A.

Ablavius, Bishop of Amorium; 501.

AEDESIUS, Bishop of the City Isioda; 502.

Arginus of Pempeiopolis. On page 500 we read, "*I Arginus, Bishop of Pompeiopolis in Paphlagonia, have subscribed. I Synesius, a Presbyter, have subscribed for him because he is unwell.*"

Aristocritus, Bishop of Olympus, 503.

Aristonicus, the least, Bishop of the Metropolis of the Laodiceans, 500.

ASCLEPIADES, Bishop of the Church at Trapezopolis, 500.

Athanasius, Bishop of the Church at Dueltus and Sozopolis, 501.

"*Athanasius, Bishop of the Island Pararus,*" 494. See *Athanasius of Parosithus*, in the list above. Are they the same? We cannot say.

Athanasius, Bishop of the city of the Scepsians, in the province of Hellespontus, 501.

B.

"*Beneagus, Bishop in the Church in Hierapolis. I, Paul, a Presbyter, have subscribed for him, he being present, and at his command,*" etc., 500.

Bosporius of Gangra. On page 500 we read, "*I, Bosporius, Bishop of Gangra, the Metropolis of the province of Pamphylia, have subscribed, defining together with the Holy Synod. I Hypatius, a Presbyter deputed by him, have subscribed, because he himself is sick.*"

C.

Callinicus, Bishop of Apamia [or, "*of Apamea*"]; 501.

COMMODUS, Bishop of Tripolis; 502.

"*Constantine, Bishop of the city of the Diocletians*," 500. See in the list above under "*Constantine, a Bishop of Phrygia Pacatiana*." Were they the same? We can not tell.

D.

Daphnus, Bishop of Magnesia on the Maeander, 503.

Domninus, Bishop of Cotneum [or "*of Cotyaium*," or "*of Cotyaeum*."] in the Province of Phrygia Salutaris, 501.

E.

EUGENE, Bishop of Apollonias, 501.

"*EUPREPIUS, Bishop of Bizya*, 503.

Eustathius, Bishop of Docimium in the Province of Phrygia Salutaris, 501.

"*EUTHERIUS, of the city of the Stratonicians in Lydia*," 502.

H.

Heliolheus, Bishop of the Briulitans, 494. Is this the same as *Timothy of Briula*? We cannot say; see it in the list above.

Helladius, of an unknown see. On page 500, one subscribes as "I, Helladius, Bishop of the holy Church of God * * *." There is a lacuna in the text where the name of the see should be.

HERMOLAUS, Bishop of the Salludians, 500. Is this *Hermolaus, Bishop of the Attudians* in the list of the 68 Bishops, who would at first have deferred the opening of the Third Synod till the arrival of John of Antioch?

Hypatius, a Presbyter; see "*Bosporius of Gangra*."

I.

Iddyas, Bishop of Smyrna, 500.

J.

JOHN, Bishop of Aurelianopolis, in the Province of Lydia, 502.

JOHN, Bishop of Lesbos, 501.

L.

Leontius, Bishop, 497. A lacuna marks where the see should be mentioned, 497.

"*LIBANIUS, Bishop of Palacopolis*, 502. Bingham mentions two sees of *Paleopolis*, one in Asia Proconsularis, (where Rhodon was Bishop; see his name in List I. above), and another in Pamphylia Secunda, which is this. This Bishop appears to be the same as *Libanius of Paula* in the list of the 68 who wished the opening of the Synod to be deferred till the arrival of John of Antioch and his Bishops.

"*Limenius, Bishop of the holy Church of God at Sellae in the Province of Media,*" 502.

M.

MEONIUS, Bishop of the city of Sardis in Lydia, 501.

N.

Netoras of Gaza, 496.

P.

Paul, of Dardana in Lydia, 502. He subscribes there thus, "I, Paul, the least, Bishop of Dardana in Lydia, have subscribed, defining together with the Holy Synod, using the hand at my command for writing of the brother and fellow minister, Phoscus, because I am lying down in sickness."

"*Paul, Bishop of the Church in Thrymnae,*" 502.

PETER, *the least, Bishop of Crusa*, 501. Is this the same as "Peter of Prusa" in the list of the 68 Bishops who wished the Synod to wait for John of Antioch? If not, he should not be in capitals. Crusa is not mentioned in Bingham or in Wiltsh.

Philadelphius, Bishop of the Gratianopolitans, 496.

PHOSCUS, *Bishop of Thyatira*, 502. This name is spelled Fuscus in the Latin of the list of 68 Bishops who wished the Council deferred till the coming of the Orientals.

PIUS, *Bishop of Pessinus*, 501.

S.

Serenianus, Bishop of the City of the Myrians, 496.

SEVERUS, *Bishop of Synnada* in the Province of Phrygia Salutaris, 501.

Stephen, Bishop of the city of the Teitans in Asia, 500.

Synesius, a Presbyter. See under *Arginus of Pompeiopolis*.

T.

"*Theoſtistus, Bishop of the city of the Phocaeans,*" 496. But can this be the same as *Theonas of Psychis* on page 29? They are quite different.

THEODORE, *Bishop of Atala*, 502. If Atala is not Attalia, his name should not be in capitals.

THEOPHANES, *Bishop of the city of Philadelphia*, 502. In the list of 68 names of Bishops who wished the Synod deferred till the arrival of John of Antioch and the Orientals this name is spelled *Theophanius*, if this *Philadelphia* is the same.

Thomas, Bishop of Valentinianopolis, 503.

"TIMOTHY, *Bishop of the city Termesus and Eudocias,*" 502.

"TIMOTHY, *Bishop of the city of the Thermans*, in the Province of Hellespontus," 502. If this see is not the same as *Germa* (on which see Bingham, Book IX., Chap. III., Sect. 8), Timothy should not be in capitals.

"TIMOTHY, Bishop of * * * in the Province of the Scythians," 501. There is a lucuna here where the name of the see should be. If it was in Scythia south of the Danube, it should be Tomi; if in Scythia north of the Danube the name of the see is uncertain. See Bingham's *Antiquities*, Book IX., Chapter IV., Sections 1 and 15.

Here are twenty names which are found among the 68 prelates who wished the opening of the Ecumenical Council deferred till after the arrival of John of Antioch and his Bishops, and were not present at the opening of its Act I., but who sign at its end to what had been done. And if one or two of them be doubtful, the twenty is fully made up by Berinianus of Perga and Dalmatius of Cyzicus, who were of the 68, but who were present at the opening of Act I. Here are forty-nine names in all, and leaving out the Presbyter Synesius' name, forty-eight of them were Bishops. As is explained above, a few of them may belong to Prelates in the List next above, for the same name is sometimes differently spelled, because copiers once in a while made slips in their work. At the end of Act I. there were therefore present about 200 Prelates who subscribed.

INDEX II.

GENERAL INDEX.

The figures in Roman refer to the pages of the Forematter; those in Arabic to the body of the work. The Forematter really extends to the end of page 18. Page 19 begins the Acts.

The reader should consult each term in the *General Index* to Volume I. of *Nicaea* in this Set, wherever it is found there. So should he consult the General Indexes to the volumes of this Set which, God willing, are to follow. The same article may be much fuller in one volume than in another, so that the best way is to search for the same expression in all the Indexes where it may be found. The reader must not infer that because the *General Index* of Vol. I. of *Nicaea* is referred to under some words, it is always. It is not. References to Fathers and Councils and short quotations may be found in that Index where no reference is made to them in this Index.

Names of Bishops at the Council must be sought in Index I. A few, like Cyril, for instance, are mentioned here also because of their utterances and acts elsewhere.

A.

Abuses; in the Church, 5; should be done away, 5.

Adoption; the Nestorian heresy that Christ's humanity, their whole Christ, is merely an adopted Son of God, as other men are; and that he was adopted because of his progress in virtue, 71, note 160, and 168, note 355. See under *Christ*, *Theodore of Mopsuestia*, *Gregory of Nazianzus*, *Cyril of Alexandria*, and *Nestorius*, *Relative Conjunction*, *Relative Indwelling*, *Relative Participation* and *Relative Worship*, the outcome of the last three errors, and *Union of Christ's two Natures*. See page 764.

Africa North, that is, *Latin Africa*; resists Rome's claim to Appellate Jurisdiction over it, xxxiii.; 39, note 94; 483-485, and notes there; see *Ephesus*,

and the note on pages 427, 428; the Letter of the Africans, and that of Augustine to Celestine, Bishop of Rome, 194, note 487. See *Chrystal*: the enactments of the Council of Carthage against appeals from Africa to Rome embodied by the Greeks in their Trullan Code, 427, 428, note. See *Chrystal and Capreolus*. God's curses on Latin Africa for its invocation of creatures and for its worship "*of pictures and of sepulchres*," 176, note 388. See *Chrystal and Capreolus*, and *Augustine*, and *Image Worship, Pictures, Nestorius and his Heresies*; Heresy 2; and see *Worship*, heads 1, 2, 4, 5, 6, 7, 8, 11; see *Image Worship, Relative Worship, Man Worship*, and *Relic Worship*; and see under such of those heads as are found in the *General Index* to Vol. I. of *Nicaea* in this Set.

Aldrich, Dean, on real presence, expression and doctrine, 303, subnote "a."

Alexander of Apamea; from John of Antioch tells the Synod not to wait, li.

Alexander of Hierapolis; says the same from John, li.

Alexandria, Patriarch of; his jurisdiction, 413, note 702; announced the date of the Pask at least to the East, note 765, page 433; see *Theophilus*.

Allar-worship, an error, 5; condemned by Ephesus, Preface, i., ii. All altars anciently consecrated to God only, but Rome has now altars to the Virgin Mary and to St. Joseph, note 22, pages 21, 22; and they are worshipped by bowing or genuflecting, 467, note 966. See *Mary*, and *Joseph*, and under *Worship*, and *Nestorius and his Heresies*, where acts of worship are specified.

Amanuenses, used by some Bishops, 173, note 371.

Ambrose of Milan; the Christian people nobly stand up for him against Arian violence, 16, 17; he nobly rebukes the Emperor Theodosius' attempt to intrude into the place of the ministers of God, 20, note; his witness on the Inflesh, the Two Natures, and, incidentally and slightly only, on the Eucharist, 436-438. See also page lxxxvii. of the Forematter, and under *Ephesus* in this Index. If it can be proved that he approved of creature worship he was so far condemned by the whole Church at Ephesus, note on pages 357, 358, 359, and page 516. See *Augustine of Hippo*; well spoken of for one utterance by an Anglican Homily, 386, note; for his opinion on Eternal Birth see under that expression; and compare also under it in the *General Index* to Vol. I. of *Nicaea* in this Set; his reference to John VI. on the Eucharist in a passage read in the Third World Synod, 438, note 800. Ambrose's alleged idolatry on the Eucharist, and his alleged invocation of angels condemned by Ephesus, 514-517.

Americans, our dangers, religious and secular; 9, 10.

Amphilochius, Bishop of Iconium in 374 and after; his witness for the Inman of God the Word, 448-449; his testimony for the Incarnation, for the offering of incense (here used for every other act of worship also,) as prerogative to God and therefore as proving that He to whom it is offered (the Word) is God; (compare also, under *Worship*, head 7, *Offering Incense*, in Vol. I. of *Nicaea* in this Set); and for the Doctrine of Economic Appropriation, 448, 449. See also page lxxxvii. in the Forematter and under *Ephesus* in this Index. All the above doctrines included by him in

his idea of Apostolic tradition, 132, note 205. See *Economic Appropriation*; his testimony not in Vincent of Lerins, but in the Greek, 449, note 878; see further on him on page 517.

Anarchies, Ecclesiastical; must be done away, 5.

Anastasius, the Presbyter; the beginner of the Nestorian controversy, **xxi**.

Anastasius, the Presbyter; 424, note.

Anathema, the; 180, note 402; its proper use authorized by Scripture and the VI. Councils, note 824, page 442; if pronounced contrary to them it damns the soul of the anathematizer, *ibid.*; it is a duty binding on every Bishop and every local Synod to use it properly, *ibid.*

Andrew, Bishop of Samosata, the Nestorian; writes against Cyril and Orthodoxy, **xxxvi**.; denied the Inman, 116-121; held to co-bowing to Christ's flesh with God the Word, 116-121; which Cyril denies, *ibid.*; see the Greek there and under *συμπροσκυνεῖσθαι* and *μετὰ σαρκός* in the Greek Index in this work; Cyril's answer interpolated, 118; Cyril answers his perversion or misunderstanding of his (Cyril's) words, 119, note; Venables is too favorable to Andrew, whom the ancients show to have been a determined foe to Orthodoxy, 119, note; finally turns to it, 120; held that Cyril did not co-worship Christ's humanity with his Divinity, 352, note. See *Man-Worship*.

Angels; their worship forbidden by Ephesus, Preface, i., ii.; (see *Laodicea*); 52, note; see *Invocation, Creature-Worship*, etc.

Anglican Church, v.; some of its clergy are idolatrous and effeminate, **xliii**, **xliv**. It needs a Six Synods Catechism, **xliii**.; is wrong and against the Canons of the first Four World Councils in permitting presbyters and laics to sit in Synods as co-ordinate with Bishops, 9-11, note 8; note 702; the American Branch wrecked by the Lower House in 1871; Newman and Pusey on that house, *ibid.* Its *Homily against Peril of Idolatry* on the VI. Synods, v. What it needs now, 382, 383, note.

Anicetus, Bishop of Rome; **xlv**.

Ante-Nicene Library; **xi**.

Antioch, Patriarchate of; most of its clergy Nestorian, **lii**, **192** and notes there.

Antiochus, a layman, 182.

Antitypes, the Eucharistic; 279, note.

Antony, Bishop of Germa in Hellespontus, killed by the Macedonians, **xxviii**.

Anysius, the Secretary and Reader of Firmus, Bishop of Cappadocia, 48.

Apollinarians; some of them held to the belief that Christ's humanity was transubstantiated into God, and worshipped that creature as God, 61, note 152; condemned by Ecumenical Councils, *ibid.*; were Co-substancers, 61, note 154; Cyril wrote against them, *ibid.*; see *Co-substancers* and *Synusiasts*, and note 163, page 73; 102, note, and 214, note 543; differences between their two divisions, the Valentinians and the Timotheans, 104, note; their views as to the flesh of Christ as told by Athanasius, Nazianzus; Theodoret, and Facundus, 105, note; (see *Trine Immersion*); 108, 109; Nestorius falsely accuses Cyril of holding to Apollinarian heresy, 163, note 334; 329, note 671; Gregory of Nazianzus and Pope Martin at the Lateran

Council of A. D. 649, on the Apollinarian heresy as to Christ's flesh, *ibid.*; examples of differing Apollinarian and Monophysite teachings as to the worship of Christ's humanity, note on pages 429-433; see note 680, page 362; how the Orthodox doctrine on that point differs from them all, *ibid.*; how the two Apollinarian sects or factions, the Timotheans and the Valentinians, differed from each other, *ibid.*; see on the whole topic of Apollinarian errors of the Timothean kind and of the Valentinian, on their Two-Partite heresy and their Man-Worship the following notes, on pages 439-478; notes 802, 805, 808, 809, 810, 815, 816, 819, 821, 831, 854, 855, 910, 911, 913, 916, 919 (in the last five references the allusions are mainly to Nestorianism, but they are useful as serving to bring out the peculiarities of each of the mutually conflicting heresies, that of Apollinaris and that of Nestorius), 930, 949 (these last two references state the Orthodox doctrine), 952, 954, 957, 963, 965, 966, 972, 990, 995, 1001, 1007, 1020; the last twelve references, in showing how the Third Council condemned the Nestorian worship of Christ's mere humanity both in the Eucharist and elsewhere, show also how it by necessary implication condemned what was in fact the Apollinarian, and Monophysite worship of that humanity both in the Eucharist and elsewhere; for though they denied that there is any humanity of Christ there or elsewhere, nevertheless it is a fact that it does remain, and now contains the Logos in Heaven, where alone it is, and that the Apollinarians, in worshipping their whole alleged one sole Nature Christ in Heaven, *in fact* worshipped His two Natures there, for He has them still. In their worship of Christ's Divinity alone in the Eucharist, they worshipped it where, as we see in note 606, pages 250-313 above, Cyril of Alexandria and the Church define that neither Christ's Divinity nor his humanity is. See *Monophysites, Monophysitism, Relative Worship, Worship, and Nestorius and his Heresies* in this Index. Compare *Apollinarianism* in the General Index to Vol. I. of Nicaea.

Apostles' Creed, so called; Celestine, Bishop of Rome, refers to the old local Roman and Western in the shorter form of his day as "*the Creed handed down by the Apostles*;" but the Greek translator of it and the Third Council omit that allusion, probably because they would not give credence to that myth, and make the reference to be simply to *the Creed* (τὸν Συναβόλον), evidently to the only one which appears in these Acts, that of Nicæa, 185; the Greeks have never used the local Roman and Western so-called Apostles', 185, 186, note 444. See *Celestine* in the Index to this volume, and under "*Creed, the so-called Apostles*," in the General Index to Vol. I. of Nicaea in this Set.

Apostolate, the; is the episcopate, ix.; 486, note 1042. See *Bishops*, and note 702, pages 413, 414.

Apostolic Constitutions; on the Unbloody Sacrifice, note on pages 237, 238.

Apostolic See, and Apostolic Sees; use of those terms among the ancients, 485, note 1036; Romish editors wrongly substitute the singular for the plural in an Epistle of Augustine, to favor Rome, *ibid.*

- Appeal, the, to an Ecumenical Council*; xxxv. See *Church Government*.
- Appeal, the, to the whole Church distributed in sees*; xxxvii., note; 195, note 488. See *Church Government*.
- Appellate Jurisdiction*; see *Africa, Britons, Nestorius*, etc.; 414, note 702. See *Church Government*. See under *Appellate Jurisdiction* in the General Index to Vol. I. of *Nicaea*.
- Appropriation*; in what sense Theodoret the Nestorian held to it, 65, note; See *Theodoret*.
- Arab, the Mohammedan*; God's curse, 525. See under *Arab, Mohammed* and *Mohammedanism* in this vol., and in Vol. I. of *Nicaea* in this Set.
- Archangels*; their worship condemned by Ephesus, Preface i., ii.
- Archbishop*; to whom anciently applied, 22, note 25; in what sense Cyril of Alexandria is so called at Ephesus, 136, note 212; 141, note 226; 144, note 238; how it may be translated, 313, note 619; compare note 620.
- Archons; rulers*; at Chalcedon, 57, note.
- Arians*; xxviii., 6, 9, 16; their adulation of Constantius, the Arian Emperor, 19, 20. See 376, note; alluded to by Capreolus, 485, text, and note 1036.
- Ariminum*; triumph of Arianism there by the aid of the civil power, 16.
- Aristenus*; for the use of relics under Holy Tables, 249, note.
- Arius*; viii., ix., xlviii., justly and infallibly condemned for his infidelity and creature-worship; Nestorius falsely accuses Cyril of holding to an Arian heresy, 164, note 334.
- Arles*; triumph of Arianism there by the help of the civil power, 16.
- Arsacius*, Bishop of Constantinople; his great power and exercise of jurisdiction, xxxii.
- Athaliah*; a corrupter of the Mosaic Church, and an idolatizer, 6.
- Athanasius the Great, Bishop of Alexandria*, A.D. 326-373; rebukes the Arians for using flattering titles, 19, 20: his witness on the Imman, etc., 420-423; note 737, page 419. See also page lxxxvii. of the Forematter in this volume, and under *Ephesus* in this Index; worshipped the Word inside His flesh as in a temple, 71, note; 276, note; witnesses for the doctrine of Economic Appropriation as necessary to guard against Man Worship, or as he words it, "*that we may not become idolaters, but truly worshippers of God, because we invoke no creature, nor any common man, but the real Son Who, as to His Nature has come out of God, and has been made man, and yet is none the less Lord and God and Saviour*," 75, note 173; 110, note; 276, note; 420, note 740; notes 744, 747 and 748 on page 421; need of a critical edition of Athanasius, 102, note; see *Apollinarians*. Spurious heretical writings falsely ascribed to Athanasius; see under *Eutherius of Tyana*; teaches on John vi. the anti-cannibal view, 274-276, note; Cyril professes to follow him in all things; he does on that, *ibid*; the value and authority of his writings and those of St. Cyril of Alexandria, as compared with those of all other writers of centuries IV. and V., note on pages 358, 359; against creature service, 372, note; makes God the Word, our High Priest and Intercessor, 372 to 376, note.

Atticus, Bishop of Constantinople, A.D. 406-426; his course on Chrysostom, xviii., note; xxxii. Celestine calls him, "*the teacher of the Universal Church*," 180, 194; his witness for the Inflesh, the doctrine of Economical Appropriation and for the atonement by Christ's suffering and death, 446-448; it is not in Vincent of Lerins, but in the Greek; Venables on him, 180, note 395; see further on him, page 517.

Augustine, Bishop of Hippo, A. D. 395-430; specially invited by the Emperor Theodosius II. to the Third Council, 483; uses *type* or *symbol* of the Eucharist, 269, note; even after consecration, *ibid.*; if he was guilty of invoking creatures, he was anathematized by the Decisions of the Third Synod, 357, 358, note; his testimony against the worship of pictures and sepulchres, and, if the passage be his, for the doctrine that Christ is our Sole Intercessor in heaven, 369, note; compare 379, note; and 485, note 1036; compare page 514; commended by an Anglican Homily, 385, note; compare 383, note.

Augustus the Emperor; would not be called *Lord* in the sense of *God*, 507.

Aurelius, Bishop of Carthage; in connection with his Synod defends Latin Africa from the attempts of Bishops of Rome to get Appellate Jurisdiction there; see note 1024, page 483.

Azariah, the Priest; nobly stands up against King Uzziah when he attempts to intrude into the place of the Priests, 20.

B.

Bâbâ, Rabi; 478, note 1021; says that Nestorius' writings exist in Syriac, *ibid.*

Balsamon's perversion of a canon to make it favor the use of relics, 249, note.

Baptism; mystic rites still preserved in, among the Greeks, 239, note 600; see *Dipping*; emersion a part of it, note 872, page 448. See *Trine Immersion*.

Barrow; his work on the Pope's Supremacy, xliv., xlviii.; on Pope Honorius, *ibid.*

Basil, Bishop of Caesarea in the First Cappadocia, A. D. 371-379; his witness to the Inman, the atonement by Christ's death, and Economic Appropriation, 444, 445. See also page lxxxvii., in the Forematter, and under *Ephesus* in this Index; is said to have Origenized on the risen body, 514; is charged with worshipping Christ's humanity, 517.

Basil, the Deacon and Archimandrite; petitions the Emperors against Nestorius and for an Ecumenical Council, xxxv.

Basilides, an idolatrizing Spanish Bishop, rejected by the Spanish Christians even when he was supported by the Bishop of Rome. St. Cyprian, Bishop of Carthage and Martyr, A. D. 248-258, backs them up against Rome in rejecting him, xlv.

Bedel, Bishop; for infant Communion, 20, note; 240, note 606.

Benson, Archbishop; his guilt in Bishop King's case, 247, note.

Bingham; the great writer on *Christian Antiquities*; his marriage uncanonical, 15, note; is too indulgent to clerical digamy, *ibid.*

Bishops; 6,000 in the Christian World in A. D. 431, lxxvi.; 1,800 in Constantine's day, note 57, page 29; they alone can sit in Councils, 8, 9, note 8; see *Priesthood* and *Church Government*; and 479, note 1023; see *Priests* and *Priesthood*; Bishops are Apostles in order, 486, note 1042; powers common to them all, 489, note 1047; when Rome was Orthodox, (not now in its idolatry, etc.), its Bishop was "*first among his equals*," but in what sense, xli., note, and xlv.; but he was always subject to an Ecumenical Synod, xli.-xlv., text and notes; 39, note; he could be judged and condemned by the Universal Episcopate for heresy, as Pope Honorius actually was; see under *Honorius*, and note 1047, page 489.

Boniface, Bishop of Rome; vainly tried to get Appellate Jurisdiction over Latin Africa; xxxiii; see *Africa, North*.

Bowing, as being the most common act of worship, is used by Cyril for all acts of worship, 215, note 548; 331, notes 676, 677; see *Bowing* in the *General Index* to Vol. I. of *Nicaea* in this Set. Bowing mentioned, *not at all as an act of worship*, but of *mere human love and respect*, 483, note 1026. Other acts of worship besides bowing specified, note 677, page 331; under *Nestorius and his Heresies*, and under *Worship*; all acts of worship forbidden to any but God, and all Relative Worship prohibited, *ibid.*; see *Relative Worship*, and *Man Worship*, and *Invocation*, and *Image Worship*, and *Relic Worship*; bowing and every other act of religious worship prerogative to God alone, 226, note 582.

Bright, Prof.; references to his writings on Cyril and Nestorius, xxxvii. and lxvi

Bringer Forth of God; in Greek, Θεοτόκος; *Mother of God* a mistranslation of Θεοτόκος, i., vi.; see *Mary, Mother of God*, and Θεοτόκος in the Greek Index, Preface i. Misconceptions of Romanists and Protestants on it, Preface, i., ii., vi.; the expression *Bringer Forth of God* (Θεοτόκος) opposed by Nestorius and the Nestorians, xx., xxi., and in his Ecumenically condemned Epistle to Cyril, 154-166; Hellanicus of Rhodes anathematizes him who receives it not, 168; so does Prothymius of Comana, 171; it guards the doctrine of the Inman and against Man-Worship, 286-308, text; and note 641, page 318; denied by Nestorius, who held to both those errors, *ibid.*; the fact of its guarding against Man-Worship not brought out much by Hefele, the Romanist, *ibid.* see on the expression, note 657, page 320; J. H. Newman's mistranslation of Θεοτόκος; see note 741, page 420, and under *Newman*. Gregory of Nazianzus writes, "*If any one does not admit Mary to have been Bringer Forth of God, he is an alien to the Divinity*," 440, text; why and how, 440, note 809; see *Bringer Forth of God* in the *General Index* to Vol. I. of *Nicaea* in this Set.

British Church, the; not originally subject to Rome, xxxiii.

C.

Caligula, the Roman Emperor; blasphemously arrogates to himself God's name, 509.

Calvin; not so strong against Creature Worship as Cyril and the Third Ecumenical Council, Preface, page i.; held, with the VI. Ecumenical Councils, and the English Reformers, that it is the duty of the civil magistrate, to suppress all creature invocation, and image worship, and all other heresies condemned in the said VI. Synods, xxix., note "a;" the pious Reforming and Restoring Kings of the Old Testament, Josiah, Hezekiah, etc., suppressed all idolatry and all creature worship, *ibid.*

Candidian, Count; 1., 16, 42, 43, 58, note. The Emperor, a mere layman, wished to boss the decisions of the Council by him, a mere layman, 505.

Cannibalism on the Eucharist; see *Eucharist* and *Cyril*, and 263, note; Cyril calls it "a monstrosity," *ibid.*, and subnote "hh" there. Cardinal du Perron termed "transubstantiation" "a Monster," or "a Monstrosity," 263, subnote "hh;" Cyril and the Orthodox against Cannibalism and against the worship of Christ's Divinity or humanity in the Eucharist, 473, note 1001. See *Eucharist*, and note 1007, page 474; a phrase in the Anglican Catechism needs to be corrected by the utterances of Cyril and of the Third Ecumenical Synod, *ibid.*; Nestorius' *Blasphemy* 18 is for Cannibalism, text of pages 472, 473 and 474. Greek of it there in note 1007; Cyril on it; see references, *ibid.*, and note 1000, on page 473. See in the Greek Index under ἀνθρωποφαγία; and page 284, note; 285, note; 293, note, and note 606, *passim*.

Canon; in what sense sometimes used, 142, note 227; 153, note 284.

Canons of the Church; authoritative, 487, 504; the Bishops at Ephesus acted in accordance with them, 486, note 1042; Hefele's notion as to what Canon is referred to in its Sentence of Deposition on Nestorius, 487, note 1044. See "Canons" in the General Index to Vol. I. of *Nicaea*.

Canon Law, the Roman; specimens of its blasphemy, 510; some of its materials spurious, 512. See "Rome" in the General Index to Vol. I. of *Nicaea* in this Set.

Capreolus, Bishop of Carthage in A. D. 431; his Epistle to the Council of Ephesus, 481-486; its tenor, page lxxxviii. of the Forematter, and under *Ephesus* in this Index. See *Capreolus* in List I. of Bishops in Index I., and in note 1024, page 483; his Letter put into the Acts at the suggestion of Cyril, 486, note 1040; why? *ibid.*

Carthage; see *Councils of Carthage, Africa*, and *Chrystal*, and *Celestine*, and *Leo I.* and *Augustine*, and note 1024, page 483. The jurisdiction of Carthage, 484, note 1031, and *Carthage* in the General Index to Vol. I. of *Nicaea* in this Set.

Catholic; sense and use of the term, 191, note 475; 194, text, and note 487; *Catholic* in the sense of *Orthodox*, 195, text, and note 489; pages 210-212, note 533. The ancient Easterns did not use commonly *Catholic* of single individuals, but of the Church, page 211, note 533.

Catholically; in the sense of *Orthodoxly*, 191, note 475.

Cave; Christ, according to Gregory of Nyssa, was laid in a cave, note 842, page 446; see *Gregory of Nyssa*.

Celestine, Bishop of Rome; wrongly seeks to gain Appellate Jurisdiction in Latin Africa, xxxiii.; fails to get it, *ibid.*; his attempt condemned by the Third Synod of the Christian World, xlix.; his proper jurisdiction, 22; his course in the Nestorian controversy, xxxvi., xxxviii.; his Epistle to Nestorius, 179-203; it is epitomized under *Ephesus*; why we translate from the Greek; it is Synodical, 179, notes 390, 391, 392, 393, 395; 187, note 445; its date, 203, note 517; 209, note 532; its influence as an utterance of the first See and of a Western Synod over the Ecumenical Council, 487, note 1045; Celestine weaves into his Letter to Nestorius his belief in the local, the peculiarly Western myth, that the Apostles made a Creed, and that it is the local Roman one of his own day; the Bishops of the Council refuse to approve it and so change that part of the Letter as to make it refer to the Nicene Creed, 185, note 444; lessons to us from this, *ibid.*; another change made in translation into Greek, 202, note 508; Xystus, Bishop of Rome, held to the same myth on the so-called Apostles' Creed, as Celestine, his predecessor, 185, note 444; the Easterns did not, *ibid.*; sample of their language in Acacius of Melitine, who makes Nestorius to err not against the Roman local Creed, but against the Nicene, *ibid.*; see *Apostles' Creed*; Celestine's faulty language on the worship of relics condemned in effect by the decisions of the Third Council against all creature worship, 186, note 444; his tyrannous and usurping attempt to procure Appellate Jurisdiction in Latin Africa also condemned by it, *ibid.* The work of exposing and condemning Nestorius and his heresies was done by the whole Church and not by Celestine alone, 489, note 1047, and 187, note 445; he had no canonical jurisdiction outside of Italy, 187, note 445; he merely acted as the first Bishop of the Church, the *first among his equals*, 196, note 494; 197, note 497; his course on the Nestorian Controversy, note 502, on pages 197-201; inferior to Cyril as a theologian, he nevertheless deserves credit for that course, *ibid.*; noble stand of Augustine of Hippo and the Latin Africans against his attempt to get Appellate Jurisdiction over them, *ibid.*, page 201. Celestine writes to the clergy of Constantinople and to all, 199, note; his sentence and that of his local Council on Nestorius and his heresies, 200-203; 187, note 445; 197, notes 497 and 502; see more under *Celestine* in the list of Bishops; his wrong attempt to gain Appellate Jurisdiction over Latin Africa, 427, 428, note; see also *Africa* and *Rome*.

Celestius, the heretic; 179, text.

Chalcedon, Council of; ix. See also *Council, the Fourth*. See *Chalcedon* in Vol. I. of *Nicaea*, General Index.

Chorepiscopus; 495, text, and note 1105.

Christ; our Sole High Priest, lxvii.; *Character of His Father's Substance*, 247, text. God the Word is the High Priest and Apostle of our Profession, and our Sole Mediator, Who, however, does the human things such as suffering and dying by His humanity, pages 255-267, text, and 220-255, text. In prayer, as God the Word, and therefore as omniscient and omnipresent, He hears our prayers and searches the hearts of tens of millions of invocers at the same moment, their motives, their sincerity or insin-

cerity, and decides on the wisdom or unwisdom of each one of those prayers, and the needs of the petitioners, and then by the mind and lips of His humanity, guided by His infallible knowledge and wisdom as God the Word, He prays for us to His Father, note 621, pages 313-316; St. Cyril on those themes, 377, note; 378, note; 379, note; he sets forth the *soleness* of Christ's one sacrifice, the Divinity of the Offerer, and teaches that God the Word is our High Priest, and that if a mere man were, as the Nestorians contended, the result would be *Tetradism* and *Creature Worship*, 378, note. Nestorius made a mere creature our Redeemer and Atoner, 471, note 995. The Church of England *Homily on the Nativity* agrees, so far as it goes, with Cyril's and the Church's doctrine that God the Word is our High Priest, who does the human things by His humanity, 389, 390, note; so does its Article XXXI., 390, note; the true doctrine on those themes stated, note on pages 391-393; different communions on it, the Greek, the Latin, the Monophysites, the Nestorians, the Anglicans, the Reformed of the Continent, 393-396, note; the Socinians, 396-401; Peter Lombard on, 401; Lutheran Formularies on, 402-405; grievous errors in them, *ibid.*; pagan teachings of the Schwenkfelders on, 405; new and terrible paganism in the Anglican Communion, in effect against the doctrine of the Soleness of Christ's High Priesthood, 406. Christ's Mediation as our High Priest and Sole Intercessor in Heaven is God-authorized, and no other is, 381, note; Scripture on, *ibid.* Absurdity and blasphemy and paganism of Nestorius' doctrine that a mere creature is our Atoner and Saviour, and our Intercessor above, 471, note. For fuller explanation on this whole topic, I take the liberty here of referring to places in St. Cyril's other writings. For example, Cyril, as in Pusey's English translation of his writings *on the Incarnation against Nestorius*, where he treats on John xvii., 5, and the context, shows that Christ's great High Priestly and Intercessory and Mediatorial Prayer for his disciples in the seventeenth chapter of that Gospel was offered by God the Word Himself within His humanity, as indeed is abundantly clear from its fifth verse, "*And now, O Father, glorify thou me, with thine own self, with the glory which I had with Thee before the world was,*" for it was God the Word's Divinity, not at all his humanity, which had glory with the Father before the world was. See Pusey's translation of "*S. Cyril of Alexandria on the Incarnation against Nestorius,*" on John xvii., 5, and on the context, pages 160, 161, 162, 272, 273, 308, 309, 310. To the same effect see Cyril on John xvii., 4, 5., and the context, the Oxford translation, Vol. II., pages 491-524, and especially page 496, where Cyril says that God in that prayer was "*speaking the words*" of John xvii., 4, "*as Man,*" and on page 497, speaking of God the Word, he writes that "*He prays therefore* [in John xvii., 4, 5], *even within flesh* (καὶ μετὰ σαρκός) *for the recovery of his own glory.* And [yet] *He is not wholly bereft of His own glory* [when he so speaks] * * * *for the Word, being very God, was never without His own dignities,*" [Pusey's Cyril, the Greek, vi., 677]. And on John xxii., 9-11, Cyril writes of

God the Word, "Moreover, He, the Reconciler of God and men and Mediator between them, and our truly great and all-holy High Priest, mediates for us as man, and by His prayers (λατῆς) he thoroughly propitiates the judgment of His own Father, sacrificing himself for us. For He Himself is the Sacrifice, and He Himself is the Priest, He Himself is the Mediator, He Himself the all-spotless victim, *'the Lamb of God that taketh away the sin of the world'* * * * The High Priest and at the same time Mediator Anointed, Who is above the types and figures of the Law, having appeared in the last times asks [blessings] as Man for us, and as God is co-eager with the God and Father in distributing the good things to those who are worthy. Paul showed us a most clear example of this when he said, *Grace be to you and peace from God our Father and from the Lord Jesus Anointed* [II. Cor. i, 2] Therefore, He Who asks as Man, on the other hand distributes to us as God. For being a holy High Priest," etc. It is therefore not one nature only, that is a mere creature, Christ's humanity, that is our High Priest and Intercessor, as Nestorius would have it, but God the Word within His humanity and speaking and acting by it, doing the divine things by His Divinity and the human things by His humanity. This it is, the combination of the All-knowing, everywhere present God the Word, with that humanity which can be touched with the feeling of our infirmities, which makes the Redeemer the High Priest and Intercessor Whom we need, which constitutes the uniqueness of His fitness, and shows that no mere creature, be it the Virgin Mary or any apostle, martyr, archangel, angel, or any other mere finite creature, can share His prerogative of being our Sole Mediator, that is our Sole Intercessor in heaven. Paul in Hebrews iv., 12-16, dwells with joy and comfort on the fact that "*the Word of God*" (ὁ Λόγος τοῦ Θεοῦ), *to whose sight every creature is manifest* (Heb. iv., 13), and Who as Man can be *touched with the feeling of our infirmities* (Heb. iv., 15), is our great High Priest (Heb. ii., 1). Anent this topic see Cyril's most remarkable and excellent explanation of Christ's words "*My God, my God, why forsookest thou me?*" (Matt. xxvii., 26) in the Oxford translation of his writings *on the Incarnation against Nestorius*, 287-294. Cyril teaches that God the Word bows, that is, *worships*, as Man, but is *bowed to*, that is, *is worshipped*, as God. Compare Cyril's *Scholias*, section xxxvi., page 570, Vol. VI. of P. E. Pusey's *Cyril*: "He [God the Word] *boweth as having taken the nature that boweth; and, on the other hand, the Same [Word] is bowed to as being above the nature which bows, inasmuch as He [the Word] is deemed God. But nevertheless the bow [that is, "the worship"] must not be separated unto a Man by himself and unto God by Himself; nor, moreover, do we say that the Natures are parted, and that a Man has been conjoined to God, so to speak, in an equality of dignity, and that he is to be bowed to with Him [God the Word], for that thing would be full of SUPREMEST IMPIETY; but that only One is to be bowed to, [that is] the Word of God, Who has put on a Man and has taken flesh;*

and at the same time we are to believe that the body united to him is animated by a rational soul like ours." Here the worship seems to be given to the Word only, and so the context seems to show that St. Cyril taught. Christ worships as Man, and is worshipped as God, 378, note. Cyril, in the note on pages 79, 80, denies worship to Christ's humanity and makes it prerogative to Divinity alone, where Cyril rebukes Nestorius for his worship of Christ's humanity as follows: "*Why, tell me, dost thou exceedingly insult the flesh of God, even indeed [by] not refusing to bow to it; whereas TO BE BOWED TO BEFITS AND IS DUE TO THE DIVINE AND INEFFABLE NATURE ALONE.*" On page 225, note, Cyril proves that the Word must be God because he is bowed to by the angels in Hebrews i., 6, which implies that he believed all religious bowing to be prerogative to God alone, which indeed he then asserts as follows: "*He [God the Word] is * * * bowed to by the holy angels, and that too when the right to be bowed to belongs to and befits God alone,*" and on page 360, note, Cyril writes, "*But no one is ignorant that, BY THE SCRIPTURE, WORSHIP IS TO BE GIVEN TO NO NATURE AT ALL EXCEPT THAT OF GOD.*" And again he says, "*THERE IS [but] ONE NATURE OF THE DEITY, WHICH ALONE OUGHT TO BE WORSHIPPED.*" See further the note on pages 338, 339, and indeed all of notes 183, 580-583 inclusive, and notes 676, 677, 678, 679 and 680. So teaches Athanasius on pages 98-101, note. Anathema XII. of the Fifth Ecumenical Council curses every one who defends Theodore of Mopsuestia's relative worship of Christ's mere humanity by teaching that "*just like an Emperor's image (εἰκόνας)*" that mere created humanity "*is to be bowed to with reference to the Person of God the Word.*" God the Word is our Reconciler and Sacrifice, 255-267, text; but did not offer for himself, for he was sinless, 265-267, text; compare page 471, note 995; is God by nature, 279; see *Nestorius and his Heresies*, Heresy 1, and the rest; God the Word was brought forth in flesh of the Virgin, 286-317; decides through an Ecumenical Council, 487, 488; has two Natures, 57, note; and two wills, 70 and 71, note; strong texts for His Divinity blurred in the English New Testament, notes 165, 167, page 73; as Man He worships; as God He receives worship, 127; if He were not God He could not hear or answer prayer, 128; see *Euthenius of Tyana*, and *Theodoret of Cyrus*; a bitter Nestorian assails the doctrine of St. Cyril approved by Ephesus that God the Word is our Mediator, 124-128, note; logic and necessity of the sound doctrine, *ibid.*; see under *Economic Appropriation*, and under *Nestorius and his Heresies*, Heresy 3; Amphilochius includes all the above sound doctrines in the Apostolic Tradition, 132, note, 205; Cyril makes them to be part of the Faith, 133, note 208; see *Faith*. In what sense the Logos is everywhere, and unquantified and unsized, 215, notes 544, 545 and 546; Christ was anointed as Man, but that anointing is Economically ascribed to God the Word, 216, note 551; Economic Appropriation is to avoid the Nestorian Man-Worship, *ibid.*; the Law of Moses given through the Logos, according to Cyril, 220, note

579; Athanasius, Epiphanius, and Faustin, and primitive Fathers held that wherever in the Old Testament worship is given to a seeming creature, that person was really the Logos, *ibid.*; this doctrine necessary to guard against creature worship, *ibid.* See *Man-Worship*. See *Saints, worship of*. St. Cyril of Alexandria uses Πρόσωπον, that is, *Person*, and Ὑπόστασις, *Subsistence, Being*, for God the Word alone, Who, however, has put on flesh, 313, note 616; compare 328, note 671, end; “*The Word of God * * * Anointed as Man after the flesh, and anointing Divinely with His own Spirit them that believe on Him*,” 328, note 671. See *Person*. By “*one infleshed Nature of God the Word*” and by the *Person* of the Son and by His *Hypostasis* Cyril seems to mean God the Word only, Who, however, has put on flesh, 313, note 616, and 329, note 671, end; whatever Christ did “*was done by the Father, through the Son, by the Spirit*,” 316, note 621; that does away with getting any answer to prayer through the Virgin Mary or any other mere creature, *ibid.*; errors of the Timotheans, that is, the Synusiasts, that is, the Co-substancers, on the Incarnation and as to Christ’s humanity, note 773; see *Timotheans* and *Apollinarians*. The Fifth Ecumenical Council anathematizes the blasphemy of Theodore of Mopsuestia that his mere human Christ “*was troubled by the passions of the soul and the lusts of the flesh, and was little by little parted from the things which are more evil, and so was made better by progress in works, and by his conduct became blameless; that as a mere man he was baptized in the name of the Father, and of the Son, and of the Holy Ghost, and by his baptism received the grace of the Holy Spirit, and was deemed worthy of the adoption to Sonship, and just like an Emperor’s image (εἰκόνας), he is to be worshipped with reference to the Person of God the Word, and that after his resurrection he became immutable in his thoughts and wholly sinless*,” 423, note; compare notes 976, 977. Gregory of Nazianzus long before anathematized the view that Christ was adopted at his baptism, as above, and also the view that he was adopted after his resurrection, 443, 444, text, and note 827; page 469, notes 976 and 977, and notes 986, 990. See under *Adoption*, and 447, note 856; see *Gregory of Nazianzus* and *Gregory of Nyssa*. See “*Christ*” in the General Index to Vol. I. of *Nicaea* in this Set.

Chrysostom, John; studied under Diodore of Tarsus, xvi., text and note; and xix.; against the worshipping of angels, xvii.; the discussion as to putting his name into the diptychs, xviii., text, and note; intercession of saints ascribed to him, xviii.; uses suspicious language on the Eucharist, xix.; for fasting communion; parts of Egypt otherwise, *ibid.*; his great power as Bishop of Constantinople and Court Patriarch, xxxii., xxxiii., xxxiv. See “*Chrysostom*” in the General Index to Vol. I. of *Nicaea* in this Set.

Chrystal’s Articles on the struggle of Rome to acquire Appellate Jurisdiction over Latin Africa, xxxiii.; 39, note 94; 380, note; 427, note.

Church, the Anglican; See *Anglican Church*; its formularies favor the VI. Synods, v. See *Anglican Communion* and *Church of England* in Vol. I. of *Nicaea* in this Set.

Church, the Greek; nominally still receives the VI. Synods; but not in practice in some things; misconception among the more ignorant of its people that Ephesus favored the worship of Mary, vi.; was never subjugated by Rome, 22, note 26; see "*Greek Church*" in the *General Index* to Vol. I. of *Nicaea* in this Set.

Church, the Mosaic; 6.

Church, the Roman; nominally receives the VI. World Councils, but in fact rejects some of their decisions, v., vi.; see "*Latin Church*" in the *General Index* to Vol. I. of *Nicaea* in this set.

Church Government; the Patriarch, the Exarch, the Metropolitan, the Primate and the Suffragan, the Patriarchate, the Diocese, the Province, and the Parish or Paroecia, 413, note, and note 1023; the Synod of the Patriarchate, that of the Diocese, and that of the Province, *ibid.*; Bishops alone may sit in Synods, 413, note; they are the teaching part of the Church; Ecumenical Canons on such themes, *ibid.*; power of Constantinople in the East, 413 and 414, note; opposition of Rome, *ibid.*; presbyters never sat as co-ordinate with Bishops as in the Anglo-American communion now; its wreck by making them co-ordinate, 413, 414, note; its present need in Church government, *ibid.*; a National Council, 414, note; appeals; 1, to a National Council; 2, to the Universal Church distributed in sees; and 3, to an Ecumenical Synod, *ibid.*; what of them are now in abeyance, *ibid.*; an account of the greater Metropolitan or Patriarchal sees, in ancient times, Carthage, Antioch, Alexandria, Jerusalem and Rome; need of one or more Patriarchs in each nation; no race or nation should be subject to a foreign patriarch; how this rule has come to be violated, note 1023, pages 479-483; great sway and power of the Patriarch of Constantinople in the Middle Ages, *ibid.*, page 483; ancient use of *Parish* and *Diocese*, 497, note 1114; see *Metropolitans*, *Exarch*, etc.

Churches not commonly named after saints nor dedicated to them anciently, 21, note 22.

Civil rulers; their duty to protect and support the Church of the Six Councils and to suppress error and immorality, xxix., note "a;" Universal Church on, xxix., note "a;" pages 33-41, note 86; see *Senate*, *Archons*; and 123, note; their authority derived not from the people but from God; note "j" on page 506; duty of all Christians to choose an Orthodox ruler where they can, 506.

Cledonius; 439, notes 802, 803.

Clement of Alexandria; 269, note; on God the Word as our Mediator, Intercessor, and High Priest, and as "the Expiator of Sin," 370, note; 371, note.

Clerics, Christian; see *Priesthood*.

Comarius, Cyril's representative; lxxvi., 365.

Communicatio Idiomatum; see *Communication of Properties*.

Communication of the Properties of Christ's Two Natures to each other; a heresy, xxvi., xxvii., note "s." Hefele's blunder on, *ibid.*; Lutherans favor the error; the Reformed nearer Ephesus in that matter; some

of the Latins against it; how it differs from the Orthodox doctrine of Economic Appropriation, 75, note, and note "s," pages xxvi-xxviii. See in Vol. I. of *Nicaea* in this Set, in the General Index under "*Communication of the Properties*" and "*Economic Appropriation*;" and *Economic Appropriation* in this Index.

Communion Tables; not to be worshipped, i., ii., 52, note.

Concomitance, the Eucharistic; 525-528; what the doctrine is, *ibid.*; its absurd and blasphemous sequences, *ibid.*; is part of the doctrine of the Roman Transubstantiation and also of that of the Greek, and of Two Nature Consubstantiation, Note E., pages 517-528; Cyril, whose teachings on the Eucharist were approved by the whole Church at Ephesus, condemns it, *ibid.*

Conjunction; see *Relative Conjunction*.

Constantine the Great, Emperor; a nursing father to the Church, how, 6; takes away churches from creature servers and gives them to the Orthodox, 6; orders fifty copies of the Sacred Scriptures to be written for the Churches of Constantinople, note 880, page 449.

Constantine and his sons; 20, note; blasphemous titles given to them, 20, note.

Constantinople, Second Ecumenical Synod, 6; see *Council, the Second Ecumenical*.

Constantinople, the Patriarchs of; their power, xxxiii., xxxiv.; loss by idolatry, note 57, pages 29, 30; sinful titles given to, 38, note 91; their vast jurisdiction and great power in the middle ages, 483, note 1023.

Constantius, the Arian Emperor; 19, 20; the Arians sycophantically call him "*Eternal Emperor!*" but deny that the Son of God is everlasting, *ibid.*

Consubstantiation; three kinds of it, which contradict each other, 312, 313, note; condemned by the Third Council of the Christian world, and the Orthodox doctrine of St. Cyril approved by it, xxxix., and 312, 313, note.

Copts; vi.; see *Senuli*, and *Viſtor the Archimandrite*, lxxv.

Co-substanticers; their distinguishing tenet, 61, notes 152, 154; see *Apollinarians* and *Synusiasts*; 102, note; 104, note; 164, note 338; Cyril against them, 214, note 543. See *Valentinian heretics*.

Councils, the VI. Ecumenical; see *Ecumenical*, and *Ephesus*, and note 606, often, note 183, etc.; and see especially *Councils, the VI. Ecumenical*, in Vol. I. of *Nicaea*, General Index.

Council, the First Ecumenical, Nicaea, A. D. 325; ix.; see *Nicaea, A. D. 325*, and *Ecumenical Councils*, xlviii.; it decided infallibly and forever against the creature-worshipping Arius, and that question cannot be reopened again, ix. and xlviii.; in the General Index to Vol. I. of *Nicaea*, see *Nicaea, A. D. 325*, and *Creed of the First Ecumenical Council* and *Six Ecumenical Synods*, and *Councils, the Six*.

Council, the Second Ecumenical; that is I. Constantinople, A. D. 381; ix. and 6; and see *Constantinople, Second Ecumenical Council* and *Ecumenical Councils*; its canons II., III. and VI., see page xxxiii.; it infallibly condemned Macedonianism and its creature-worship, ix., xlviii.; neither it or its Creed mentioned in the Acts of the Third Synod, note 151, page 60; Rome opposed at first its Canon III.; its Canons V., VI. and VII. denied

to be its by some, *ibid.*; its Creed quoted, "*came out of the Father before all the Worlds*," 69, note; how the Fourth Council speaks of its Creed, and perhaps also of that of Nicaea, 439, note. See *Faith* in this Index. In the General Index to Vol. I. of Nicaea, see I. *Constantinople*; *Constantinopolitan Creed*; *Constantinople, the Second Council of*; and *Creed of the Second Ecumenical Synod*; *Councils, the Six*; and *Six Ecumenical Synods*.

Council, the Third Ecumenical; A. D. 431; see *Ephesus* and *Ecumenical Councils*, xlix., and 114, note. It tells us exactly what Nestorius' heresies were, *ibid.* In the General Index to Vol. I. of Nicaea in this Set see *Ephesus, the "Third Ecumenical Council,"* and "*Third Ecumenical Synod*," and "*Six Ecumenical Synods*."

Council, the Fourth Ecumenical; held at Chalcedon, A. D. 451; see *Chalcedon* and *Ecumenical Councils*; condemned Eutyches, ix., xlix.; its canon xxviii.; Cyril's *Shorter Epistle* to Nestorius quoted in, 55, note; condemns Monophysitism, 72, note; and Nestorianism, 114, note; bases the privileges of the Bishop of Rome on the ground of its being the capital of the Empire, and passes its canon xxviii. against the wishes of Rome's legates and maintains it to this hour; note on pages 427, 428. Compare in the General Index to Vol. I. of Nicaea, under "*Fourth Ecumenical Synod*," and "*Councils, the Six*," and "*Six Ecumenical Synods*."

Council, the Fifth Ecumenical; that is, II. Constantinople, A. D. 553; see II. *Constantinople* and *Ecumenical Councils*, ix., xviii., xlix.; decided infallibly against the III. Chapters, etc., condemned all creature service and Theodore and his heresies, lii.; 22, note 22; condemns Nestorian error on the Union, 70, note; condemns Monophysitism, 72, note; its Anathema IX., 75, note; and 22, note 22; condemns, impliedly, all worship of creatures, and *Communication of Properties*; its XIV. Anathemas against Nestorius' heresies, definitely and infallibly, 114, note; its Anathema XI., page 513, condemns Eutychianism. Compare in the General Index to Vol. I. of Nicaea, "*Fifth Ecumenical Synod*," and "*Councils, the Six*," and "*Six Ecumenical Synods*."

Council, the Sixth Ecumenical; that is, III. Constantinople, A. D. 680; see *Ecumenical Councils*; infallibly condemned Pope Honorius; anarchical to deny it, ix.; on the two wills of Christ, 70, 71, note; condemns Monothelism, 72, note. Compare in the General Index to Vol. I. of Ephesus, "*Sixth Ecumenical Synod*," *Councils, the Six*," "*Six Ecumenical Synods*" and "*Honorius*" and "*Vigilius*."

Council, a future Seventh; see *Seventh Ecumenical Synod*, and 5, 6; 35, note 88; 483, note 1,024; it is to be desired to do away all invocation of any but God, all idolatry, all Host Worship, and all other errors, 5, 6, note; will never come till there shall be an episcopate to hold it which shall be free from those idolatries, page 35, note 88; page 483, note 1024; it must define in accordance with the truths defined by the Six Synods already held, for truth cannot contradict itself, *ibid.*

Council of Alexandria, in A. D. 430; 179, note 391; 205, summary; 213, text, and note 538; 362, 363, text; 414, note 703.

- Council of Ariminum*; 16; triumph of Arianism at, by means of the secular power, *ibid.*
- Council of Arles*; 16; triumph of Arianism at, by means of the secular power, 16.
- Councils of Carthage*; against the claim of Rome to Appellate Jurisdiction in Latin Africa, 39, note; their contention supported by Ephesus, xlix. See *Africa*. See *Carthage* in the General Index to Vol. I. of *Nicaea*.
- Council of Constantinople*, A. D. 448; against Eutyches, 55, note.
- Council of Constantinople*, A. D. 754; if it approved the invocation of creatures it was opposed to the VI. Ecumenical Synods, 52, note; 357-360, note. See under *Ephesus* and *Ecumenical Councils*.
- Council of the Diocese*; 413, note 702; 479, note 1023.
- Council of Elvira in Spain*; see *Elvira*.
- Council of Ephesus* of A. D. 449, the Robbers' Synod; 55, note.
- Council of Jerusalem*, A. D. 1672; see *Jerusalem*.
- Council of Laodicea*; see *Laodicea*.
- Council of the Lateran*, A. D. 649; see *Apollinarians*.
- Council of the Lateran, the Fourth*; A. D. 1215; defines against the Eucharistic doctrine of the Third Ecumenical Synod, 473, note 1000.
- Councils, National*; see under *Church Government*, and 413, note 702; and 479, note 1023.
- Council of Nicaea* (local), in A. D. 787; see "*Nicaea, the idolatrous conventicle of.*"
- Council of the Patriarchate*, 413, note 702, and 479, note 1023.
- Council of the Province*; 413, note 702, and 479, note 1023.
- Council of Rome*, A. D. 430. See *Rome, Council*.
- Council of Toledo, the Third*, in 589; orders the Creed of the Second Ecumenical Synod to be recited in Spain every Lord's Day and at every Eucharist, 51, note; that was the custom then in the Oriental Churches, *ibid.*
- Council of Trent*, A. D. 1543-1563; opposes the doctrine of the Third Ecumenical Synod on the Lord's Supper, 473, note 1000; and pages 522, 523; see *Eucharist*; it opposes the decisions of Ephesus against invoking and otherwise worshipping creatures, and against all image worship and relic worship, iv.
- Country Bishop*; note 1105, page 495. See also *Chorepiscopus*, and note 1112, page 496.
- Cranmer*; Preface, i., ii.; and page 115, Vol. I. of *Nicaea* in this Set.
- Creature-Worship*; forbidden, Preface, i-iv. See *Man-Worship*, *Eucharist*, and *Invocation*; Arius', viii.; Macedonius', viii.; Nestorius', ix.; Theodoret's, ix.; all creature-worship condemned by the Holy Ghost, speaking through the Third Ecumenical Council, xxxix. and 52, note; James II. tried to corrupt England with it, 18; creature-worship, note on pages 5, 6, 7, 8 and 9; 41, note 102; God's curses for creature-worship on the Jews and the Israelites, on the Nestorians, the Greeks and the Latins, and the Monophysites, 175, note 388; 485, note 1037.
- Creed, the so-called Apostles'*; see *Apostles' Creed* and *Faith* in this Index; and

in the General Index to Vol. I. of *Nicaea*, under "*Creed*, the so-called *Apostles*."

Creed, the Constantinopolitan; see under *Council, the Second*, and *Faith* in this Index, and *Council of Toledo*; and in the General Index to Vol. I. of *Nicaea*, under "*Creed of the Second Ecumenical Synod*."

Creed, the Nicene; see under *Nicaea* and under *Faith* in this Index, *Council of Toledo*, and in the General Index to Vol. I. of *Nicaea*, "*Creed of the First Ecumenical Council*."

Cross, the; (the sign of?), 201, note 503.

Cross Worship; should be done away, 5; condemned by Ephesus, Preface, i.

Cyprian, Bishop of Carthage A. D. 248-258, and Martyr; his witness on the Inman, the Two Natures, and Economic Appropriation, 235. See also page lxxxvii. in the Forematter, and under *Ephesus* in this Index; he backs Spaniards against Rome, xlv.; his jurisdiction and power, note 1023, pages 479-483; his error that saints above pray for us condemned by Ephesus as an intrusion on the prerogative intercession of Christ there, 516. See *Fathers* in this Index and in the General Index to Vol. I. of *Nicaea* in this Set, and under "*Councils, the Six Ecumenical*," there.

Cyril of Alexandria; his *Letter to the Monks of Egypt*, xxxi., xxxv. See in the notes to this work, his *Commentary on Matthew*, subnote "rr," pages 265-267; his *Commentary on Luke*, 256, note, and other places in this volume; the Syriac of, subnote "rr," pages 265-267. Its lesson to us not to accept rashly as Cyril's what is not his. Cyril of Alexandria's *Commentary on John*, 261, subnote, and again and again in note 606, pages 240-313; his *Five Book Contradiction of the Blasphemies of Nestorius*, xxvi., xxxi., xxxv., li., 113, 114; 162, note 330; see in the notes to this work often; his *Explanation of the XII. Chapters spoken at Ephesus*, 267, note; his *Three Epistles to Nestorius*, xxxv., xxxvi., li., 31, note 61; 55, note: see in the notes to this work often. His *Shorter Epistle*, (the second of the three), read and approved by vote in the Third World Council, 52-154; two of them mentioned by Celestine, 188; Cyril's *Shorter Epistle*, on what themes it speaks,⁸ 53, note 142; is Ecumenically approved; which is its most correct and authoritative text, note on pages 54-56; authority of the Epistle, 56-58, notes 142 and 143; variations in Greek readings in it, 56, note; the Latin translation, 59, note; teaches the tenet of the two Natures, 73, note 163; condemns Man-Worship, 108, note; what it approves and what it condemns, 133, note 208; explains the Nicene Creed, 133, note 208; 143, note 233; mentioned by Firmus of Cæsarea as authoritative, 166, note; its sense Scriptural, though part of its language be not in Holy Writ, 167, note 351. *Cyril's Longer Epistle*, which curses deniers of the Inman, was adopted by the whole Church at Ephesus, 67, note; it condemns the Nestorian worship of Christ's humanity, 108, note; it teaches that God the Word is our Mediator and High Priest, and the doctrine of Economic Appropriation, and condemns Nestorius' errors on the Eucharist, etc., 214-268; most of its teachings against creature-worship and Host-Worship and Consubstantiation and Transubstantiation restored by the English Reformers of blessed memory, 204, note; no at-

tempts of Rome and others to do them away can ever succeed, *ibid.*; summary of the contents of the Epistle, 204, 205, note; P. E. Pusey's summary imperfect, seemingly because of his lack of entire faith in some teachings of Ephesus, 205 note; authority of the document, 205-208; its text, 208; we follow mainly Coleti's text, *ibid.*; the lettered sections of it, 208; its heading shows it to be Synodal, 206, and note 532 on pages 209, 210; in it Cyril and the Bishops of his Patriarchate "PROTEST" against Nestorius and his creature-worship and other errors, as the English Reformers of the Sixteenth Century protested against Rome and her creature-worship and her other errors, 210, note 533; in what sense God calls Himself a *Protestant*, *ibid.*; the Nestorian Man-worship and other errors termed by Ephesus an "*Apostasy*," *ibid.*; the present Romish and Greek *relative* worship of the Virgin Mary, saints, images, relics, etc., is *relative* commonly, like that of the Nestorians, but much worse, *ibid.*; the worship of the golden calf in the wilderness and that of the calves at Bethel and Dan was *relative*, *ibid.*; God's curses on the Israelites for it, *ibid.*; differences in the use of the term *Catholic* between the Greeks and the Latins, *ibid.*, page 211; in what sense the term *Protestant* may well be used of the Orthodox; in what sense it is heretical, *ibid.*; different names applied to the Orthodox in different ages; different names applied to creature servers also, 211, 212, note 533; hopelessness of any union between creature-invokers, or of any union between any except on the basis of the Six Councils, 212, note 533; the name *Protestant Episcopal*, 212, note 533; strong but Scriptural language applied in Cyril's Long Letter to Nestorius' denial of the Incarnation, to his Man-service, and to his errors on the Eucharist, 213, note 537; approval of Cyril's Letters to Nestorius before the Third Council met, in that Council, and afterwards, 213, note 538; Cyril was sound on the Two Natures of Christ, 217, notes 559, 560.

Writings of Cyril before the Third Ecumenical Council met which must have powerfully instructed and influenced it against Nestorius' denial of the Inman, against his worship of a mere man, and against his real one nature presence in the Eucharist and against the cannibalism of eating it there, 269-276; St. Cyril, addressing him in his Ecumenically approved *Long Epistle* to him, speaks as follows of all those and all other errors of Nestorius: "Accordingly thou art to confess in writing and on oath that thou anathematizest on the one hand THY OWN FOUL AND PROFANE DOGMAS," etc., as on page 213, above, text. *Cyril of Alexandria's XII. Chapters*, xxxvi.; 70, note; 75, note; 116, note; 197, note 497; see passim in notes on pages 314-358, on them and on other writings of Cyril there cited; his *Defence of them against Theodoret*, 67, note; 76, note; his *Defence of them against the Orientals*, 75, note; his explanation of them spoken at Ephesus, lii.; his Chapter, that is, Anathema VIII., ii., viii.; 22, note 22; 116, note; 184, note 438; 215, note 548; his Anathema, that is, Chapter X., 471, note 995; pages 514-516; his Chapter XII., note "s." *Cyril of Alexandria's XII. Chapters, that is, his XII. Anathemas, and their teachings; contrasted with Nestorius' XII. Counter Anathemas and their teachings*, 314-359. If Nestorius' Counter Anathemas are gen-

nine they were probably written in Greek; but it is not now extant. The Anathemas of Cyril and the Synod of the Egyptian Diocese, being approved by the Third Ecumenical Council, remain valid and an essential part of the faith forever, *ibid.* English translation of *Cyril's XII. Anathemas*, 314-359.

Anathema I., and notes on it, 314-318, text, and notes 656 to 659, inclusive; its teaching is that God the Word was incarnate in the Virgin and was born out of her, and that therefore she can be called *Bringer Forth of God* (Θεοτόκος), *ibid.* Cyril's "*Let him be anathema*," uttered against every denier of those tenets, is Scriptural, *ibid.*, note 659; what heretics are anathematized by the Universal Church; whom we also must anathematize, note 659, pages 321, 322; all acts of image worship and of creature worship cursed, *ibid.*; two kinds of cursing condemned by God in His Word and by the Universal Church, that is, 1, common cursing; and 2, anathematizing by heretics, by creature invokers, and by image worshippers, *ibid.*; specimens of idolatrous acts, *ibid.*

Nestorius' Counter Anathemas; Hefele admits them as genuine, 320, note 657; doubt as to them, *ibid.*; their Latin text corrupt, *ibid.*; their *Counter Anathema I.*, *ibid.*; it denies the Incarnation and the expression *Bringer Forth of God* which guards it, *ibid.*; the English translation of the Latin of it, pages 320, 321, note 657; *Mother of God* in it probably a mistranslation for Θεοτόκος, *Bringer Forth of God*, *ibid.*

Cyril's Anathema II. condemns all deniers of the Substance Union; what it is; the text is on pages 318-322; it forbids the Nestorian denial of the Inman and guards against the Nestorian Man-Worship which is its result, 322, note 660. *Hypostasis* used in it for God the Word, *ibid.* See also notes 660-663 inclusive.

Nestorius' Counter Anathema II. denies the Incarnation, and by inuendo slanders the Orthodox doctrine, note 663, page 323. Cyril's belief as to God the Word's human body, *ibid.*

Cyril's Anathema III. curses every one who separates Christ's two Natures after the Union and conjoins them not by the Incarnation, but in a mere *union of dignity*, that is, *of authority or power*, as though the mere created nature, the humanity, could share the dignity, the authority, and the power of God the Creator Word, a blasphemy on the very face of it, 322-325, text; such a Nestorian union, relative and merely external, is a denial of the Incarnation, and ends in Man-Worship, that is, in creature-worship, note 664, pages 323, 324; Cyril meets Nestorius' cavil that he (Nestorius) did not worship the humanity separately, but worshipped both natures together with but one bow or with but one worship, with the charge that even so he (Nestorius) was a worshipper of a Man, note 664, page 324.

Nestorius' Counter Anathema III. anathematizes Cyril's Anathema III., and by inuendo slanderously implies that he mingled both Natures together, note 665, pages 324, 325; further references on Cyril's Anathema III. and Nestorius' Man-Worship, and on his making a god out of Christ's

humanity by worshipping that mere man, the Nestorian Christ, as Cyril teaches. For his Christ was not God.

In his *Anathema IV*. St. Cyril anathematizes every one who does not ascribe all the expressions used of Christ in the New Testament to God the Word, the divine, such for example as *God*, *Word*, as belonging to him as *God*, and the human, such, for example, as *Man*, *Anointed*, is Economically Appropriated to God the Word to avoid the Nestorian worship of His humanity, a mere creature, contrary to Matthew iv., 10, 325, text, and note 668, pages 665-667; Economic Appropriation for that reason was Athanasius' doctrine. See under *Athanasius*.

In his *Counter Anathema IV*. Nestorius curses what at Ephesus was made the Universal Church's doctrine of Economic Appropriation, note 668; and implies that Cyril was a One-Natureite, *ibid.*; whereas both were Two-Natureites, references, *ibid.*

In his *Anathema V*. St. Cyril condemns the Nestorian assertion that Christ is a mere inspired Man, a mere creature, and insists that He is God the Word incarnate, pages 326, 327 and 328, text. Hammond's and P. E. Pusey's mistranslation of Θεοφόρον ἄνθρωπον, note 669, page 327; need of a revision of Pusey's translation, *ibid.*

Nestorius' Counter Anathema V., in somewhat sly language contradicts Cyril's *Anathema V.*, and implies that Cyril was a One-Natureite, note 669, page 327; falsity of that accusation, references, *ibid.* Nestorius held to Two separate Natures, both to be worshipped separately, the worship of the Man therefore being mere Man-Worship, note 669, page 327, 328.

In his *Anathema VI*. Cyril condemns those who separate the two Natures, and insists on the fact of their Union by the Incarnation, 328, 329, text. Explanation of the not clear part of this *Anathema* from other places in Cyril, note 671, page 328.

Nestorius' Counter Anathema VI. applies the term *God* to Christ's mere humanity, a thing which is anathematized by Cyril in his *Anathema VIII.*, mentions or confesses an Incarnation in name only, and falsely implies that St. Cyril was an Apollinarian, *ibid.*; connection of the error of Nestorius here condemned with his denial of the Inman and with his creature-worship, *ibid.*

In his *Anathema VII*. St. Cyril anathematizes what is, in effect, the Nestorian denial of the Inflesh, and the making of Christ a mere inspired Man, on whom God the Word, (outside of him, not inside of him), operated as he does on other mere men, Prophets and Apostles for instance, and the blasphemous creature-worship of putting about that mere creature the glory of the Sole-Born, that is, the ascribing to that mere creature the glory of God the Uncreated Word, for Cyril constantly uses the *Sole-Born* (ὁ Μονογευής) for God the Word, as he teaches in Pusey's English translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*, page 200, where, however, Pusey translates Μονογευής by *Only-Begotten*; compare there pages 221, 228; see in this work pages 329, 330, text, and note 674 there, and compare note 675. That co-glorifying a

creature with God the Word is anathematized by Cyril in his *Anathema VIII.*, which the Third Ecumenical Council approved.

Nestorius in reply, in his *Counter Anathema VII.*, applies the expression *Sole Born* to Christ's mere humanity, *because of its relation to God the Word*, Whom he admits to be the *Sole Born* out of the Father, and asserts, in effect, that that mere creature shares the honors and dignities of the Uncreated Word, that is, contrary to Matt. iv., 10, he relatively worships a mere creature, note 674, page 330.

In his famous and remarkable *Anathema VIII.*, Cyril condemns three acts of creature-worship; that is, the co-bowing to the Man put on by the Logos, with God the Word, the co-glorifying that creature with the Word, and the co-calling that creature *God* with the Word; and then Cyril anathematizes every one who does not honor God the Word with but one bow, that is, with but one worship, and send up but one glorifying to Him, on the ground that the Word has been made flesh; that is, he mentions only *Emmanuel*, that is, "*God with us*," that is, God the Word, as the object of the one bow, that is, the one worship, and of the one glorifying, and that on the ground that He has been made flesh, 331, 332, text, and notes 676 to 680 inclusive. He does not mention the Man at all as sharing the worship, but, on the contrary, the former part of this *Anathema* and *Anathema IX.* of the Fifth Ecumenical Council anathematize every one who "*says that the Anointed One is to be bowed to in two Natures*," note 679; Cyril is for Divine and *absolute* worship to God alone; forbids all *relative* worship, notes 677, 678, 679; things relatively worshipped by Romanists and other idolaters, acts of such worship, *ibid.*; Chrystal's articles on that matter in the *Church Journal*, *ibid.*; a faulty reading in *Anathema VIII.*, note 677.

Nestorius' Counter Anathema VIII. anathematizes every one who worships Christ's humanity for its own sake, that is *absolutely*, as we say, but avers that its *relative worship* is right, against Cyril, against the Third Council, and against Christ in Matt. iv., 10; 332, 333, note 697; references on such matters, and on all Nestorian worship of Christ's humanity, and on the real but unintended worship of it by the Monophysites, 333, note; the Orthodox and the Nestorians worshipped God the Word, *ibid.*, but they differed as follows as to worshipping his humanity; Cyril seems according to one view and to the understanding of him by Nestorians, not to have worshipped Christ's humanity at all, whereas the Nestorians worshipped it *relatively* by bowing, etc., *ibid.*; Cyril calls it "*the crime of worshipping a Man*," 334, note; *Anathema VIII.* of Ephesus against it, *ibid.*; so is *Anathema IX.* of the Fifth Ecumenical Council, note on pages 335, 336; parts of Nestorius' Ecumenically condemned *XX. Blasphemies* are for it, note on pages 335, 336; wonderful mercy of God in defining anticipatively by the VI. Ecumenical Synods against the idolatries and creature-worship of the idolatrous conventicle of Nicaea, A. D. 787, note on pages 336, 337; strange blunder of Kenrick, the Romish antagonist of Christ's command to worship God alone, 337, note; he misrepresents Nestorius and really held to the Rela-

tive worship of Christ's humanity, for he admits "*that the flesh of Christ * * * is to be adored, NOT FOR ITS OWN SAKE, BUT FOR THE SAKE OF THE DIVINE SUBSISTENCE WHOM IT CONTAINS*, 347, note; refutation of his false statements, note on pages 338-341; Kenrick agrees with Nestorius against Cyril that certain texts teach the worship of Christ's humanity, 341, note; alleged passages from Ambrose, Augustine, and John of Damascus, adduced by Kenrick for the worship of Christ's humanity, condemned by the whole Church in Ecumenical Councils, *ibid.*; Kenrick's worship of Christ in the Eucharist condemned by St. Cyril and the Third Council, as well as the worship of the Sacred Heart of Jesus, which is Nestorian relative worship of a creature, 342; refutation of Kenrick's pleas for them, 342, 343.

The Monophysite worship of Christ's humanity was not intended, but *in fact* they did worship it, 343-346; two kinds of it, *ibid.*; both condemned in Anathema IX. of the Fifth Ecumenical Synod, *ibid.* How St. Cyril and the Universal Church following him differed from the Nestorians on the one hand and from the Monophysites on the other as to worshipping the humanity of Christ, 346; the first opinion is that Cyril worshipped in Christ only His Divinity, and regarded all worship of His humanity as Man Worship (*ἀνθρωπολατρεία*), that is, Creature-Worship, and therefore as forbidden by Almighty God in His Holy Word, and that that doctrine of Cyril in his two Epistles, and in Anathema VIII. in the longer of them has been approved by the Third Ecumenical Synod, and that the same teaching is incorporated into the Definition of the Fifth Ecumenical Council, and into its Anathema IX.; so that his doctrine is now that of the whole Church, and whosoever contradicts it is a heretic; a parallel view on that point of Cyril's doctrine, of that of Nestorius, and of that of the Monophysites, 347; argument for the first opinion from Cyril's own words; and from Nestorian statements, for they should have known how he differed from them, 346-351; but *objection*, neither St. Cyril nor the Universal Church intended to condemn the worship of Christ's two Natures together, but only the worship of the humanity when separate from the Divinity, 351, note. *Answer*, Cyril's own statements do not agree with the objection but refute it as do those of the Nestorian Euthenius of Tyana, note on pages 351-353. The second opinion as to whether Cyril worshipped the humanity of Christ or not, is that he worshipped it and God the Word together but in a different way from that in which the Nestorians did it, and in a different way from that in which the Monophysites did it, and that his doing so is approved by the Third World Synod and the Fifth, 353, note; arguments from Cyril for this view, and answers from Cyril and from Nestorian witness against it, 353-357, note. The writer of this note reserves the final expression of his opinion on this whole matter, 356; he wishes to be understood as merely stating the historical facts and as giving the historical quotations and references, and as being entirely silent for the present, as to his own views on these last points. His work here he wishes to be merely that of the historian, not of the giver of his own opinions.

But *objection*; some writers outside the Alexandrian School and before Cyril, held to the worship of Christ's humanity whil God the Word, 357, note. Answer, it is granted that writers of the corrupt Syrian School did so, but Cyril wrote against them, and they are Ecumenically condemned, 358, note.

As to a certain passage from Athanasius quoted by Kenrick for the worship of Christ's humanity, it does not prove it; and two other alleged passages, one from Ambrose and the other from Augustine, for the worship of Christ's humanity in the Eucharist, are by necessary implication condemned by St. Cyril and the Third Ecumenical Council. Moreover, to turn from the subject of worshipping Christ's humanity, the highest of all mere creatures, to the topic of worshipping other creatures; and all admit that all other creatures are inferior to him:

If certain writers, such as Ambrose, Augustine of Hippo, Gregory of Nazianzus, and Gregory of Nyssa fell into the sins of invoking creatures and any other sin of worship to creatures, those paganizings are Ecumenically condemned and anathematized by the Third Council, 358, note; Scudamore's citations from ancient writers; supreme value and authority of the utterances of St. Athanasius and St. Cyril of Alexandria on such themes as approved by the VI. Ecumenical Synods, 358, note; principles on which we must act in deciding every theological question, 359, note; a future Dissertation in this Set on the worship of Christ's humanity, *ibid.*; whether men hold that Cyril and Ephesus rejected all worship of Christ's humanity absolutely, or only condemned the worship of it separate from His Divinity, all invokers of the Triune God alone agree that *their decision condemns all worship of any creature less than His humanity, be it the Virgin Mary, martyrs, and other saints, or any archangel, or angel, or any other creature whomsoever.* For if, as a cleric, I am deposed, and if, as a laic, I am excommunicated, if I give bowing or prayer or any other act of religious service to Christ's perfect humanity, confessedly the highest of all mere creatures, much more (*a fortiori*) am I deposed and anathematized if I worship any lesser creature, 359, note; a passage of Athanasius, and two passages of Cyril for the worship of God's divine Nature alone, note on pages 359, 360; Habiid the Deacon at his martyrdom in A. D. 312 or 313, testifies against the worship of Christ's humanity and for the worship of God the Word alone in the Son, 360, note; his witness put into poetic form by James of Sarug, who was born A. D. 452, and died A. D. 521, note on pages 360, 361 and 362; large amount of matter in Athanasius and Cyril on the worship of Christ's humanity, 362, note 680.

Cyril, in his *Anathema IX.* makes God the Word the worker of the miracles of Christ, by His Spirit. The Nestorian *Counter Anathema IX.* makes a mere Man, (all there was of the Nestorian Christ), do them, text, pages 333-338, and note 681, there; the Nestorian assertion leads to the ascribing of the prerogative attributes of God to a mere creature, and to the worship of a mere creature, note 681, page 362, where Cyril explains this *Anathema, ibid.*

In his *Anathema X*. St. Cyril teaches that God the Word is our *High Priest* and *Apostle*, and the Offerer of Himself for us, and not at all the Offerer of Himself for Himself, inasmuch as He had no sin, 339-346, text, and notes 682-688 on pages 363-406. Nestorius teaches that a mere inspired man, that is a mere creature, has redeemed us, and that he is now our *High Priest and Apostle*, the upshot of which is that when we invoke him we invoke a mere creature, and so are guilty of giving prayer, an act of religious worship, to a mere creature, and so are creature-worshippers; and he held that the Sinless offered for Himself, a blasphemy, 365, note. Cyril's doctrine, approved by the Third Ecumenical Council, is necessary to guard against the error that a creature can redeem a creature or share God the Word's prerogative redemptive office; and to guard the prerogative glory of the Logos' Mediatorial work, of which Intercession is a part, and to exclude from any part in it every creature, be it the Virgin Mary, saints, martyrs, archangels, angels, or any other creature, 363, notes 684, 685, 686, 687 and 688; a passage from Cyril of Alexandria which serves to explain this *Anathema X*., 364, 365, note; further references to him, 365, note. Absurdity and blasphemy of making a mere man our High Priest and Intercessor, 365, note; the Word, however, does the human things, such as suffering and dying and worshipping, by His humanity, note 688, page 363-366; see *Christ, Prayer, and Worship*. The chief function now of Christ's High Priesthood is to intercede for us, 366, note; Nestorius denies the doctrine of Economic Appropriation, 366, note; blurring of the sound doctrine of Christ's sole Mediatorship and sole Intercession in heaven in Liturgies, *ibid.*; their present forms later than the ninth century, *ibid.*; example of perversion in heretical Liturgies, *ibid.*; a golden canon of III. Carthage, A. D. 397, on the Office Work of the Father and on that of the Son, *ibid.* The Alexandrian Church went before Cyril to approach the Father in prayer through the Son as in the New Testament, *ibid.*; examples from Origen, *ibid.*; reason as well as Holy Writ shows that all prayer and all invocation are prerogative to God alone, because He alone possesses the infinite attributes of omniscience and omnipresence to hear it, and to search and know the hearts of millions of his invokers at the same instant, and omnipotence to answer them, note on pages 365, 366, 367 and 368; besides, we are forbidden by Christ Himself to give any act of religious service to any creature, and prayer is an act of religious service, 367, 368; the act of the Aaronic High Priest, Christ's foretype, on the Day of Atonement, in going alone into the most holy place, and there alone interceding for Israel, was a foretype and proof of the soleness of Christ's intercession in the most holy place above, 368, 369, note; an orthodox passage of Augustine teaches this truth, 369, note; so does Ephesus, *ibid.*; Nestorianism, like the idolatrous churches of Rome and Greece, degraded the peculiarly divine functions of God the Word's Redemptive Mediatorial and Intercessory Office, and blasphemously gave them to a mere creature, 370, note; Clement of Alexandria gives to God the Word all those functions, 370, note; and 371, note; Tertullian teaches that we go to the Father through the Son,

ibid.; Julius Africanus makes "Christ * * * the High Priest of His Father, who presents our prayers to Him," note on pages 371, 372. Athanasius, makes God the Word our Redeemer, High Priest, Apostle, and Intercessor in heaven, 372-376, note; to the same effect Cyril again and again, 376, note; Newman's blunder in making Cyril favor Nestorius' heresy "that the Man Christ Jesus wast he priest! !" *ibid.* His ignorance of "what is Catholic doctrine" on that point, *ibid.* The Catholic doctrine of Christ's sacrifice, and High Priesthood, of which Intercession is a part stated, note on pages 376, 377. Newman's doctrine is in part that of Nestorius, and ends like his in Man-Worship, 377, note. Newman never knew fully the VI. Synods, and died in errors anathematized by them; aye, died the idolater's hopeless death, 377, note; discussion between Stancaro the Socinian and Osiander the Lutheran on Christ's High Priestly sacrifice, *ibid.*; Theodoret held with Nestorius that Christ's humanity only is our High Priest, *ibid.*; references to Cyril and quotations from him on Christ's Sole Redemption, Sole High Priesthood and Sole Intercession above, 377, 378 and 379, note; he shows that Nestorius' making a mere man our High Priest ends in making a god of Christ's humanity, and in turning the Divine and Consubstantial Triad, that is, Trinity, into a Tetrad, 379, note. Augustine, even in a work in which he favors saint worship, uses language in one place at least which may be taken in an Orthodox sense as to Christ's Priesthood, 379, 380, note; though, as is said above under his name, unsound passages are ascribed to him, see *Augustine of Hippo*; Leo I. of Rome, a man of faults and virtues, who in certain points deserved ill of the Church and in others well, was unsound in believing that saints in heaven pray for us, and so share Christ's prerogative of Intercession there, an error which has been attributed truthfully or falsely to Cyprian of Carthage, 380, 381, note; his errors not approved by Chalcedon nor by any other of the VI. Ecumenical Councils, 381, note; the Orthodox doctrine approved by Ephesus on the Soleness of Christ's Intercession in heaven was blurred and denied in the Middle Ages, but restored by the English Reformers, note on pages 381, 382; they perhaps did not know fully the doctrine of Economic Appropriation, which had been abandoned and almost forgotten in the ages of creature-worship and of idolatry, but they got back to its great idea, 382, note; their great merits, *ibid.*; they reformed and restored much; we should restore all Ante-Nicene Doctrine, Discipline and Rite, and all the Doctrine, Discipline and Rite of the Six World Councils, 382, 383, note. The *Second Part of the Homily of the Church of England concerning Prayer*, restored Cyril's and the Universal Church's doctrine in his Anathemas VIII. and X., that we may pray to no one but God, nor give bowing nor any other act of religious service to any but God, nor regard any creature as our Intercessor in heaven, note on pages 382, 383; the *Second Part of the Homily concerning Prayer* quoted, note on pages 383-388. The *Homily of the Church of England on the Nativity*, which is approved in Article XXXV., testifies for the doctrine that the Word in His Divinity

alone does the divine things of His High Priesthood and Mediatorial work, such as hearing our prayers, searching and knowing the heart, etc., and against the error of Nestorius that Christ's mere humanity, a creature only, is our High Priest, note on pages 388, 389; the passage quoted, 389, 390; Article XXXI. excellently and Cyrillianly guards the Soleness "*of the one oblation of Christ finished upon the cross,*" and, by implication, the Soleness of His High Priestly sacrifice there, and condemns the Romish doctrine opposed to it, 390; it is quoted, 391; the true doctrine of the Scriptures and of the Universal Church stated on the One Sole all-sufficient Sacrifice of Christ for sins forever, of His High Priestly functions of Mediation now for us by intercession for us, and of the prerogative Soleness of His intercession for us in heaven, and of the Eucharist, and on all the doctrine of Cyril's Anathema X., 391, 392, 393; summary statement to show how Cyril's Anathema X., and his Anathema VIII., and Anathema IX., of the Fifth Synod (which are all indissolubly linked together), are maintained in the Christian world and in that which calls itself Christian, 393, note; I., as to the Unreformed Communions; (1) the Greek Church; (2) the Latin Church; (3) the Monophysites; (4) the Nestorians; 393, 394, note; II., the Reformed Communions, 394, note; (1) the English Church Formularies on them, 394, 395, 396, note; (2) the Belgic Confession of A. D. 1561, 396, note; III., the Deformed; (1) the Socinians, and the modern Anti-Trinitarians, 396-402; Stancaro's controversy with Oslander, 396, 397, note; the conflict between the Adorers of Christ's mere humanity and the Non-Adorers, the two Socinian parties, 397-401, note; illogical character of Socinus' mind in making Christ a mere creature, and yet worshipping him, 397, note; Socinian heresies on infant baptism, and on the Holy Ghost, 397, note; the Budnaean and Favorian Sects; the leader of the former, a Non-Adorer, deposed by the majority of the Socinians for his error, 397, 398, note; Farnovius forbade his followers to pray to the Holy Spirit, 399, note; Francis Davides, a Non-Adorer, imprisoned by Socinians till his death, for refusing to worship their merely human Christ, 398, 399, note; inconsistent conduct of Socinus and his faction in so persecuting his fellow heretics, 399, note; comparison between the Man-Worshipping Nestorians and the Man-Worshipping Socinians on Man-Worship, *ibid.*; quotations from the Racovian Catechism on Man-Worship, 400, note; controversy "*between Socinus and others, especially the Siebenburg Unitarians, as to the divine honor to be paid to Christ,*" 400; Neuser, a Socinian, turned Mohammedan and died in that error, subnote "*a,*" page 398; the turnings and twistings of Francken, another of them, subnote "*c,*" page 398; late Anti-Trinitarians, generally Non-Adorers, 400, 401, note; Stancaro the Socinian, and Peter Lombard, the mediaeval Romanist, both oppose Cyril and Ephesus by making Christ Mediator in His human nature only, 401, note; certain expressions in Lutheran documents are clearly Nestorian, creature worshipping, and blasphemous; their Consubstantiation and any worship of the alleged real presence in the Eucharist condemned by Cyril and by Ephesus, 402-405, note; Cyril's words, *ibid.*; Schwenkfelder starts an

error much like the Apollinarian heresy, on Christ's flesh and on its worship, 405, 406, note; in the Anglican Communion, Newman, Keble, Pusey, Neale, J. H. Blunt and others, have introduced creature invoking error against St. Cyril's Anathemas VIII., and X., and against Ephesus, and, they have brought in Consubstantiation and Host Worship against Cyril and Ephesus and against their own formularies; duty of the Anglican Church against those corrupters, 406.

Cyril of Alexandria's Eucharistic Anathema, the XIth of his XII., is aimed at the error of Nestorius that in the Eucharist we eat the flesh of his merely human Christ, and so are guilty of what St. Cyril expressly calls *ἀνθρωποφαγία*, that is, CANNIBALISM; see in proof Cyril as quoted in the note on page 262 above, and Sections 4 and 5 of Book IV. of his *Five-Book Contradiction of the Blasphemies of Nestorius*, pages 141, 142 of the Oxford translation of "S. Cyril of Alexandria on the Incarnation against Nestorius." Cyril, on the contrary, contends in this Anathema XI. that a mere man's flesh cannot give life, note on page 62 above (Section 5, Book IV., *id.*, page 142 of the Oxford translation), but that Christ's flesh quickens us "*because it has been made an own flesh of the Word,*" or "*a peculiar flesh of the Word*" (ὅτι γέγονεν ἰδία τοῦ Λόγου), "*who has power to give life to all things,*" see the text in this volume, pages 347-354; Cyril, however, explains himself on pages 231-240, text, above, and in the note on pages 250-313, to mean that the real Substance of God the Word's Divinity is not eaten in the Lord's Supper, and that It is not on the Holy Table at all; and that the real substances of Christ's flesh and blood are not on the Holy Table in the Rite, are not eaten by us, and that it would be "*cannibalism*" (*ἀνθρωποφαγία*) and "*savageness befitting a wild animal*" and "*a monstrosity*" to do so, note on pages 262, 263; see especially the text as above on the eating of Christ's flesh and blood, and the note on pages 260-276; and against worship of the Eucharist, 276 and after; and against the horrible error that we eat the Substance of God the Word's Divinity, and that It lies on the Holy Table in the Rite, see note on pages 250-260; and on page 264, note, Cyril shows that he does not hold to what above he calls *cannibalism*, for he states that the benefit of the rite is spiritual, and that the sight of Christ's flesh and blood on the tables would *horrify* us, but that He "*sends the power of life into the things which lie before us,*" (which he has just spoken of as "*leavened bread and wine*") "*and changes them*" [he does not say into the actual substance, but] "*to the ENERGY of His own flesh, in order that we may have them for a life-giving partaking, and that the body of the Life may be found in us as a life-giving seed.*" On page 267, note, Cyril says that the Nestorians, by representing "*our Sacrament to be an EATING OF A MAN'S FLESH,*" are guilty of "*UNHOLILY bringing the minds of believers to notions of wickedness.*" And certainly Cannibalism (*ἀνθρωποφαγία*), as Cyril terms it, is such. And he there denounces Nestorius' man-eating as "*doing away unlearnedly the force of the Mystery,*" that is, Sacrament; and he teaches that "*for that very reason and with great justice has the Anathematism (XI.) been set forth.*"

Nestorius, in his Counter Anathema XI., on page 408, note, anathematizes "any one" who "says that the flesh united to the Word of God is quickening by any possibility of its own nature," forasmuch as "the Lord himself proclaims, 'It is the Spirit that quickeneth, the flesh profiteth nothing,'" John vi., 63; but Nestorius, as in his Blasphemy 18 below, implies that Cyril denied any eating of flesh in the Eucharist, but asserted an eating of Divinity alone instead after the Apollinarian or Monophysite error. But Cyril shows, as above, that he rejected any and all eating of flesh in the rite, and all drinking of blood there, and all eating of the Divinity, and that he held to the real absence of the Substance of Divinity, and of the substance of Christ's flesh and blood from the rite, and shows that, notwithstanding all Nestorius' denials, his premises of a real presence of the substance of Christ's body, and a real presence of the substance of His blood result in Cannibalism, 408, note; reference to Cyril on this, *ibid.*

Cyril, in his *Anathema XII.*, teaches that Divinity cannot suffer, but nevertheless Economically Appropriates the sufferings and death of Christ's humanity to God the Word to avoid Man-Worship, etc., 409, note; this doctrine explained in notes 694 to 701 inclusive, pages 409-413; Nestorius anathematizes it in his *Counter Anathema XII.*, 409, note. Athanasius testifies for the doctrine of *Economic Appropriation*; the expression and doctrine used in *Cyril's Letter to John of Antioch*, which was approved by the Fourth Ecumenical Council, 409, note, and 411, note; quotes Scripture for the doctrine, 409, 410, note; Cyril referred to and quoted on the expression and doctrine, 409-413; the expression and doctrine in *Cyril's Longer Epistle*, which was approved by the Third World Council, 410, note; passages from the Longer Recension of Irenaeus for it, note on pages 410, 411; sermons attributed to Proclus for it, but not relied on, on account of doubts as to their really being his, note on pages 411, 412; Scripture for it, notes 695-701 inclusive.

Cyril of Alexandria misunderstood, Preface, i.; confines all worship to God alone, specimens of his language on that, *ibid.*, ii.; 184, note 438, and pages 359, 360, note and subnotes, and under *προσκυνῶ*, in the Greek Index in this volume; see also *Mary the Virgin*; suffered imprisonment for his faith, 18; was raised up by God for His work, 16; his firmness, 16, 17; see under *Cyril* in Index I.; is worried by some of his malicious clergy or people at Constantinople, who intrigued against him with Nestorius or the civil rulers; he had disciplined or rebuked them, 53-59, and note 144 on page 58; his right and duty to do so, 59, note 146.

He condemns errors on the Eucharist, Preface, ii.-iv.; see *Eucharist*; wrongly supposed by Nestorius to be an Apollinarian, 251, note; 255, note; Theodoret so misrepresents him, and Cyril denies the slander, 271, note; and repels the Docetic or Marcionite error on Christ's body and the Eucharist advocated in our time by Pusey and Shipley, *ibid.*, and sub-note "d," on page 271; for quotations from Cyril's writings see the notes in this volume, especially notes 183 and 606. Cyril brands Nestorius' heresy on the Eucharist as resulting in CANNIBALISM (*ἀνθρωποφαγία*), iii.;

the error that Christ's whole Person and both Natures are eaten in the Eucharist was not in Cyril's day, *ibid.*, and 251, note; Romish mistakes on Cyril, vi.-ix.; the Universal Church in the Third Synod approved Cyril's doctrine on the Eucharist and condemned Nestorius', and anticipatively all other Eucharistic heresy, ii.-iv. The Church of England quotes Cyril as "*an old and holy doctor*" against creature-service, vii.; Luther's mistake on Cyril, vii.; it was the cause of others making the same mistake, vii.

Cyril of Alexandria against Diodore of Tarsus, xv., xvi.; 113; his great influence at Ephesus, note 94, page 39; his memory made eternal by the Fourth Council, 57, note. "*As Cyril believed, so we believe! Eternal be Cyril's memory! As the Epistles of Cyril teach, so we hold,*" etc., *ibid.*; writes against the Co-Substancers, 61, note 154; held the doctrine of Two Natures, 73, note 163; 61, note 154; held Divinity to be bodiless, 76, note 175; need of a critical edition of Cyril, 102, note; spurious works ascribed to him, 102, note; mournful results of such works, 102, note; against the Nestorian Andrew of Samosata; he condemns the worship of Christ's flesh along with His Divinity, and asserts the worship of God the Word *within His flesh* (μετὰ σαρκός), 116, 117; the Greek terms involved, 117; see *ibid.*, and under μετὰ σαρκός and σύν and συμπροσκυνεῖσθαι, in the Greek Index to this volume.

Cyril the Orthodox and *Nestorius the Heresiarch*; the controversy between them; mistakes as to Nestorius' heresies among Protestants and Romanists, i.-v.; what his heresies were and how the Universal Church condemned them, i.-iv., v.-xi., xv.-lii.; he denied the Inman, and asserted *Man-Worship* (ἀνθρωπολατρεία) and *Cannibalism* (ἀνθρωποφαγία) in the Eucharist, i.-iv. See under "*Nestorius and his Heresies*," and under "*Man-Worship*" and "*Eucharist*" in this Index and in that to Vol. I. of *Nicaea*.

Diodore of Tarsus was the originator of his heresies; this shown by the quotations from him by Cyril, xv., xvi., text and notes; he denied the Incarnation, and asserted the worship of Christ's mere separate humanity; the *Fragments* of him preserved by Cyril have nothing definite on the Eucharist, xvi.; the same errors, including Cannibalism, shared and maintained by his disciples, Theodore of Mopsuestia and Theodoret, and generally in the Patriarchate of Antioch, xvi.; Nestorius and Theodoret for all those errors, xvi., xvii.; yet Theodoret condemns the worship of angels, xvii.; the Syrian leaders seem to have worshipped relics, xviii.; St. Cyril refuses to put Chrysostom's name into the diptychs, xviii.; meaning of that act, xviii.; invocation of saints in places of Chrysostom's works now; his suspicious language on the Eucharist, xviii., xix.; Alexandria free from the Nestorian heresies, xix.; it still maintained New Testament faith and practice on the Lord's Supper, xix.; the logical result of those divergencies was conflict; it came at Constantinople when Nestorius of Antioch became its Bishop; Anastasius, a presbyter from Antioch, begins it by denying that the term *Bringer Forth of God*, which guards the Incarnation, can be used of the Virgin, xx.; there was no

worship of the Virgin Mary in the Church then, *ibid.*; when it first appears among the Collyridian heretics, about A. D. 374-377, St. Epiphanius, the greatest heresiologist the Church has ever produced, ascribes it to the devil and to weak-minded women, his dupes, xx.; it was impliedly condemned by Ephesus, ii.-iv.; accounts of the beginning of the Nestorian controversy; Socrates', xx., xxi., xxii.; Cyril of Alexandria's, xxii.-xxvi.; the Inflesh, and the expression Θεοτόκος, that is, *Bringer Forth of God*, which guards it, the source of the conflict, xxvi.; it developed into the sequences of the Nestorian denial of it, Man-Worship, to which One-Nature Consubstantiation and Cannibalism on the Eucharist and other heresies were soon added, xxvi.; Nestorius deposes Orthodox clerics and persecutes Orthodox laics, xxvii., xxviii.; Nestorius had zeal against some heresies, but fell into the heresies above specified himself, in other words into the paganism of worshipping a mere creature, and into cannibalism, xxvi.-xxxi.; Cyril of Alexandria enters the lists for the faith, and writes *to the Monks of Egypt*; and puts forth his notable *Five Book Contradiction of the Blasphemies of Nestorius*, in which he exposes and refutes Nestorius' denial of the Inman, and of the doctrine of Economic Appropriation, and his creature-worship and his Cannibalism, and his other errors, xxxi.; his prudence, and his self-sacrifice in opposing the greatest Patriarch of the East, backed by the Emperor; tremendous power of the See of Constantinople at this time, xxxii.-xxxv.; Cyril, in his *Contradiction* just mentioned, quotes all or nearly all of the XX. Blasphemies of Nestorius which set forth his errors, which are quoted in Act I. of Ephesus, and made part of the basis of his deposition, xxxv.; the English translation of the *Contradiction* needs revision, xxxv.; the Orthodox clergy of Constantinople put forth a protest against Nestorius' heresies, xxxv.; Basil, the Deacon and Archimandrite, and Theosebius and the rest of the Monks petition the Emperors against Nestorius and for an Ecumenical Council, xxxv.; Cyril writes to Nestorius to dissuade him from his errors, xxxv., xxxvi.; Nestorius persists; Cyril writes his second letter to him in which he explains the faith, and protests against his denial of the Inman, Man-Worship, etc.; Nestorius replies, denies the Incarnation and Economic Appropriation, xxxvi.; Cyril at first was chary of putting his Letters on the Nestorian controversy before Celestine, Bishop of Rome, perhaps because he feared that he (Celestine) was not fully sound, or because he feared that his influence would be against him because a few years before he (Cyril) had helped the North Africans under the great see of Carthage to maintain their stand against the attempt of Celestine and his immediate predecessors to get the power of Appellate Jurisdiction over them. He had done so by sending them, at their request, the original Greek of the Twenty Canons of the First Ecumenical Synod, and so exposed the claim of Rome that local Canons of Sardica belong to it; for her legate had quoted them as being those of Nicaea, and tried to palm them off on the Africans as such. See Chrysal's Articles on that matter in the *Church Journal* for 1870. They will probably appear in the last volume of the Acts of Ephesus in this Set.

Hence Cyril orders his messenger, Possidonius the Deacon, not to deliver his Letters to Celestine unless he finds that Nestorius had put his heretical writings before him. Possidonius, finding that Nestorius had, then delivers Cyril's, 31, 32. The different parts of the Church take sides, most with Cyril, but the Patriarchate of Antioch stands by Nestorius. Celestine of Rome and a local Council there against Nestorius; Cyril and the Diocese of Egypt in a local Council are against him, and Cyril and his Synod put forth his Long Epistle against Nestorius, xxxvi.-xxxviii.; Theodoret and Andrew write against Cyril's XII. Chapters, xxxvi.; Cyril sends both those Synodal Epistles to Nestorius; each contained a warning that unless within ten days after they came to him he renounced his errors and condemned them, and professed the Universal Church's faith against them, he would be excommunicate, xxxvi. and xxxvii.: they were delivered to Nestorius on Nov. 30, or Dec. 7, 430. But on Nov. 19, 430, the Emperors had called an Ecumenical Council to meet at Ephesus, on Pentecost, June 7, A. D. 431, to settle all the questions involved, 1.; Nestorius arrives at Ephesus, 1, 7.

Second Decree of the Emperors addressed to the Bishops of the Third Council, 8-13; reflections on its unfairness, 16-18; noble stand of the Bishops against it; parallel between that stand and the stand of the English Bishops against James the Second's attempt to Romanize and idolatrize England, 16-18. But Alexandria alone did not settle the controversy. Rome alone did not settle the controversy; that was done by the Ecumenical Synod which, by the help of the Holy Ghost *by a vote in common* (38, and note 94) condemned all the errors aforesaid and all creature-worship and all real presence errors on the Lord's Supper and their Nestorian and other sequences of worship of one or both Natures of the Son as if there, and Cannibalism, xxxviii.-xxxix.; failure of an attempt of Victor of Rome in the Second Century to put St. Polycarp and certain Churches of Asia out of Communion because they kept the Pask at a wrong time, xxxix.-xliv.; the same Churches submitted at once to an Ecumenical Council, Nicaea, xlv.; Spanish Christians and Cyprian and the African Churches under him oppose and resist Rome in the Third Century, xlv.; the Fifth Ecumenical Synod censures Vigilius, Bishop of Rome, and the Sixth anathematizes his successor, Honorius, xlv.; we have more abundant examples of Peter's fallibility in the New Testament than we have of any other Apostle's, xlv.-xlviii.; any man, therefore, who asserts Papal Infallibility, by that fact is branded by the Sixth Synod as a heretic, xlviii.; just as he is branded by the First Synod as a heretic if he asserts the Orthodoxy of Arius; by the Second if he asserts the soundness of Macedonius; by the Third if he asserts the Orthodoxy of Nestorius; by the Fourth if he asserts that its condemnation of Eutyches is wrong, etc., or if, with the Image-Worshipping and Real Presence Conventicle of II. Nicaea, he contradicts the Anti-Image-Worshipping and Real Absence Decisions of the Third Ecumenical Synod, and those of the Fifth, or if he agrees with the merely Latin and Roman Synod of the Vatican of A. D. 1870 in contradicting the Sixth

World Council's condemnation of Pope Honorius as a heretic, xlvi., xlix.; such Ecumenically decided points are not debatable, *ibid.*; the Third Synod therefore did not look upon the questions regarding Nestorius as settled by Celestine of Rome alone, but by the voice of the whole Episcopate in an Ecumenical Synod; they condemned his attempt to secure Appellate Jurisdiction in Africa, xlix.; spurious matter falsely ascribed to Proclus, xlix., 1.; John of Antioch's delay in reaching the Council; blamelessness of Cyril and the Council in going on without him, 1., li.; how Cyril could utilize the delay by spreading his works against Nestorius' heresies, li., lii.; not knowing much then of Diodore and Theodore, he opposes Nestorius only, but afterwards, on learning of their errors, writes against them also, and the Fifth Council anathematizes their errors, and Theodore by name, lii.

Cyril defends the doctrine of Economic Appropriation to avoid Man-Worship, 116, 117; Nestorius opposes, and maintains Man-Worship, for which Cyril and the Church anathematize him, note "f," xxiii., xxiv.; see *Nestorius* and his *Heresies*, *Heresy 2*; Cyril defends the Inman, the Substance Union, and the doctrine of Matt. iv., 10, against Nestorius' and Theodoret's denial of the first two doctrines, and their worship of a mere creature, the separate humanity of Christ, note 156, pages 61-69; see *Cyril*, and *Nestorius* and his *Heresies*; Cyril is slandered as if an Apollinarian, 69, note; 80, note; compare 61, text, and 73, note 163; teaches the doctrine of Two Natures, 80, note; his authority and that of Athanasius on Creature-Worship and Man-Worship and on the Eucharist greater than that of all the other writers of the Fourth Century and the Fifth, 358, note; on God the Word as our High Priest, and against Man-Worship, 376, note. See *Cyril, St., of Alexandria* in the General Index to Vol. I. of *Nicaea* in this Set.

Cyril of Alexandria's letters to his representatives at Constantinople during the sessions of the Third Council, lxxi.-lxxiii.; answer of Bishops there to the Holy Synod, lxxiii.; Cyril of Alexandria goes straight home to Alexandria from the Council after his liberation, lxvi., lxvii.

Cyril of Jerusalem; 269, note.

Cyril Lucar, the noble Reforming Greek Patriarch; 523, 525; most foully murdered, *ibid.*

D.

Daniel, Bishop; Cyril's representative at Constantinople before the Council, lxxvi.; 414, note 703.

David, King; 30, note 74; Christian Emperors who protected the Church likened to him, *ibid.*

Dedication of this volume; see in front.

Deification of Roman Emperors; 505-508, text and notes; instances of their blasphemous language, 509, and 507, note "c;" practical deification of the Pope by his satellites and flatterers, 509-512.

- Deipara*; the Latin for *Bringer Forth of God*, vi. See *Bringer Forth of God* in this Index, and in the General Index to Vol. I. of *Nicaea* in this Set, and see Θεοτόκος in the Greek Index in both.
- De Koven*; wrecks the American branch of the Anglican Church in 1871, 9, note 8.
- Deposition* of heretical clerics, i.; of Nestorius, 503, 504.
- De Pressensé*; in favor of unwise toleration error, contrary to the VI. Synods, xxix., note "a."
- Digamy, Clerical*; see "*Irenaeus, Count.*"
- Dimoerites*; see *Two Partites*, and 108, note; see also *Apollinarians, Timotheans* and *Valentinians*, and *Polemians*.
- Diocese*; its meaning in the Greek Canons, xl., note "a," 413, note 702.
- Diodore of Tarsus*, the heretic; xi.; his history and errors, xv-xx., text, and xv., note "a," xvi., note "a," xx.; lii. See under *Cyril the Orthodox*; Diodore denies the Inflesh and worships Christ's humanity, 112, 113; was one of the originators of what were afterwards called Nestorian heresies, 169, note 361; 456, note 914; was opposed by Gregory of Nazianzus, 439, note 802; and by Cyril of Alexandria, 456, note 914.
- Dionysius, Bishop of Alexandria*; for standing in the Eucharist, 242, note.
- Dionysius, Bishop of Corinth*; 424, note; 425.
- Dioscorus of Alexandria*; a Monophysite heretic, 1xviii.
- Dipping, the holy*; 1xxviii., 111. See *Baptism*; the rebirth out of water is referred to in the New Testament, 448, note 872.
- Docius*; 424, note.
- Domitian*, the Roman Emperor; his blasphemous assumption of God's name, 509.
- Dositheus*; for Transubstantiation of the Greek form, not the Roman, 425.
- Dulia*, that is *slavery*; the excuse of to salve over idolatry condemned by the English Reformers as from the Devil, 382, note; used by Kenrick, 340, note; 367, note; 406, note.
- Du Perron, Cardinal*; on Transubstantiation, 263, subnote "hh." See *Canibalism*.

E.

- Easter*; the term heathen and wrong, 35, note 89; see *Pask* in this Index, and in the General Index to Vol. I. of *Nicaea*.
- Ecclesia docens*; that is, the *Teaching Part of the Church*, that is, the Episcopate alone; 10, note 8; note 74, pages 32, 33; note 702, page 413.
- Ecclesia docta*; that is, the *Part of the Church which is taught*, that is, the presbyters and deacons, and all lower clerics and the laity, 10, note 8; note 74, pages 32, 33.
- Economic Appropriation*; see under *Nestorius and his Heresies, Heresy 3*, and note 173, pages 74-76; and under *Atticus*; page 112, note; 317, note 635; 376, note; Athanasius and Cyril deem the doctrine necessary to guard against Man-Worship, 159, note 316. See *Athanasius, Cyril of Alexandria* and *Nestorius*, and pages 168 and 169, notes 355 and 357; and 228,

notes 594, 595; and notes 714, 716, 717; Scripture proof for it, 227, note 584; and 447, note 863; Cyril and the Third Council for it; references to them both; 227, note 585; Cyril and the Third Council anathematize all who reject it, 228, note 585; note 965, page 466. All the human names of the Son, such as *Anointed*, etc., are Economically Appropriated to God the Word, 226, note 583; the divine names such as *Sole Born* (that is, out of the Father's Substance), etc., belong to God the Word's Divinity alone, *ibid.*; see *Christ*; Nestorius denies Economic Appropriation, 366, note; woful results of forgetting it in the Middle Ages, 381, note; it must be restored as part of a full restoration, 382, note. See under *Cyril of Alexandria's XII. Chapters*, under Chapter, that is, Anathema XII., and the text of pages 355 to 358 inclusive, and the notes to them on pages 694-701. See in the *Greek Index* under *πάθος*, and *οικονομικὴν οἰκείωσιν*. Athanasius confesses it, to avoid Man-Service, 421, notes 744, 747, 748; note 753; notes 958, 959; Cyprian confesses it, 435, text and note 787 there; the doctrine necessary to guard the divine preeminence of the Logos in the Union of the two Natures and to guard against Man-Worship, errors condemned by the VI. Synods (see above in this article), 435, note 787; Economic Appropriation, 438, note 795; held to by Basil the Great, 445, text, and note 831; Gregory of Nyssa teaches it, 445, 446, text, and notes 835, 845 and 847; so does Atticus of Constantinople, 447, 448, text, and notes there; and Amphilochius, 448, 449, text; Cyril contends for it, 466, note 965; note 972, page 469; note 990, page 471; compare notes 1020 and 1021, page 478, and note 1022, page 479; compare 465, notes 958, 959; note 990, page 470; note 995, page 471; how Nestorius misunderstood and misrepresented Cyril on, 478, note 1020.

Ecumenical Councils; their value on the Roman and other controversies, ii.; see *Ephesus* and the rest of the *Six Ecumenical Councils*; what they are, v.; their Authority and Reception, v-xii.; this Translation of the Third, xi.-xiii. Form in which this work is published, xiii.; Basis from which to translate, xiii.; the clergy must know and maintain them, viii.; and help to procure the deposition of clerics who oppose them, ix. See *Ephesus* and *Cyril of Alexandria*; opposition to them ends in idolatry and in anarchy, ix.; evil Empresses and Emperors, and the partisans of the idolatrous conventicle of Nicaea, A. D. 787, broke them down in the Middle Ages, and curses followed, x.; the present woes of the Anglican Church come from ignorance of them, x.; were the bond of unity, x.; no union possible without them, x., and 35, note 88; Bishops and Emperors vowed to obey them, x.; their authority perpetual, x.; and 322, note 659; this translation of the Third, x.; are superior to the Fathers, x., note 791, pages 436, 437.; note D, pages 513-517; they judge and condemn some deemed Fathers, x.; ignorance of their utterances the cause of Pusey's and Keble's fall into a heresy worse than Nestorius'—that is, than Theodoret's Ecumenically condemned heresy of real presence and worship of Christ's humanity in the Eucharist, for Pusey and Keble assert the presence of two Natures and their being eaten there, whereas Theodoret

asserted the same presence and eating of one nature only, that is, the humanity, xi.; see *Eucharist* also.

The editor's work; Bishop Whittingham's exhortation to him, xi.; reasons for Englishing them, xi., xii.; their form and price in English, xiii.; basis of this translation of Ephesus, xiii.; the Greek text of certain documents to be given hereafter, xiv.

The VI. Ecumenical Councils on the duty of civil rulers, xxix., note; convoked by Emperors, 5.; need of a Seventh to reform the Church, 5.; accursed work of the Empresses Irene and Theodora against the doctrines of the VI. Synods, and for idolatrous conventicles; good work of Theodosius I., Theodosius II. and Valentinian (at last, not at first), and by Constantine the Great, 6; Constantine's modesty; he did not interfere with the Bishops' rights, 5, 6; heresy of supposing that any one has a just claim to be a Bishop from his possessing tactual succession only, if he does not hold to, obey, and enforce the VI. Synods, 7; duty of every nation to maintain the Six Synods, 33, note 80; 34, notes 84, 86; Christ decides in them through the Universal Episcopate, 487, 488; they are superior to any Bishop of Rome, 39, note 94; condemned Honorius, *ibid.*; see under *Church Government*; danger of admitting that they can err as to facts, 426, note; we must remember that the quoting of one document of a Father and the approving of it as Orthodox does not necessarily imply an approving of all his other writings as Orthodox, 427, note; instances, Ambrose of Milan's errors and those of Augustine of Hippo, *ibid.*; we must not infer that, because an Ecumenical Council receives and accepts with honor a letter of any bishop of Rome, that it accepts any claim of that see to jurisdiction outside of Italy, *ibid.*; examples, Rome's attempt to get appellate jurisdiction over Carthage and the West, note on pages 427, 428.

Edgar's Variations of Popery; 509.

Editio Regia of the Councils; xiii., xiv.

Edward VI.; a blessed Reforming King, xxix.

Elizabeth, Queen; the greatest of Queens, xxix.

Ellicott, Bishop; 14, note; interprets Scripture to forbid clerical digamy, *ibid.*

Elvira, Council of; about A. D. 305-309 in Spain; forbids pictures in Churches, xlvii.

Emperors, the Roman; deified; blasphemous titles of, 19-21, note 20; *Jerome* against the worship of their images, 19; how the Church regarded the Orthodox, 32, note 74; their duty towards the Church and true religion, 34; call the Third Council, 35-41, 503.

Empire; its condition made dependent on piety towards God, 33; a righteous connection between a Christian state and Christ's Church, 33.

English Reformers; on the duty of the civil ruler, xxix., note.

Epaphroditus, a Reader; 45, 46.

Ephesus, Ecumenical Council of; see *Cyril of Alexandria* and *Nestorius*. Photius' account of its Acts, in Century IX., body of work, 1.; how they compare with the present Acts, 1, 2, 3, 4; were the Acts of the Apostolic

Conventicle put between the Acts of Ephesus in Photius' day? 4; the present arrangement of the Acts, not the original one in all respects, 154, note 289; 155, note 292; 208, note 524. The Forematter to Ephesus, was it put before the Acts then? 4; dates of the Sessions, 5. The Circular Letter and Decree of the Emperors, Theodosius II. and Valentinian III. convoking the Metropolitans to the Third Ecumenical Council, 5; who the Emperors were, 5; Theodosius II. acts for both, 5; why? 5; its date; 41, notes, 101, 102; delay of John of Antioch, 41, note 101. Its noble stand against the misguided Theodosius II., 17, 18; opening of the Council, 19-22; list of Bishops at; whence they came, 22-29, and note 57; Peter, the Presbyter of Alexandria, states before the Third Council the facts of the Nestorian Controversy which led to the Synod, 30, 31, 32; Juvenal, Bishop of Jerusalem, calls for the reading of the Emperor's Letter summoning the Council, and asks that it be put in front of the Acts, 32, 33; Peter the Presbyter of Alexandria reads it, 33-41; Firmus, Bishop of Caesarea, calls upon Memnon of Ephesus to state how long the Council had waited for delayers to appear after the date fixed in the imperial proclamation, 41; Memnon replies 15 days, 42; Cyril of Alexandria states that in the long wait the Bishops had suffered, and some of them had fallen sick, and others had died, and he proposes that in accordance with their aim in coming to Ephesus, and in compliance with a Second Decree of the Emperors, urging a decision, they should go on with the business and read the papers pertaining to it, 42, and note C., page 513. Theodotus, Bishop of Ancyra, asks that the said reading be postponed, and that they proceed to summon Nestorius to appear before the Council, 43; four Bishops testify that they summoned him yesterday to appear and that he gave a conditional promise that he would come, 44, 45; Flavian of Philippi proposes that other Bishops be sent to summon him again, 45; three Bishops and a Reader are sent with a document to be read from the Council to Nestorius; its text, 45, 46; on their return, Peter, a Presbyter of Alexandria, asks them to state the result, 46; the three Bishops say that they were not admitted to his presence, but that he said that after all the Bishops came together he would meet with them, 46, 47; Flavian, Bishop of Philippi, proposes that a third summons be sent to him with a citation to be read, and names four prelates as the summoners; text of the citation, 47, 48. The summoners return. Peter, the Presbyter of Alexandria, begs them to state what answer they had received. They state that Nestorius would not admit them, that a multitude of soldiers with clubs stood before his gate, and that they gave them no kind answer, would not permit them to stand in the shade, pushed them insolently and at last sent them away, telling them that they would receive no other answer even if they waited till evening at the door, and had told them that they had orders from Nestorius to permit no one from the Synod to enter, 48, 49. After those three canonical citations, the Council now commences to examine the dogmas of Nestorius, 49. Juvenal, Bishop of Jerusalem, states that in giving the three summonses to Nestorius they had done all

the Canons called for, but that they were ready over and above to give him a fourth, but that as he would not admit the summoners, but had kept them without, it was evident he had not a good conscience, and that therefore they should proceed to business in accordance with the Canons; and proposes that first the Creed of Nicaea be read, to serve as a criterion by which to judge the utterances which follow, and to approve or reject them, 49, 50. It is read, 50, 51. Then Peter, the Presbyter of Alexandria, states that he holds in his hands an Epistle of Cyril, Bishop of Alexandria, to Nestorius on the doctrinal questions involved, and puts it at the command of the Synod, 50; it is Cyril's Shorter Epistle, 52; Acacius, Bishop of Melitine, calls for its reading, 52. It is read, 53-129. In it Cyril rebukes Nestorius for starting heresies, condemns his denial of the Incarnation, explains the doctrine of the Economic Appropriation to God the Word of the sufferings of the Man put on by Him, shows that it does not imply Theopaschitism, as the non-Economic Appropriation doctrine would; (he explains it further elsewhere; see pages 237-240, Vol. I. of *Nicaea* in this Set) and denies that *we co-worship a Man with the Word*, 53-120. At the end of the reading, Cyril, Bishop of Alexandria, puts the question to the Council whether his Epistle aforesaid is not in accordance with the faith of Nicaea and with its Creed, and whether it is not correct and blameless, 129; the Council then proceed to vote on that, the result of which is that all approve it, and so answer yes to his question, 129-154. Palladius, Bishop of Amasea, asks for the reading of Nestorius' Letter to Cyril, of which the Presbyter Peter had spoken towards the beginning of the Act, that the Synod may determine whether it agrees with what was set forth at Nicaea, 154; it is read, 155-166; it repeatedly rejects the doctrine of the Incarnation in the plainest terms, as it does also the Orthodox doctrine of the Economic Appropriation of the sufferings and death of the Man put on by God the Word, so necessary, as Cyril elsewhere shows, to avoid the Nestorian worship of Christ's humanity (see pages 237-240 of Vol. I. of *Nicaea* in this Set, and Cyril's Longer Epistle below, including its Anathema XII., and the explanation of it in that Epistle). Of course, as Nestorius made Christ a mere man, that is, a mere creature, it follows necessarily that his worship of him was what Cyril calls it, that is, mere Man-Worship (ἀνθρωπολατρεία), that is, *the worship of a creature*. And so he held, contrary to Cyril's Epistle above, to *the co-worship of a man with the Word*, for, as we shall see when we come to his XX. *Blasphemies*, in the Eighth of them, on page, 461, above, Nestorius says, "*I separate the Natures, but I unite the bowing.*" In his Epistle Nestorius perverts the Nicene Creed to make it agree with his Anti-Inman heresy, 155-166.

When the reading of Nestorius' Epistle is ended, Cyril asks the Council, "*What seems good to this Holy and Great Synod concerning the Epistle just read? Does this seem to be in harmony with the Faith defined in the Holy Synod of the Holy Fathers assembled aforetime in the City of the Nicaeans, or not?*" 166. In response thirty-four of the

chief Bishops give their votes in the negative, each one making some brief remarks, and then "*All the Bishops*" burst forth into anathemas against Nestorius, his "*impious faith*," and his "*impious doctrine*," and all who do not anathematize him, and all who communicate with him, 166-178. Juvenal, Bishop of Jerusalem, calls for the reading of the Letter of Celestine, Bishop of Rome, to Nestorius. Peter, the Presbyter of Alexandria, reads a Greek translation of it, 179-203. Celestine condemns him for "*plain blasphemies*," and for preaching "*concerning God the Word otherwise than the faith of all holds*," and as guilty of "*innovations*," which "*result in impiety*," 181, 182, 183; for his denial of the Incarnation, 184; refers to the two warnings given him by Cyril's Two Epistles, sympathizes with the Orthodox clergy whom Nestorius had persecuted, blames him for scattering the Lord's flock, like a ravening wolf, commends Cyril of Alexandria's course, and warns him that, unless within the tenth day from the receipt of Celestine's Letter, he agrees with the doctrine of the Church of the Romans, and of the Alexandrians, and all the Universal Church, and of the Constantinopolitan Church before him, (Nestorius), and puts "*away by a clear and written confession*" his "*unbelieving novelty and innovation * * * which attempts to separate the very things which the Holy Scripture joins together*," that is, Christ's two Natures, by Incarnating the Divine, God the Word, in the human nature, he will be "*cast out from all the communion of the Universal Church*," 183-203. Peter, the Presbyter of Alexandria, proposes to read the Long Letter of Cyril of Alexandria, if the Council command, 204. Flavian, Bishop of Philippi, orders it to be read and to "*be put into the Acts*," 205. Peter reads it, 206-358. It gives the true Incarnation sense of the Nicene Creed, which it embodies towards the beginning, against the perversions of Nestorius, condemns his denial of the Inman, his denial of Economic Appropriation, his Man-Worship, his Cannibalism on the Eucharist, and all his other heresies. As its beginning shows, it is from "*Cyril and the Synod assembled in Alexandria out of the Egyptian Diocese*," 206; though Peter the Presbyter, in introducing it, testifies that it was "*written*" by Cyril, 204; and indeed, it is the master hand of the God-aided Cyril, the great Doctor of the Church on the In-flesh and the Inman, and the Eucharist, and, with St. Athanasius, one of the glorious Duad, the two greatest teachers of the Universal Church for the doctrine of Economic Appropriation, for the Prime Tenet that God alone is to be worshipped (Matt. iv., 10), and against the Nestorian worship of Christ's separate humanity, and much more, (a fortiori), against the worship of any lesser creature, and against Cannibalism in the Eucharist. Peter the Presbyter states that the Synodal Letter of Celestine and his Council and that of Cyril and his had been sent to Nestorius [at Constantinople] by four Egyptian Bishops, Theopemptus, Daniel, Potamon and Comarius, and he begs that Theopemptus and Daniel then present in the Synod be questioned on that matter, 359-366: Flavian, Bishop of Philippi, asks them to state whether they delivered the Epistles, 367, 368: Theo-

pemptus, Bishop of Cabasa, and Daniel, Bishop of Darnis, reply that they had delivered them to Nestorius at his house [at Constantinople] on the Lord's Day after service, before all the clergy and nearly all the men of illustrious rank, 369-372. Flavian asks whether he had satisfied the demands of the Letters, 373. They testify that he arranged to meet them on the following day. But, on their going to him then, he refused to receive them or to satisfy the demands of the Letters, that is to give in a written renunciation of his heresies, but before the Church he preached the same dogmas, and worse ones, and that not only had he taught his errors before the Synodal Letters reached him, but he had since he received them and till the present day taught much worse things, 374-384. Fidus, Bishop of Joppa, states that Bishops Acacius and Theodotus had had discussions with Nestorius since he arrived at Ephesus, and that they were in peril from them, and that they can testify that he persists in his errors; he asks therefore that they swear on the Gospels which lie before them to tell for the credit and confirmation of the Acts what they had heard the day before yesterday from Nestorius himself, 385-391. Cyril of Alexandria asks Acacius and Theodotus to yield to Fidus' request and to testify as to what they had heard Nestorius say when they disputed with him for the right faith at Ephesus, 392-399. They answer and testify in effect that at Ephesus they had had discussions with Nestorius in which he denied the Incarnation and the doctrine of the Economic Appropriation to God the Word of the things of the Man put on by Him, 400-417. Flavian, Bishop of Philippi, says that inasmuch as the statement of Theodotus and Acacius is clear, "*it is next in order that the opinion which our blessed Fathers and Bishops have expressed on the matters before us, be read and inserted into the Acts.*" Peter, the Presbyter of Alexandria, states, "*We hold in our hands books of the most holy and most consecrated Fathers and of Bishops and of different Martyrs, and have chosen a few chief passages out of them all; if it seem good to you, we will read them.* Flavian, Bishop of Philippi, said, *Let those also be read and inserted [into the Acts.] And they were read,*" 417, 418. Then follow three passages of Peter, the Martyr, Bishop of Alexandria, A. D. 300-311. They plainly teach the doctrine of the Incarnation, 418-420. Next are read three passages of the great Athanasius, Bishop of Alexandria, A. D. 326-373, in which he witnesses for the Incarnation and the doctrine of the Economic Appropriation, 420-423. Next comes a passage from Julius, Bishop of Rome A. D. 337-352. It is for the Incarnation and for other doctrines afterwards embodied in Cyril's XII. Anathemas, as can be seen by a comparison, and for the Two Natures, 423. 424. Next is read a passage of Felix, Bishop of Rome A. D. 269-274, which is for the Incarnation, and against the doctrine of Two Sons, 424-430. The next passages are from Theophilus, Bishop of Alexandria, A. D., 385-412, Cyril's uncle. They are strong for the Inman, 431-435. Passage 11 is from Cyprian, Bishop of Carthage, A. D. 248-258, and is for the Incarnation and the doctrine of Economic Appropriation, 435. Passages 12 and 13 are from

Ambrose, Bishop of Milan, A. D. 374-397, and are for the Incarnation, and the Two Natures; incidentally he speaks of Eternal Birth, 436-438. Passage 14 is from Gregory of Nazianzus, Bishop A. D. 370-390, and is strong for the Incarnation, the two perfect Natures of the Son, and against the error of His adoption to Sonship after his resurrection from the dead, 438-444. Passage 15 is from Basil the Great, Bishop of Cæsarea in the First Cappadocia, A. D. 371-379, and is for the Inman and the doctrine of Economic Appropriation, 444, 445. Passage 16 is from Gregory, Bishop of Nyssa, A. D. 372 to about 395, and is for the Inman and the doctrine of Economic Appropriation, 445, 446. Passages 17, 18 and 19 are from Atticus, Bishop of Constantinople, A. D. 406-426, and testify clearly for the Incarnation; and Economic Appropriation, on this latter doctrine ascribing Economically death to God the Word, in his flesh like Cyril's Anathema XII., 446-448. Passages 20 and 21, the last of all these quotations from the Fathers, are for the Inman, for the Worship of God the Word in the Man and for the Economic Appropriation, 448, 449. Peter, the Presbyter of Alexandria, said to the Council, "*We have in our hands books also of the blasphemies of * * * Nestorius, from one book of which we have chosen out short Chapters, which if it please this Holy Synod, we will read. Flavian, Bishop of Philippi, said, Let them be read, and be inserted to show [the fairness and] the good faith of the Christian Acts. And all the Bishops said in like manner, We all say the same,*" 449. Next follow 20 Passages of the Blasphemies of Nestorius. They contain clear proofs of his denial of the Incarnation, and of the doctrine of Economic Appropriation, and of his assertion of the heresy and paganism of the relative worship of Christ's separate humanity, a mere creature, which Cyril brands as Man-Worship (*ἀνθρωπολατρεία* in his own word for it), and his assertion also of the eating of Christ's real flesh in the Lord's Supper, which Cyril brands as *Cannibalism* (*ἀνθρωποφαγία* is his own term for it), and his other heresies which are specified more fully in note 529-551 in this volume, 450-479. At the end of the reading of the 20 Blasphemies, Peter, the Presbyter of Alexandria, calls the attention of the Council to the fact that in those Passages Nestorius confesses the novelty of his doctrines. "*Flavian, Bishop of Philippi, said, Since the things said by Nestorius are HORRIBLE AND BLASPHEMOUS, and our ears do not endure to be polluted by them any longer, let every part of his BLASPHEMY be inserted in the Acts for an ACCUSATION against him who has taught those things.*" Then Peter, the Presbyter of Alexandria, tells the Synod that Capreolus, Metropolitan of Carthage, has written by Besula, a Deacon, an Epistle to the Holy Synod, which, if they command, he will read, and will read also the Greek translation of its Latin. He reads it. Capreolus begins by expressing a wish that the state of affairs might permit the North African Council to meet from all its provinces and to send a delegation of Bishops to the Ecumenical Synod, but says that it was impossible owing to the Vandal Arian invasion. Besides, the Imperial Letter summoning to the Ecu-

menical Synod did not reach them till the days of Pask, when an interval of hardly two months remained before its assembling. He sends however Besula, a Deacon, with that Letter of excuse; urges them to oppose all errors, warns them against the Pelagian heresy which had been crushed in the West, and urges them to regard the controversy on it as settled and not to be reopened, and exhorts them to keep the faith as it had come down from the past, and again excusing the unavoidable absence of the Africans, ends, 481-486. Cyril of Alexandria suggests that the Letter be inserted into the Act-Records to show their good faith, "For he [Capreolus] wishes on the one hand, the ancient dogmas of the faith to be confirmed, and, on the other, those things which are novel and absurdly invented and impiously said to be disapproved and cast out," 486. "*All the Bishops shouted out, These are the voices of all! We all say these things! This is the wish of all!*" (486). The Council then pass sentence of deposition on Nestorius, recounting in it the fact that he had refused to obey their summons, and to receive their messengers, the Bishops sent to him; and that thereafter they had examined his impieties, and had found out in regard to him, both from his letters and writings and from the things lately said by him at Ephesus, and testified to, "*that he thinks and preaches impiously;*" and that inasmuch as they are pressed by the Canons and by the Epistle aforesaid of Celestine of Rome, they had come, often weeping, to the sad sentence against him. "Therefore," they add, "our Lord Jesus Anointed Who has been blasphemed by him, has decreed, thorough the present most holy Synod, that the same Nestorius is an alien from the Episcopal dignity and from every Priestly assembly," 486-488. Then follow the subscriptions of the Bishops. At the end of them we read: "*And the rest of the Bishops who came to the Holy Synod* after those [above named] had subscribed the deposition of Nestorius, subscribed the forgoing sentence. So the Bishops who deposed Nestorius himself are more than two hundred in number. For some were placeholders for other Bishops who were not able to come to the Metropolis of the Ephesians." Next comes "*The Sentence of Deposition sent to him on the day after his deposition.*" The Holy Synod gathered by God's grace and the decree of our most religious and Christ-loving Emperors in the Metropolis of the Ephesians, sendeth [what here followeth] to Nestorius, a new Judas:

Know that thou, thyself, on account of thy blasphemous preachings and thy disobedience to the Canons, wast deposed by the Holy Synod in accordance with the behests of the Church Canons on the twenty-second of the present month of June, and that thou art an alien from every ecclesiastical grade.

On the day following the deposition of the same Nestorius, thatmissive was sent to him by the Holy Synod." And so Act I. of Ephesus and the text in this volume end. Number of Bishops who subscribed to its Act I.; 503. See the *Lists of Bishops* in Index I. to this work, on pages

553-568. What was probably done between the formal Sessions of the Council; note 1146, page 504.

Ephesus, A. D. 431; Preface, i. Its Act I. is about half the Minutes; first translated into English in this work; its Greek; its Latin version; Ephesus and Cyril of Alexandria much misrepresented; example, the expression *Bringer Forth of God*; both, as well as the Fifth Council, opposed and condemned all creature worship and Consubstantiation and Transubstantiation more fully than the Reformers did; their penalty against those guilty of those errors, i.-iv. We must understand and hold to the VI. Synods. Their value on the Romish and Greek Controversy, Preface ii.; what they are, *Introd.*, page v.: Ephesus, its *Authority and Reception*, *id.* v.-xi.; *this Translation of it*, xiii.; form in which this work is published, xiii.; basis from which to translate it, xiii. and xiv.; misconceptions on Ephesus, vi.-ix.; sympathies, position and action of each of the greatest sees, Rome, Constantinople, Alexandria, Antioch, Jerusalem, etc., on the Nestorian controversy, note 502, pages 197-201; Ephesus, 202, note 514; 203, note 515. Five documents of Cyril of Alexandria which must have powerfully influenced the Council against Nestorius' denial of the Inman, and against his Man-Worship; and three of which must have influenced them against his Cannibalism on the Eucharist, etc., 270-276, note; Ephesus condemns Nestorius, ix.; decides against the claim of Rome to Appellate Jurisdiction in Latin Africa, xlix.; see *Councils of Carthage and Africa*. Ephesus condemns saint worship, and creature invocation, etc., which have been attributed rightly or wrongly to Ambrose, Augustine, Gregory of Nyssa, and Gregory of Nazianzus, 357-359; compare 52, note.

Ephesus; blamelessness of the Council in going on with its business after waiting 15 days for delayers, 41, notes; the Forematter to its Acts, when made, 53; its Definition and Canons define Nestorius' errors, 114, note; the Ecumenical Council represented the whole Church; the Conventicle of John of Antioch and his friends there, only a small fragment of it, 486, note 1040; spotless and rational conduct of the Third World Council in dealing with Nestorius; his blameworthy and unreasonable course; note 1046, pages 487, 488, 489; heresies for which he was condemned, *ibid.* Not Celestine of Rome alone, not Cyril of Alexandria alone, but the majority of the Bishops in the Third Ecumenical Council gave the final decisions at Ephesus, 489, note 1047.

Ephesus, Text leaps; lv.

Ephesus, Location and Subject Matter of the most important Notes on; lv.-lviii.

Ephesus, Location of Notes which do not begin on the Page to which they belong; lix.-lxi.

Ephesus; aim of this translation, lvi.; the translator alone responsible for opinions expressed in the notes or text outside of the translation, liii.; where some manuscripts of Ephesus may be found, lxxxi. Table of Contents of this volume, lxxxii.-lxxxix. Great variations in Latin translations, 489, note 1047; 490, note 1049, etc.

Epiphanius, St.; tears up an image in a church because it is wrong to put such a thing there, xlvii., note; compare *Epiphanius* in the General Index to Vol. I. of *Nicaea*; ascribes a Virgin-Mary-Worshipping heresy to the Devil, and to the folly of women, xx., and well says on that matter, "*Let Mary be in honor; but let the Father, and the Son, and the Holy Ghost be bowed to. Let no one bow to Mary,*" 184, note 438.

Epiphany; was the old Trinity Day, 417, note 720.

Episcopacy Heresy; that is Anti-Six-Councils' recognition of Ecumenically condemned orders as valid, 7; 40, note 95.

Episcopate, the; is the Apostolate, ix.

Eternal Birth; Ambrose and the Alexandrian School teach it; 436, text, and note 791 there; the bulk of the Ante-Nicene Writers, and the VI. Synods of the Whole Church deny it; the Six Councils to be followed, note 791: Felix's expression *Eternal Son*, *ibid.*

Eucharist; See under *Nestorius and his Heresies, Heresies 4 and 5*. See also under *Cyril of Alexandria and Nestorius*, and under *Theodoret*, and *Cannibalism*, and *Ambrose of Milan*.

Two Nature Transubstantiation, and Two Nature Consubstantiation, and one nature Consubstantiation, and worship of the alleged real presence of the Divinity or humanity of Christ there, and worship of the bread and wine before Consecration or after, and all other heresies on the Eucharist condemned by St. Cyril and by Ephesus, Preface, ii., iii., iv., xx., xxxix.; 106, 107, note; all this guards against idolatry in the rite, xxxix.; the idolatrous Conventicle of Nicaea, A. D. 787, is for the error of the real, the substance presence, and so contradicts the Third Council, xlix.

The doctrine of Ephesus is the Real Absence of the Substance of Christ's Divinity, and the real absence of His humanity from the Eucharist, xxxix.; 262, note, and subnote "*dd.*"; Alexandria much sounder than Syria on the Eucharist in Cyril's day, xx; Nestorius' Blasphemy 18 on the Christian Eucharist, pages 472-474, text and notes there; condemned by Ephesus, Preface, iii.; see under *Nestorius and his Heresies*, Nos. 4 and 5; and "*Note E., On Nestorius' Blasphemy 18 on pages 472-474 above, and on its absurd and blasphemous consequences,*" pages 517 to 529. Every man is responsible for the necessary logical results of his premises, 517; Nestorius, supposing Cyril to be an Apollinarian or a Monophysite, and so to deny to Christ any humanity now, concludes that he must hold to eating Christ's Divinity alone in the Eucharist, an absurdity and blasphemy; he (Nestorius) contends that we eat his humanity alone, 518; in response Cyril denies that we eat Christ's Divinity or humanity, and charges, justly, Nestorius with holding, on his own confession, to *Cannibalism*, and teaches, in effect, that Nestorius' and his disciple Theodoret's worship of Christ's humanity in the rite is *Man-Worship*; that is *the worship of a creature*, 519; hence Nestorius' view results in three blasphemies, all of them the outcome of the Nestorian denial of the

Incarnation, from which the Orthodox doctrine is entirely free, that is, 1, the worship of the bread and wine, just mentioned, as Christ's separate humanity, which is justly condemned as Man-Worship by Cyril and the Third Ecumenical Council approving him; and, 2, what they both brand as *Cannibalism* (*Ανθρωποφαγία*); and, 3, the absurdity, contrary to Acts iii., 21, of the Ubiquity of Christ's body or of continuous and millions of multiplications of it. That is the ascribing to a mere creature of some thing which practically amounts to a prerogative attribute of God, that is the almost omnipresence of Christ's humanity. Remarkably enough there are to-day in the Anglican Communion hundreds, possibly a thousand or more clergy, who trample under their feet the clear and precise statements of their own Church in the Doctrinal Declaration at the end of their own excellent Communion Office that "*The natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one.*" And Christ's risen body has *flesh and bones* (Luke xxiv., 39), so that to eat it would be what St. Cyril calls justly *Cannibalism*; see under "*Cannibalism*" in this Index. Aye, it is so literally a body that its hands and feet can be seen, and it can be handled and seen (Luke xxiv., 36-44; John xx., 19-29); and it could and did eat (Luke xxiv., 41, 42, 43; and Acts x., 40, 41); and Christ promised to drink the fruit of the vine hereafter in the Kingdom of His Father with His Apostles (Matt. xxvi., 29, and Mark xiv., 25); so thoroughly is Christ's present spiritual body a body! so that it will not do to try and break the force of the Church of England's accusation of Cannibalism, and to dodge and evade it by asserting, as does the false and traitorous Puseyite and Kebleite heretic, that he is not guilty of Cannibalism and does not come under the anathema of Cyril and of the Third Synod of the whole Church, nor under the condemnation of the Eucharistic Declaration at the end of the Anglican Church Communion Office, because he does not eat Christ's *natural* body, but only his risen and spiritual body. For even it has "*flesh and bones*" (Luke xxiv., 36-44). It was "*raised a spiritual body*," I. Cor. xv., 44, and so was spiritual when it had "*flesh and bones.*" Absurdities and blasphemies which are the necessary and logical outcome of the Roman Transubstantiation:

1. It contradicts the teachings of the Third Ecumenical Council, and therefore makes it fallible and heretical, though Rome teaches the doctrine of the infallibility of the said Synod and of every other Ecumenical Synod; 520.

2. Contrary to Acts 11, 27, 31, it teaches that Christ's flesh may become corrupt, 520; quotation from the Roman Missal which confesses that Christ's transubstantiated flesh can become rotten! 521; the vomited Host to be separated from the rest of the vomit and eaten again! 521; Lewis' remark on that rubric, 521; according to one Romish writer there is a retransubstantiation of the actual flesh and blood of Christ back again into wafer and wine! 521. Prof. Schaff on such scholastic follies as

whether an angel could dance on the point of a needle, and what effect the sacrament would have on a mouse, 522.

3. Transubstantiation results in creating about 20,000,000 whole Second Persons of the Trinity on some great day, Pask for instance, 522; summary of the heresies of the Latins and also those of the Greeks, on the Eucharist; they both in fact reject the decisions of the Third World Synod on it, 522; (A.) as to the Latin views; they are stated, 523; (B.) as to those of the Greeks; Cyril Lucar came very near to the Third Council view, though he used some later terms of the Scholastic theology, 523-525; John Mason Neale's infamous and traitorous remarks regarding him, 523, 524; Cyril Lucar was foully plotted against and murdered, 524; his noble testimony against what were in reality departures from the doctrine of the Six Synods, 524; wretched corruptions in the Greek Church in his day and now, and God's curses on them, 524, 525. It will reform and return to the VI. Synods, 524. Other Greek Confessions teach the Greek form of Transubstantiation, that is Peter Mogila's, who became Metropolitan of Kieff, A. D. 1632, and that of Dositheus of Jerusalem, A. D. 1672; 525; both teach the worship of the Host, 525; so teaches a Synod of Constantinople A. D. 1672: the Confession of Metrophanes well argues for infant communion, 525; Dositheus' idea of Transubstantiation, 525; the Greeks multiply, like the Latins, the Second Person of the Trinity, 525; absurd results of the heresy of *Concomitance* in the Lord's Supper; Trent quoted, 525-527; that doctrine and its blasphemous results condemned both by Cyril and Nestorius, 527; how the error of *Concomitance* took its rise, 527, text and subnote "a;" its results more absurd and unscriptural than Tetradsim, 527, 528; what they are, *ibid.* Nestorius' Eucharistical Blasphemy (Blasphemy 18) is therefore well included in the Sentence of Deposition passed on him by the Third Ecumenical Council, among what it expressly terms his "*blasphemous preachings*," for, like the rest, it is taken from his "Homilies;" and that Sentence well says that he "*preaches impiously*," 533, 504, 486-488; further references on this matter, 488 note, and 533-549.

How denial of the Inman, and Apollinarian, and Monophysite, and Nestorian errors regarding that primary and fundamental tenet result in worshipping Christ; as, for instance, in the case of the Timotheans and the Monophysites, in worshipping only one Nature of Christ, and that the Divine; and in the case of the Valentinians, and the Nestorians, in worshipping both Natures, the Divine *absolutely* and the human *relatively* only, the Nestorians worshipping all His perfect humanity *relatively*, and the Valentinians worshipping only two parts of it, that is, the body and soul, for they denied it a mind; and how differences as to worshipping only one or two Natures in Christ affect men's views as to the worship of Christ's humanity in the Eucharist, 103-107, note; Theodoret held to one nature Consubstantiation in the Eucharist, that is that of His humanity, with the bread and wine, and to the worship of that one nature as if there present, 107, note. George Stanley Faber's mistake in quot-

ing him as Orthodox, 107, note. The Christian doctrine of the Unbloody Sacrifice and of the Priesthood of the Christian Ministry and people shown from Scripture as against the error of a literal sacrifice of blood held to by the Transubstantiationist, and the Consubstantiationist, note 599, pages 229, 230, 231, and note 606, page 255, and subnote "a" there; called, *Eucharist*, that is *Thanksgiving*, and *Communion*, and *Blessing*; *ibid.*; the spiritual Sacrifice without blood and that of the Christian Priesthood, were the doctrines of the early Church; references in proof to the old spurious work under the name of Barnabas, and to the genuine writings of Justin the Martyr, Athenagoras, Tertullian, Irenæus, Clement of Alexandria, Cyprian, Chrysostom, and Cyril of Alexandria, 231-238. It is in Cyril's Longer Epistle, which was approved by the Third Council, and so was approved with it by Ephesus.

Nestorius' assertion of one nature Consubstantiation, and the eating of Christ's real flesh and blood in the Lord's Supper, and their worship there by the Nestorians are expressly or impliedly condemned in that document and consequently by the whole Church at Ephesus, note on pages 231-238. Irenæus denies "*the godly Communion*" * * * of "*Christ's blood and body*" * * * *to be really blood and flesh*," 234, note; and says that, "*The oblation of the Eucharist is not a fleshly one, but a spiritual one, and by that fact is pure*," 235, note; which implies that the receiving of flesh would make it *impure*, and shows that after the oblation in the Gallican Church of his day and after the prayer for the Holy Ghost to "*show forth this Sacrifice, the leavened bread the body of the Christ, and the cup the blood of the Christ*," the elements were still deemed *Antitypes*, and hence were not transubstantiated, 235, note; 269, note; indeed it is the partaking of the Antitypes which is a means of receiving blessings, for the Holy Spirit is prayed for to "*show forth this sacrifice, the leavened bread the body of the Christ, and the cup the blood of the Christ, in order that the partakers of these Antitypes may obtain remission of sins and life eternal*," 235, note; Chrysostom well sets forth, as follows, the doctrine of the New Testament, which is well embodied in Article XXXI. of the Anglican Church, "*The sacrifice is [but] one. There is no other sacrifice, but we always perform the same one, or rather we perform a remembrance of a sacrifice*," 235, note. He rebukes the evil custom of communing only once a year, *ibid.*; the ancients communicated often, 235, 236, note; St. Cyril of Alexandria teaches that the doctrine of Nestorius which turns the spiritual sacrifice of the Eucharist into a fleshly one, and makes it an eating of literal flesh there is an *unlearnedly doing* "*away with the force of the mystery*," and "*for that very reason and very justly has this Anathematism [XI.] been made*" 236, note; 268, note and sub-note "yy."; against those who hold that Cannibalism, as he elsewhere terms it, note on pages 236 and 237. And that Anathematism and the whole Epistle of Cyril in which it stands and of which it forms part were made part of the faith of the Universal Church by the Third Ecumenical Council, 237, note; Cyril

ascribes the fact that the Jews understood literally Christ's words in John vi., 53, "*Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you,*" to "*their very great lack of learning,*" and he blames them because, "*they supposed that they were called to some SAVAGENESS BEFITTING A WILD ANIMAL, AS THOUGH THEY WERE COMMANDED INHUMANLY TO EAT FLESH AND TO SUP UP BLOOD, AND [as though they were] TO BE COMPELLED TO DO THINGS WHICH ARE HORRIBLE EVEN TO HEAR OF. FOR THEY KNEW NOT THE BEAUTY OF THE MYSTERY AND THAT MOST BEAUTIFUL ECONOMY DEvised FOR IT,*" 270, note. Cyril teaches that bread and wine are on our altars, not flesh and blood, and that through them life is imparted to us; for he writes: "*We have these things for a life-giving Blessing as in both bread and wine in order that we may not be struck numb [with horror] by seeing flesh and blood lying before us on the holy tables of the Churches. For God accomodating Himself to our weaknesses SENDS THE POWER OF LIFE INTO THE THINGS WHICH LIE BEFORE US AND CHANGES THEM TO THE ENERGY OF HIS OWN LIFE,*" 269, note; the heresiarchs and traitors Pusey and Keble were idolaters on the Eucharist, though they held to two-Nature Consubstantiation, *ibid.*; what Cyril calls *Cannibalism* on the Eucharist has generally been associated with image worship and cross worship and with creature invocation; whereas Cyril's view against those errors has generally been maintained by those who worshipped God alone, *ibid.* The so-called *Apostolic Constitutions*, not genuine but ancient, are for the doctrine of the Unbloody and Spiritual Sacrifice, not the fleshly, and for the Christian Spiritual Priesthood, 237, 238. So is a place in the Greek Liturgy called St. Basil's, 238, note; and so are in effect, the English, the Scottish, and the Anglo-American Eucharistic Offices, though *unbloody sacrifice* should be put into them; excellence of the Anglican Liturgy in setting forth the soleness of Christ's One Sacrifice for sins forever, *ibid.* Cyril's Ecumenically approved profession of the Unbloody Sacrifice quoted, 236, note; references to Vol. I. of Nicaea on the Eucharist, 237, note; Eucharist called *Secret Blessings*, 236, text, and note 600, page 238; secrecy of Baptism and the Lord's Supper in the early Church; Greek use of *Mystery* where we say *Sacrament*; *Disciplina Arcani*, that is *Discipline of the Secret*, Romish mis-statements on; instance of Greek Secrecy in administering Baptism, note 600, pages 238, 239; the Nestorians as a result of their rejection of the Incarnation and of their holding to a mere *Relative Indwelling* of God the Word's humanity, not by His divine Substance, but by His Spirit only in the same sense as he indwelt the Prophets by It, (I. Peter i., 11.), and from their holding to the error that the Eucharist is the real flesh and the real blood of Christ, held also that Christ's Divinity was not in that real flesh and blood but only indwelt them *relatively* by His Spirit; Cyril denounces that heresy of *Relative Indwelling*, 238-241, text, and notes 601-605; and their assertion of a real presence even of Christ's real flesh and blood there, and of the Nestorian Cannibalism of eating them there

note 606, pages 240-313; he says of the Eucharist, "*We do not receive it as common flesh. God forbid! Nor moreover do we receive it as the flesh of a Man sanctified and co-joined with the Word in a unity of dignity, that is as the flesh of a man who has a [mere] godly indwelling, but as being truly life producing and [as] a peculiar flesh of the Word Himself * * * so that even though He says to us, Verily, Verily, I say unto you, Unless ye eat the flesh of the Son of Man, and drink His blood, we do not reckon it to be the flesh of a Man, like one of us, for how will the flesh of a Man be life-producing by its own nature,*" etc., 238-240. Cyril was opposed to Cannibal views on the Eucharist, 240, note 606; 262, note, and sub-note "dd;" he, St. Cyprian, Pope Innocent I., and Augustine of Hippo held to Infant Communion as did the whole Church for 800 years after Christ, *ibid.*; some or all of the Ancients seem to have deemed it necessary to salvation, note 606; Bp. Bedel also held to infant communion, *ibid.*; it is Scriptural and logical, *ibid.*; every infant dying without it dies excommunicate, *ibid.*; the denial of Infant Communion leads to the denial of Infant Baptism, 241, note; chief places of Cyril, and of Nestorius on the Eucharist, *ibid.*; I. *how far they agreed on the Lord's Supper*; (A.), they used the leavened bread, and the mingled cup, 242, note; (B.), they gave both kinds to the people as well as to the clergy, that is they gave to every one first the bread separately into his hand and then the cup separately into his hand, 242-248, note; (C.), the people received both kinds standing, as they had from the beginning, note on pages 243-248; (D.), Infants as well as all others received the Communion in both kinds, 248, note; (E), Both Cyril and Nestorius consecrated the *Thanksgiving* (Εὐχαριστία) in both kinds on a table after the example of Christ and His Apostles; note on pages 248-250; (F). (a). As to the alleged real presence of the actual Substance of Christ's Divinity on the Holy Table in the Eucharistic rite, St. Cyril plainly denies it, and I think that Nestorius agrees with him; (b). Both St. Cyril and Nestorius very plainly deny any eating of the Divinity of Christ in the Eucharist, 250-254; Nestorius takes St. Cyril for an Apollinarian, and so to deny any humanity now to Christ, and so to assert an eating of the Divinity of God the Word in the Eucharist; Cyril denies both charges, *ibid.*; according to Cyril approved at Ephesus, there is nothing in the Eucharist to worship, but Nestorius, by denying the reality of the Inman, fell into the idolatry of worshipping Christ's separate humanity there, 252, note; and then after making a god of that humanity by worshipping it as Athanasius and Cyril teach, (see under *Bowing* and *Prayer* in the General Index to Vol. I. of Nicaea in this Set, and under *Bowing* and *Worship* in this vol.), he proceeds next to eat his new Tetradic god (see under *Tetradism* and *Fourism* in this Index). For as Cyril writes on page 89, note, "This here superfluous fellow" [Nestorius] "ADDS A WORSHIPPED MAN TO THE HOLY AND CONSUBSTANTIAL TRINITY AND IS NOT ASHAMED," and is, as Cyril says on page 90, "*confessedly* A WORSHIPPER OF A MAN," and so, as he writes on page 91, Nes-

torius has "exhibited to us a new god as a sort of FOURTH PERSON AFTER THE HOLY TRINITY," and hence there adds to him, "HAST THOU NOT SHUDDERED [at the thought of worshipping] A COMMON MAN WHEN THOU CONTRIVEDST WORSHIP TO THAT CREATURE. ARE WE THEN HELD FAST IN THE ANCIENT SNARES [of creature worship]?" On page 92, Cyril adds to him, "*Since we have been ransomed from the ancient deceit*" [the sin of worshipping creatures, the sin of the heathen], "AND HAVE REFUSED AS A BLASPHEMOUS THING TO WORSHIP THE CREATURE, WHY DOST THOU WHELM US AGAIN IN THE ANCIENT SINS AND MAKE US WORSHIPPERS OF A MAN?" On page 94, Cyril tells us that, according to Nestorius, Christ's humanity, a mere creature, has been "MADE A COMPLEMENT OF THE TRINITY AND IN NATURE EQUAL TO IT." See much more of the same tenor in the same note 183, especially pages 79-102, indeed the whole note. But Nestorius, as has just been said, went further and, after making that creature God, ate him, and, as Cyril writes, was guilty of *Cannibalism*, (see in this Index under *Cannibalism*). Humorous claim of E. B. Pusey, the Nestorianizer on the Eucharist, to follow Cyril, 252, note; summary of Cyril's reply to the charge of Nestorius that he (Cyril) ate Divinity in the Lord's Supper, 253 note; (a.), *Passages of St. Cyril of Alexandria, in which he teaches against Nestorius that we do not eat the Divinity of Christ in the Eucharist*, 253, note; four passages of Cyril quoted in proof of that statement, 253, 254.

(b.) *Passages of St. Cyril of Alexandria in which he denies the real presence of the Substance of Christ's Divinity in the Eucharist, that is in the Thanksgiving, as Eucharist means*, 254-256; (c.) *he denies that we receive in the Eucharist the Divine Substance of God the Word*, that is the Substance of His Divinity, 256-258; Cyril teaches that Christ is in us in the Eucharist not by the *Substance* of his Divinity or humanity, but *relatively*, that is by His Spirit only, 256-258; that is that in that sense we *relatively* partake of him, 256-260, note, and 264, note; two ways in which Christ is in us, *ibid.*, and page 261; 1100 years before the merely Latin Council of Trent, the Third Synod of the whole Church defined that we do not eat God with our mouths, 259.

We come now, II., to mention *the points of difference between Cyril and Nestorius on the Eucharist*, that is, (G.), *on the questions as to the real presence of the actual human flesh and human blood of Christ in the Lord's Supper, of their being eaten there, and of their being worshipped there*, 260 note; *Passages in which St. Cyril denounces what he terms the Cannibalism of Nestorius' heresy of eating actual human flesh and drinking actual human blood in the Lord's Supper*, 261-276; the documents containing his teaching on the Lord's Supper, *ibid.*, especially pages 270-276. Cyril followed the traditional anti-cannibalistic view of the writers of the Alexandrian School, 274-276; Athanasius also had, *ibid.*; and Cyril professed to agree with him in all things, *ibid.*; in what sense Cyril speaks of the bread and wine as not a type, 269, note; other Fathers and some Ante-Nicene Writers on that, *ibid.*; refutes Nes-

torius' Blasphemy 18, which is on the Eucharist, and which teaches one nature real presence, one nature Consubstantiation, and the Cannibalism of eating that one nature, Christ's humanity, 272-274, note and sub-notes; Cyril denies also that we eat Christ's Divinity, 274, note "y." So teaches Athanasius whom Cyril professes to follow; 274-276. To sum up as to the worship of God the Word in the Eucharist; Cyril teaches, 1, that the Substance of Christ's Divinity is not on the Holy Table in the Lord's Supper; nor, 2, is it received by the mouth there; nor, 3, is it in us at any time, 276, note. *The difference between St. Cyril and Nestorius as to the worship of the Eucharist*, 276; as Cyril held that the Substance of Christ's Divinity, as we see above, is not on the Holy Table nor eaten in the Eucharist, therefore according to his teaching, adopted by the whole Church at Ephesus, there is nothing to worship in the Eucharist, for even were the separate humanity of Christ, as the Nestorians asserted, really present there, it could not, according to Cyril and Ephesus, be worshipped, because it is a mere creature, and to worship it would be mere Creature-Service, 276. But Cyril and Ephesus teach the real absence both of the Substance of Christ's Divinity from the rite, and the real absence of the substance of His humanity from it, 276; and that all worship of Christ's separate humanity is Man-Worship and Creature-Worship, and soul destroying, *ibid.* Nestorius agreed with Cyril as to the real absence of Christ's Divinity from the Sacrament, and as to Its not being eaten there, but held to the real presence of the body and blood there, and to their worship there relatively to God the Word, and to their being really eaten there, which St. Cyril brands as Cannibalism, 276, 277, 278; Theodoret, Nestorius' champion, is fuller than Nestorius in asserting the worship of the bread and wine after consecration, and held like him, his master, to the real presence of Christ's humanity there, and to their being really eaten there; 277; proofs from Theodoret's writings on all those points, of the difference between on the one hand St. Cyril and the Universal Church which approved his teaching at Ephesus, and, on the other hand, Nestorius and Theodoret, with quotations from the Orthodox and from the heretics, 277-293; a summing up of Cyril's doctrine against Nestorius, 293; reasonableness and beauty of Cyril's and the Universal Church's doctrine as compared with all Consubstantiation and Transubstantiation isms with their absurd discussions and consequences, such as the Stercorian controversy, etc., 293-294. The two Transubstantiation views and how they differ from the Orthodox, 294; how the Greek Transubstantiation and the Latin irreconcilably contradict and mutually destroy each other, 294. The three Consubstantiation isms, how they all contradict the Real Substances-Absence doctrine of the Universal Church and each other, 294-297; anti-rubrical reservation of the Eucharist by some traitorous clergy of the Anglican Communion for purposes of idolatry, 297; duty of the Anglican Bishops in every such case towards such Presbyters, and towards such of their own Prelates as share that idolatry or suffer such God-angering crimes, 297;

how the ancients rejected such Bishops, and how the VI. Ecumenical Councils deposed such creature worshipping and criminal Prelates and clerics, 297-299. Two *Real Absence* views which come nearer the doctrine of Cyril and of the Universal Church, 1, *the Zwinglian*, and, 2, *the Calvinistic*, 300; to what extent they differ from it and from each other, 300; an utterance of John Henry Blunt, the idolatrizer, that there are "*only two rational opinions*" * * * on the Lord's Supper, "*a real presence or a real absence*," 300; the Universal Church at Ephesus and St. Cyril, who was under God its leader, teach that there is only one, the *real absence of both Substances doctrine*, 300; the expression *real presence*; different senses of it, 301; when understood as it generally is to assert the real presence of the Substance of Christ's Divinity in the rite of the Eucharist, or the real presence of the substance of his humanity there, or the real presence of both Substances there, it is Ecumenically condemned and must not be used, 301; reason why it has been incautiously used by a few Anglicans, 302; was condemned and rejected in the XLII. Articles of the Church of England, and is now condemned formally by the English Church in a Cyrillian and Ephesine and excellent Declaration at the end of the Communion Office, 302, subnote "a." Harold Browne on its history, *ibid.*; that Declaration wrongly left out of the American Book, *ibid.*; its wording, *ibid.*; it condemns the worship of Christ's natural body in the rite as "IDOLATRY TO BE ABHORRED OF ALL FAITHFUL CHRISTIANS," 302, subnote "a," an expression in the Catechism which is late and needs mending, 303, subnote "a," Goode's remark as to the cause of the non-use of the expression *real presence* by some Anglicans and its use by others, *ibid.*; the testimony of "Dr. Aldrich, Dean of Christ Church in 1687," that it is not mentioned in any of the Formularies of the Church of England except to be condemned, 304, subnote "a," the Anglican Reformers agree with the VI. Synods in not using the expression, 304, subnote "a," cavil of idolatrizers in the Church of England on the words "*natural body*" in the Declaration at the end of the English Communion Service, answered, subnote on pages 304-306; see also in this Article, above; another objection of the idolatrizers from John xx., 19, 26, answered, 306, subnote "a." But, *caution*, we must never quote Theodoret's utterances as being Orthodox on the Eucharist, but only as teaching his own Ecumenically condemned one nature Consubstantiation, and one nature relative-worship there, note on pages 303-306; instances of misquoting his heretical language; 1, Kenrick quotes it as favoring Transubstantiation, which it really contradicts and condemns, 306, note, and subnote "b." Kenrick's mistakes or wilful perversions in quoting Cyril, and a Council of Alexandria, subnote "b," pages 306-310; refutation of his errors and perversions, *ibid.* A 2nd mistaken quotation of Theodoret is by Goode, who erroneously cites him for the Church of England Anti-Consubstantiation and Anti-Man-Worshipping view; note on pages 306-308. A 3d instance of erroneous quotation of him is by George Stanley Faber, as though that Nestorian Syrian favored the

Orthodox view, note on pages 308-310; mistakes of Goode and Faber as to Theodoret's heresies on the Lord's Supper, 306-310, note; the English Reformers were guided by the Holy Ghost into a remarkable nearness to the doctrine of St. Cyril and of Ephesus on the Eucharist, though they were not so fully informed on some points as we are, 310, note. We must hold to them so far as they are in accord with the VI. Synods, and must hold to Ephesus and Cyril on that theme in all respects, note on pages 310, 311, for Christ has spoken infallibly by Ephesus, and its teachings abide forever, 311, note; Originators or Formulators of the different Eucharistic views, and the dates of their Formulation, 311, 312, note; origin of the Nestorian view on the Lord's Supper, 312, note; alleged passages of Ambrose and Augustine for it, and others for invocation of creatures, are condemned by the utterances of Cyril and the Third Council and are heretical; they can not bind the Church; Ephesus does, 312, note; compare 52, note; a tendency to creature worship is accompanied by a tendency to real presence heresies and to the idolatry of worshipping the Host; and, on the other hand, a tendency to worship God alone and to abominate all idolatry has been accompanied generally by a tendency to reject all real presence heresies and Host Worship, and to draw near to the doctrines on the Lord's Supper enunciated by St. Cyril of Alexandria, and approved by the Third Ecumenical Council. Remarkable nearness of the English Reformers on such points; impious and absurd consequences of *real presence* views are to be treated of in a Dissertation on the Eucharist; some of them are mentioned in the notes on pages 472-478 to Nestorius' Blasphemy 18, and in Additional Note E on that Blasphemy on pages 517-528. Errors on the Eucharist from which Cyril was free, 407, note; his Eucharistic Anathema XI., text of pages 347-354, and notes to it on pages 406-408. Passages among the *XX. Blasphemies* of Nestorius which corrupt the true doctrine of the Universal Church on the Eucharist, that is the *Thanksgiving*, 531; how they corrupt it, *ibid.*; Cyril speaks of it as "*folly*" to believe that we "*consume the Divinity*" of God the Word in the Eucharist, brands the error of the eating of His flesh and blood in the rite as "*Cannibalism*," condemns the heresy of a Real Presence of the Substance of Christ's Divinity in the rite, and of a real presence of the substance of His flesh and of His blood there, and the blasphemy that they are eaten there, 531, 532; says that instead of such disgusting Cannibalism Christ "*sends the power of life into the things which lie before us*," that is into the leavened bread and the wine, "*and changes them to the ENERGY of His own flesh*," 532. The Bishops of the Third Ecumenical Council in approving and following their teacher, St. Cyril of Alexandria, condemned anticipatively the doctrine of Transubstantiation held to in one form by the Romanists, and in another by the Greeks, and the doctrine of Consubstantiation held to by others, for both those heresies teach that we eat or consume the Divinity of God the Word in the Eucharist, as well as His flesh and blood, 532. Cyril's doctrine is therefore that

God the Word enters us by His *grace* in the Eucharistic eating and drinking, not by the substance of His human flesh and by that of His human blood, and that we do not eat them nor the Substance of His Divinity, and that none of these three substances is present in the rite, 532; but that the benefit is spiritual, *ibid.*; words meaning *relative* and *relatively* wrongly rendered in the Oxford translation of Cyril on the Incarnation, *ibid.*, and sub-note "a" there; in what sense Cyril teaches that in the Eucharist we have a "*relative participation*" of Christ, 532, text, and sub-note "a", and 533, sub-note "b"; teaching of Cyril elsewhere on the Eucharist, 533.

Nestorius held to one nature Consubstantiation only in the Eucharist, xxi.; Two Nature Consubstantiation not known in Cyril's days, xx.; Keble and Pusey start in the English Church an Ecumenically anathematized heresy of Consubstantiation, the Two Nature kind, and the idolatry of worshipping the Host, 107, note. Bishop Bedel and some others for infant communion, xx., note. Cyril in his Long Epistle denies any Cannibalism in the Eucharist, and states the true, the sound doctrine, 232-240; see also under *Nestorius and his Heresies*, Heresies 4 and 5; Ambrose's allusion to John VI. on the Eucharist, in a passage read in the Third World Council, 438, note 800. Nestorius' Blasphemy 18, which is on the Eucharist, agrees with St. Cyril in denying the real presence of the Substance of God the Word's Divinity in the Eucharist, but differs from him in asserting a real presence of his flesh and blood there, and the real eating of the flesh there, text of pages 472-474; the differences between Cyril, the Orthodox Champion, and the heresiarch Nestorius, on the Eucharist further explained, notes 1000, 1001, 1007, 1020, 1021, 1022, with references to Cyril and to Nestorius; novelty of Nestorius' Eucharistic and other errors, note 1021, 1022.

Theodoret, the Nestorian, calls Christ's body *the archetype and the reality*; and the bread of the Lord's supper, *the type*, and *the likeness*, and *the image*, and *the symbol* of it; and he terms the bread and wine, *the antitypes* and *the symbols* of Christ's *body* and *blood*. He terms the Eucharistic rite *the Mysteries*. See under those terms in this Index.

He is not faulted by St. Cyril nor by the Third Ecumenical Council for such language, but for his one nature real presence, for his worship of it in the Eucharist, and for the Cannibalism, (*ἀνθρωποφαγία*, to use St. Cyril's term for it), of eating and drinking it there.

Eunomians; see *Trine Immersion*.

Eusebius of Caesarea; xxxix.-xlv.; xlv., note "a"; 366, note; his account of the attempt of Victor of Rome to get Polycrates, Bishop of Ephesus, and the Quartodecimans excommunicated by all, and its failure, xxxix.-xlv.; was an Arian, but is sometimes of value as a historic witness, 366, note.

Eusebius of Dorylaeum; begins the contest for the faith against Nestorius, and against Eutyches; xxii., xxiv., note "k."

Eutharius of Tyana; a bitter enemy of Cyril and of the Third Council of the whole Church; died in his errors, 121, note; censures Cyril for not wor-

shipping Christ's humanity, 121-128; 352, note; Euthorius denies the Inman, 121, and rejects the expression *Bringer Forth of God* which guards it, 121-128; denied Economic Appropriation and held to a mere Relative Conjunction which is merely external, 125, 126, note; blames Cyril for asserting in his Anathema X. that God the Word is our Mediator, 121, 122; 127, 128; why Cyril was right in so doing, 128; misunderstands Cyril's Anathema XI. to teach that Christ's flesh is not consubstantial with ours, 122-127. Some of Euthorius' writings falsely ascribed to St. Athanasius; why? 122-125. See *Man-Worship*.

Eutyches, the heresiarch; ix., xlix., 513; was justly condemned, ix., xlix.; what his error was, 513; an utterance of his on Christ, 105, note.

Eutychianism; on Christ's flesh, 105, note.

Eutychianizing; 513.

Evagrius, the historian; 1.

Exarch of a Diocese, what? What is his power? note 702, page 413. See *Church Government*.

F.

Faber, George Stanley; on the Eucharist, 269, note.

Facundus; 424, note, several times.

Faith; sometimes used for Creed, but may include in the case of Nicaea, all its Canons and its Synodal Epistle, 133, note; 144, note 241; what doctrines Cyril's explanation of it included; what Nestorius' did, *ibid.*; the Church decides at Ephesus for Cyril's, *ibid.* See *πίστις* in the Greek Index; see "Nicaea," and "Council, the Second Ecumenical."

False Decretals of Isidore; 512; embodied in the Canon Law of Rome, 512.

Father, the; the Source of Divinity, note 640, page 318.

Father; a title of Bishops, 41.

Fathers; inferior to Ecumenical Councils, xi.; need of a critical edition of them, 102, note; sad results of not having such an edition, 102, note. Specimen of additions even to Cyril's work on Luke, 265, subnote. Some ancient writers condemned expressly, others by implication by the Universal Church in the Six World-Councils, 357, 358, note; others approved by them, *ibid.*; principles on which we must act regarding all writers, 359, note; see *Athanasius* and *Cyril of Alexandria*; see also on page 513, Note D. On the expression of "*Peter the Presbyter*" on page 418, text, "*Books of the most holy and most consecrated Fathers and of Bishops and of different Martyrs*," and on the note on page 427 which states that the Ecumenical Council must not be understood to approve any thing in a writer's works which they may not have passed on, and indeed which they may not even have seen; errors in writings ascribed, rightly or wrongly, to Augustine, Ambrose, Gregory of Nazianzus, Gregory of

Nyssa. Eutyches condemned by the Fifth Ecumenical Council for an error on Christ's body similar to that in an alleged writing of Gregory of Nyssa; Hooker on that place of Gregory of Nyssa, 513. Origen condemned by Methodius for error on the resurrection, and by the Fifth Council, yet Gregory of Nazianzus, Gregory of Nyssa, and partly also Basil the Great, are said to have adopted his views; Theophilus of Alexandria opposed the last mentioned three on the resurrection and the character of the risen body, 514; error of Origen that the Devil will be converted said to have been held to by Gregory of Nyssa, 514; Cyprian taught that departed saints pray for those on earth, an error condemned by the whole Church in the Third Council, and by Holy Writ, 514, 515, and 516; Ambrose's alleged idolatry on the Eucharist and an alleged passage of his for the invocation of angels and martyrs condemned by the Third Synod, 516; God's saints, Moses, David, Peter, etc., have been fallible men, and under the Old Testament and the New are rebuked for their faults; and there is hardly a Father who has written much whom critics Anglican, or other Trinitarian Protestant, or Greek, or Latin, do not fault for some error in doctrine, discipline, or rite. But the Six Ecumenical Synods, as guided by the Holy Ghost, taught only what is true and consonant with Scripture, and as being Holy-Ghost-led were infallible, 516; they condemned the Origenistic denial of the character of our resurrection bodies, which denial is said to have been more or less shared by Gregory of Nazianzus, Gregory of Nyssa and Basil, 514-517; and some claim that they have condemned the co-worship of Christ's humanity with His Divinity, which error it is alleged Gregory of Nazianzus and Basil the Great fell into, 516, 517; the remains of some others of the 12 Fathers cited in Act I. of Ephesus are so meagre that we can not say exactly what they held on some points, *ibid.*; the Second Ecumenical Council in its Creed in the full sense of the clause, "*We look for a resurrection of the dead*," as ever understood by the Church, asserts the literal resurrection of the body buried in the grave; and its Canon I. condemns the Apollinarians who denied the perfection of Christ's humanity; and the Definition of the Fourth Ecumenical Council, that of the Fifth, and that of the Sixth, accept that decision and all those of Ephesus and proclaim the perfection of Christ's humanity and its consubstantiality with ours; see those documents, and under *Origen* in the *General Index* to Vol. I. of *Nicaea* in this Set. *Fathers* quoted as historical witnesses to the faith which had come down from the beginning, 418-449; see under "*Ephesus, A. D. 431*," and page lxxxvii. of the Forematter in this volume.

Felix, Bishop of Rome, A. D. 269-274, and Martyr; his witness on the Inman, and the Two Natures, 424-430. See page lxxxvii. in the Forematter and under *Ephesus* in the Index; authenticity and genuineness of the passage quoted from him in Act I. of Ephesus; note 763, pages 428 to 433. Other Epistles alleged to be Julius', *ibid.*; see *Eternal Birth*; his literary remains but scanty, 514.

Fifth Ecumenical Council; its Anathema IX., ii.; its Anathemas XI., XII., XIII., and XIV., page xxvi.; condemned and anathematized the Nestorian co-worship of the Man taken with God the Word who took him, Preface, ii.; anathematizes all who do not accept its anathemas, xxvi., note "r."

Flavian, Patriarch of Constantinople; 105, note.

Florentius, the Tribune; 46, 47.

Fourism; 90-128. See *Tetradism*, and *Nestorius and his Heresies, Heresy 2. Fourteenthdayites*; see *Quartodecimans*, and xxviii.

Fund to Publish the VI. Ecumenical Councils; Donors to on this volume, liii.-lv.

G.

Garnier, the Jesuit, on certain literary matters, xlix., 1.; 124, note.

Gift, the Eucharistic; 280, note, and note 606, here and there.

God; bodiless, according to Cyril, 76, note 175; Theophilus on, *ibid.*; did Cyril hold to a body of Spirit like Tertullian? *ibid.*; Tertullian's view, *ibid.*; the Nicene Creed on, *ibid.*; Scripture on, *ibid.*; errors on this topic which are to be shunned, *ibid.*; Nestorius' errors on, 417, note 420; some ancient Christians held that God has a body, but of Spirit, 445, note 834.

Greeks; their practical rejection of the Six Synods while professing to receive them, their idolatry and creature-worship; hopes of a reform among them, 524, and the context.

Gregory of Nazianzus, Bishop A. D. 370-390; called *Gregory the Great*, 438, text, and note 801; his witness for the Incarnation, and for the expression *Bringer Forth of God* which guards it, and for the two perfect Natures of the Son, and against the Apollinarians' denial of the truth that the Word took flesh of Mary, and against their assertion that He only went through her as water goes through a pipe, that is, without taking any thing from it, and against the Apollinarian denial of the truth that His humanity has a mind, and against what was later the Nestorian assertion of two Sons and their separation, and the Nestorian averment that His humanity was made perfect by works and was at last made an adopted Son of God as the heathen made human beings to be, etc., 438-444; see under *Christ and Adoption*; see also page lxxxvii. in the Forematter and under *Ephesus* in this Index; uses *types* or *symbols* of the *Eucharist*, 269, note; wrongly quoted as Cyril of Alexandria, 265, sub-note; was he a Man-Worshipper? note on pages 357, 358; if he was a creature invoker, he is, so far, condemned by the Universal Church in the Third Synod, note on pages 357, 358; called *the Great* with better reason than Gregory I., Bishop of Rome, 438, note 801; his oratorical style not to be imitated where it may lead men into the sin of invoking creatures, *ibid.*; against the Apollinarian Two-Partites, and against the forerunners of Nestorianism, Diodore of Tarsus and Theodore of Mopsuestia, and against all Anti-Inman heresies, 439, note 802; and note 822, and page 442, text; notes 825, and 827; did not believe in a mingling of Divinity and humanity

in Christ, but in the Incarnation, 440, text, and note 805; and note 821, and page 442, text; used *Spirit* for Divinity, note 807; held to the perfect humanity of Christ, note 808; hence was opposed to the Apollinarians, and the Nestorians, and to the Timothean worship of a creature as God, as well as to the Nestorian Worship of Christ's separate humanity, *ibid.*; 443, note 825; held to Economic Appropriation, and rejected the Nestorian error of Christ's gradual withdrawal from evil and his progress by works, 443, note 825, and notes 827 and 831; see in this article above; held, against the Apollinarians, that Christ's humanity has a mind, 441, note 815. Paul's division of a man includes a mind, 441, note 816. Gregory of Nazianzus held that God the Word was crucified, 442, 443, 444, note 825; Origenized as to the resurrection body, 513-517; and, if Migne's text of him be correct, held to the worship of Christ's humanity, 516, 517.

Gregory, Bishop of Nyssa, A. D. 372 to about 395; witnesses for the Inflesh of God the Word, and for the doctrine of *Economic Appropriation*, 445, 446, and notes there; see also page lxxxvii. of the Forematter and under *Ephesus* in the Index; see under *Fathers*, here and in *Nicaea*; on the Apollinarian heresy as to Christ's flesh, 329, note 671; on *Man-Worship* and on *creature worship*, 357, 358, note; for *Economic Appropriation*, 445, 446, and notes there; Origenized or Eutychianized as to Christ's body, 513; Hooker on, *ibid.*; Gregory held, like Origen, to the error that the Devil might be converted, 514; such errors condemned by the VI. Synods, 513-517. See under "*Cave*" in this Index.

Guettée; on the *Papacy*, xliv.; on Pope Vigilius, xlviii.

H.

Hagenbach; on the errors of certain Fathers, 513-517.

Hahn's Bibliothek der Symbole; on the text of the Nicene Creed, 50, note, etc.

Hardouin's Concilia; rare and costly, xiii., xiv.

Harrison; on the Eucharist, 271, subnote "c."

Hefele; an error of his, xxvi., note "s," on John of Antioch's delay, 1, li.

Herv, a more exact term than *priest* for one of sacerdotal rank, 363, note 682; 313, note 619.

Hezekiah, King; crushed idolatry and its maintainers, xxix., text, and note; the Church regarded sound Christian emperors as being like him and honored them in their own sphere, 32, note 74.

High Priest; Christ our, 470, note 990; see *Christ*.

Hilary of Arles; rightfully contended against the attempt of Leo I. of Rome to get Appellate Jurisdiction in Gaul, but is overcome by the secular power, xxxii.; wrong of Leo I. in that tyranny, 380, note.

Hilkiah, the High Priest; finds the book of the Law, xii.

Holy Ghost; in what sense He glorifies Christ, 268-285, note 640, page 318; His *Substance*, not His *influences*, worshipable, 71 and 72, note; in what sense He is poured out by the Son, 317, note 638; Pusey's perversion of a place of Cyril to make it favor the Romish doctrine of the Double Pro-

cession, *ibid.* Office Work of the Spirit, see under *Invocation* and note 640, page 318. His office work, notes 638, 639, 640. Compare Cyril's Anathema IX., pages 333-338; and note 681, which is on it; it is on pages 362, 363.

Homily against Peril of Idolatry; for the VI. Synods, v.

Honorius, Pope; Ecumenically condemned, ix.; xliii., note; xlv., xlviii.; the Vatican Roman Conventicle of 1870, contradicts on that the VIth Ecumenical Synod, xliii., note; 39, note 94; 218, note 561; the condemnation of him by the Sixth World Council is infallible and irreversible, 322, note 659.

Hypatius, of Ephesus, 424, note.

Hyperdulia, that is, *more than slavery*, 340, note; a term used by Romanists and other creature worshippers and image worshippers to excuse their paganism, 340, note, and 367, note; such excuses branded by the English Reformers as from the Devil, 382, note. See *Dulia* and *Latreia* in this Index.

Hypostases, the Three; meaning of the expression, 442, note 821; 465, note 960; compare note 969.

Hypostatic Union; see *Substance Union*.

I.

Images, the Eucharistic types and symbols, 279, note; 280, note.

Images, in the Mosaic Tabernacle; xlv., note "a"; forbidden in Synagogues, xlv., xlvii., note "a."

Image-Worship; should be done away, 5; forbidden by Ephesus, i.; 11, note 13; 52, note; see *Relative Worship* and *Christ*; The Fifth Ecumenical Council in its Anathema XII. curses the relative worship of Theodore of Mopsuestia who said that Christ's mere created humanity, "*just like an Emperor's image* (εἰκόνας) *is to be bowed to with reference to the Person of God the Word,*" 423, note.

Dressing up idols of St. Mary and St. Joseph and capping and bending the knee to them, 467, note 966.

Worship of pictures and of sepulchres, and putting an image into a temple of God denounced by Augustine, 484, note 1033; such sins ruined Christianity in Africa, 484, note 1033. See *Augustine*, and *Africa*; they ruined Christianity, in much of the East and the West, 485, note 1037; and page 524.

Christians would not worship the images of the Emperors, nor swear by their genius, 508. See in the General Index to Vol. I. of *Nicaea* in this Set under *Images*, and *Image Worship*; and in the Greek Index to that volume under εἰδώλοις, εἰδωλολάτραι and εἰκόνα.

Incense; prerogative to God, so Amphilochius teaches, 448, text, and note 870 there; it is wrong to give it to altars, images painted, images graven, relics, or to any person or thing but God's Substance, and that *directly*, not *relatively*, 467, note 966.

Indwelling; see *Relative Indwelling*.

Infant Communion; see *Eucharist*, and *Metrophanes*.

Invocation; invocation of Christ's humanity, and other acts of worship to it, opposed by Cyril of Alexandria, Preface, pages i., ii.; invocation of creatures, should be done away, 5; see *Peter the Fuller*; forbidden by Ephesus, ii.; 52, note; condemned by Athanasius and Cyril, lxviii. Christ alone, that is God the Word, by His humanity is our Sole Intercessor in heaven, and He alone can be prayed to, to intercede for us there, note 621, pages 313-316; 369, note; pages 514-516; the Holy Spirit's office is not to intercede for us there, but to help us to pray on earth, see *Holy Ghost*; the notion that any one but God the Word intercedes for us in heaven is condemned by Cyril as approved by the Third Ecumenical Synod as is all direct invocation of saints, see *Holy Ghost* and the references in this article above; is condemned by Holy Writ also, pages 514-516; late date of all missals and manuals which teach the contrary, 315, note. God the Word's chief function now as our High Priest is to intercede for us, 366, note; and 514-516; the invocation of creatures has brought God's curse on East and West, 485, note 1037. See also in the General Index to Vol. I. of Nicaea in this Set under *Invocation of Saints*, and *Invocation*, and *Prayer to Creatures*, and see also in the Greek Index to that volume under κτισματολατρεία, and κτιστολάτρης, and λατρεύω, and προσκυνέω, and προσκυνήτης, and λατρεία.

Invocation of Angels; see *Laodicea*, *Creature Worship*, *Worship*, *Ephesus*, *Saints*, *Cyril the Orthodox*; and 343, note 688; an alleged passage of Ambrose which teaches the invocation of angels and martyrs, 516; its doctrine condemned by the Third Ecumenical Synod, *ibid.* Compare all the references to the Indexes of Vol. I. of Nicaea under the article last above, and *Angels* also in its General Index.

Invocation, "the sacerdotal invocation" at the *Eucharist*, 280, four times, and note 606, here and there. *Invocation to God the Word* to pray for us as our High Priest and Mediator, 366, note; see in Vol. I. of Nicaea, in this Set, under *Christ*.

Irenaeus, Bishop of Lyons, xl.-xliv.; 269, note; uses *type* or *symbol* of the Eucharist after consecration, 269, note.

Irenaeus, Count, afterwards Bishop of Tyre, a Nestorian; at Ephesus, for Nestorius, 58, note 144; instigates the soldiers to maltreat the deputies of the Third Council, 13, note 18; 58, note 144; Venables prejudiced in his favor and against the Synod, 13, note 18; 14, note 18; Irenaeus is banished; writes his so-called *Tragedy*, *ibid.*; its partisan and false representations, *ibid.*; is made Metropolitan of Tyre by Nestorian influence, *ibid.*; is removed from his see for digamy, *ibid.*; opinions of different writers on the digamy, for which among other things he was deposed, and on I. Tim. iii., 2, 9, 12, and Titus i., 6; pages 14, 15, note 18; the historical testimony on, 15, note; Bingham on digamy, *ibid.*

Irene the Empress, a curse, x., 6; 248, 249, note.

Itinerant; a Bishop's deputy, note 1112, page 496.

J.

- James II. of England*, the idolatrizer, 17, 18.
- Jefferson, Tom.*; his Christless theories of government, xxx., note.
- Jerome's* strong language against the worship of the Emperors' images, 19;
Jerome's *Ep. ad. Paulam de ob. Blesillae*, 507, note "a."
- Jerusalem, Council of*, A. D. 1672; opposed the doctrine of the Third Ecumenical Synod on the Eucharist, note 1000, page 473.
- Jews*; should not be permitted to share in the government of a Christian state, xxix., xxx., note.
- Jezebel*; was imitated by the Empresses Irene and Theodora, x., 6.
- John of Antioch*; a champion of Nestorius, xxxvi., 116, note; his delay, 1, li., 41, note 102.
- John Chrysostom*, 180; praised by Celestine, Bishop of Rome, *ibid.*; see *Chrysostom*, above.
- Joseph, St.*; see *Altars and Images*.
- Josiah, King*; was a Reformer, xii.; crushes idolatry and error, xxix., text and note.
- Julius Africanus*, on Christ as our High Priest "*who presents our prayers to*" the Father, 372, note.
- Julius I., Bishop of Rome*, 337-352; on the Inman and the Two Natures, 423, 424. See also page lxxxvii. in the Forematter in this volume, and under *Ephesus* in this Index. Authenticity and genuineness of a passage quoted from him in Act I. of the Third World Synod, note 759, pages 424-428, text and notes; his literary remains but scanty, 514.
- Justina*, tries to take away a church for Arian worship, 16; is resisted, 16.
- Juvenal of Jerusalem*, xxxviii., 1., 23; see also under his name in Index I.; he took a prominent part in the Acts on the Orthodox side, *ibid.*

K.

- Keble, John*, the Heresiarch; paganizes the *Eucharist*, 107, note; 237, note; see under *Eucharist* and *Nestorius and his Heresies*, Heresies 4 and 5; 250, note; see *Pusey, E. B.*; and *Cannibalism* and ἀνθρωποφαγία, in the Indexes to this volume and in those to Vol. I. of *Nicaea*. Keble is antecedently anathematized by the Third World-Synod, 107, note; 250, note. See *Keble* in the General Index to Vol. I. of *Nicaea* in this Set.
- Kenrick, the Romish Arbp. of Baltimore*; argues for the *absolute* worship of Christ's humanity, 337-343, note; and for the Ecumenically condemned Worship of the Sacred Heart of Jesus, note on pages 342, 343.
- Kimmel's Monumenta Fidei Ecclesiae Orientalis*, 523, etc.
- King, Bp. of Lincoln*; deserves deposition for Eucharistic heresy, 247, note; (see *Benson* also); his idolatrous partisans wish the "*Lamb of God who takest away the sins of the World, have mercy upon us*" to be sung to the Host after consecration in the Eucharist to foster their belief in the Real Presence of both Christ's Natures, and their worship of the Host, 247, note; The Romish Archbishop Kenrick in his *Theologia Dogmatica*,

vol. IV., Phila. A. D. 1840, page 377, tells us who the originator of the custom was, which is so out of place and wrong in the Eucharist, because as the memorial sacrifice is offered to the Father, as the original all-sufficient propitiatory one was, the invocation of the Son or the Holy Ghost is not proper in that rite. Kenrick there writes, (I translate),

"He" [Sergius I., Bishop of Rome, A. D. 687-701], "enacted that in the Mass, the words, '*Lamb of God that takest away the sins of the world, have mercy upon us*' should be said thrice by the clergy and people while the Host was being broken. Afterwards, on account of the calamities of wars, it came to pass that the words '*Grant us peace*' were said three times." Kenrick on the same page tells us that this Sergius I. was a native of that Syria, where we find the first clear mention of the corruption of worshipping the Host; it was among Nestorians and Monophysites. See *Theodore, the Nestorian*. It was condemned by St. *Cyril of Alexandria* and by *Ephesus*. See them in this Index.

Kneeling at the Communion; no proof for it anciently; whereas standing was once universal, and was the ancient and is the present custom of the Greeks, 243-248, note.

L.

Labarree, Rev. Mr.; on Nestorius' writings in Syriac, note 1021, page 479.

Laodicea, local Council of, made of Ecumenical authority by Canon I. of Chalcedon; brands invocation of angels as "*hidden idolatry*," xvii., text and note "c."

Latimer, Preface, page 1.

Latreia, or *latría*, *service*, and *Dulia*, *slavery*, distinctions made to defend idolatry, 342, note; 340, note; condemned by the English Reformers, 382, note; see also *Hyperdulia*, another of them, in this Index; and on page 367, note; and 406, note. Buckley's definition of "*Latría*," 523, sub-note "a."

Leavened bread in the Eucharist; see Eucharist, and 242, note; and page 264, sub-note "ll." Dositheus, a Greek, on, 525.

Leo I., Bishop of Rome; xxxii., xxxiii.; his Epistle to Flavian against the Eutychian heresy approved by Chalcedon, 57, note; did well in opposing Eutyches, 428, note; his opinion as to Christ's Mediatorship, note on pages 380, 381; it is condemned by Ephesus, antecedently, 381, note; his wrong course in making the Western Emperor Valentinian III. his tool to procure for him the power of Appellate Jurisdiction over other Western Sees, 427, 428, note.

Leontius; 104, note; 105, note; 424-426, note.

Liturgies; oldest manuscripts of are late, 315, note; 366, note.

Liturgy, Anglican; forms of, on spiritual sacrifice, priesthood, etc., 238, note.

Liturgy, called St. Basil's; on spiritual sacrifice, priesthood, etc., 238, note.

Logos, the; see *Christ*.

Luther; was not so full, thorough and exact against creature invocation, image-worship and other creature worship as the Third Synod, i., ii; his mis-

conception as to Ephesus and Cyril of Alexandria, VII.; on suppressing error, **xxix.**

M.

Macarius; 269, note.

Macedonians; kill Anthony, Bishop of Germa, **xxviii.**

Macedonius; who denied the Divinity of the Holy Ghost, ix., **xlvi.**; his condemnation just, *ibid.*

Man-eating; that is *Cannibalism*; see under *Eucharist*, and *Cannibalism* in this Index, and *Eucharist* in the General Index to Vol. I. of Nicaea; and see also in the Greek Indexes under *ἀνθρωποφαγία*.

Man-Worship; condemned, Preface, i. to iv. See *Nestorius and his Heresies*, Heresy 2; and *Cyril the Orthodox*, *Eucharist*, *Christ*, and *Creature Worship*, *Relative Worship*, *Relative Indwelling*, and *Relative Conjunction*, and in the Greek under *ἀνθρωπολατρεία*, that is *Man-Worship*, and *Nestorius* in this volume. Cyril in his Shorter Epistle, pages 79, 80, denies "that we bow to a Man [Christ's humanity] TOGETHER WITH (σὺν) the Word, lest that thing be secretly brought in for a phantasm, on account of our saying TOGETHER WITH, (σὺν). Note 183, pages 79-128, (which we here summarize, for it is a Dissertation rather than a note), treats of that topic under the following heads, 1. *Cyril's teaching on that point of Man-Worship*:

2. *How far the Third Synod of the whole Church and the Three after it have followed him, and what the doctrine of the Six World Councils is*:

3. *Quotations from some Nestorian writers on it against Cyril and the Orthodox*, page 79.

Head 1, *What was Cyril's teaching as to bowing to, that is worshipping, the humanity of Christ?* pages 79-128; Cyril makes bowing, as an act of religious service, prerogative to God, for, addressing Nestorius, he says, "If thou sayest that the humanity has been substancially united to the Word who was born out of God, why dost thou wantonly insult the flesh of God," [that is by worshipping it, a mere creature, contrary to Matt. iv., 10, Rev. xix., 10, and Rev. xxii., 8, 9, and so insulting it as though it were so wrong as to accept from a creature-worshipping mortal that which belongs to God alone,] "even, indeed, by not refusing to bow to it? whereas the right to be bowed to befits the divine and ineffable Nature alone," 79; similarly Cyril writes in note 582, pages 225, 226; Andrew and Euthenius understand him to deny worship to Christ's humanity, pages 116 to 127, note; *bowing*, here used for every act of religious worship, 80; and note 582, pages 225, 226; in how many senses *bowing* may be used, 80; Nestorius' relative worship of Christ's humanity condemned, and the Nestorian Relative Worship of the Eucharist, 80; and the Nestorian *Relative Conjunction*, the basis of the Relative Worship of Christ's humanity, 80, 81; the latter also condemned, 81-90; and Apollinarianism, 81; and dividing the honor which belongs to God the Word alone with

His humanity, and co-bowing to His humanity with His Divinity, 81-90; the result of which is to make that humanity a god, 83, 84, and to end in creature worship which is condemned by God, 85; with reference to the Nestorian perversion of such texts as Philippians ii., 9, 10, 11, and Heb. i., 6, to make them teach *relative worship* to Christ's humanity, on account of its mere alleged *Relative Conjunction* to God the Word, Cyril teaches that inasmuch, (as he states on pages 79 and 225, following St. Athanasius' teaching on pages 217-240, Vol. I. of *Nicaea* in this Set), as all acts of worship, bowing, prayer, giving God's name, etc., are prerogative to God alone (Matt. iv., 10), therefore wherever Scripture gives them, or any of them, to any one we must understand that that one is God; and so the bowing the knee, and the giving God's name, and the name *Lord* in Philippians ii., 9, 10, 11, must be understood as acts of worship to God the Word, not to a creature; but that if, as the Nestorians asserted, those acts of worship in that passage, and the bowing ordered by God the Father in Hebrews i., 6, to be given to the Sole Born, were to be given to Christ's humanity, a mere creature, then it would follow that the Father Himself is the inventor of Creature-Worship, and has made Christ's humanity a god by ordering it to be worshipped, by bowing, etc., and that "*He has been aggrieved without any cause at some for doing that thing*" of worshipping a creature. "And" [Cyril asks] "*if that thing*" [of worshipping a creature] "*were to His*" [the Father's] "*glory, why should we not deem those who have chosen to do that thing worthy of recompense and praise and glory?*" [instead of the eternal damnation which He punishes them with, Rev. xxi. 8, etc.], 84, 85; the Nestorian excuse, that though they divided Christ's two Natures they united the bowing to them, denounced, as an insult to God the Word "*by dragging down His better Nature [the Divinity] into dishonor,*" 86, 87; Nestorius admitted that to worship Christ's humanity *for its own sake* would be manifest worship of a Man, but contends that to worship it *relatively to God the Word* is not, 87; Cyril refutes that error of relative worship of a creature as from "*a reprobate mind,*" 87; and as a proof that Nestorius, "*falling away from the road to what is right, * * * hastens along his perverse way,*" 88, and that by worshipping Christ's separate humanity he makes it "*a new god,*" and is, after all his attempts to dodge it, "*a worshipper of a Man,*" 88, 89, 90; his applying the name *God* to Christ's humanity condemned, 88; by bowing to Christ's humanity, he "*adds a worshipped Man to the Holy and Consubstantial Trinity and is not ashamed,*" 89; and so ends not in *Trinitarianism*, but in *Tetradism*, that is in *Fourism*, that is in worshipping four and not the three uncreated Persons only, 90-94; Nestorius should have "*shuddered*" when he contrived "*worship to that creature,*" Christ's mere separate humanity; that he who worships it is "*held fast in the ancient snares*" of creature worship, 91; that to understand Heb. i., 6, to teach worship to Christ's humanity by the spirits above is to deem them "*deceived*" into that error; and to represent the Father as commanding that worship to a

creature is to give "drunkards' insults to God," 91; that Christians "have refused as a blasphemous thing to worship the creature," Christ's humanity, and that Nestorius would "whelm us again in the ancient sins and make us worshippers of a Man;" that according to that Heresiarch "a recent and late god has appeared to the world," Christ's mere humanity; that he "glories in certain adulterous quasi honors, so that it is now the worship of a Man and nothing else, and a certain Man is adored with the Holy Trinity," 92, 93; that to teach that error is to "set a trap to corrupt men," 93; that it is to make that Man, a mere creature, "a complement of the Trinity and in nature equal to It," 94; whereas God alone is to be worshipped, 94; chief texts urged by Cyril against the Nestorian worship of Christ's humanity, and for the worship of God alone, 94-96; 110, note; Cyril's glorious and often expressed opposition to the Nestorian Man-Worship and for the worship of God alone, further quotations and references, 94-98; Nestorius' argument for the relative worship, by bowing, of Christ's humanity, 85; condemned by Cyril, 85, 86; co-bowing to both Natures of Christ condemned by Cyril, 86, 97, 98; Cyril's argument against the Nestorian Worship of Christ's humanity is *a fortiori*, against any worship of any creature less than that humanity, 96; Nestorius admitted that any *absolute* worship of Christ's humanity is wrong, but contends that the *relative* is not, 96; similar heresy of some late traitorous Anglicans, 96 fate of the unworthy bishops who suffer them, 96; how his *Relative Indwelling* differs from the *Substance Indwelling*, 96; Cyril's formula, "*We bow to the Word within His flesh*," or "*to the Word with flesh*" (μετὰ σαρκός), but forbids the flesh to be co-bowed to with the Divinity" (ἀπαγορεύων δὲ * * * τῇ Θεότητι τὴν σάρκα), 97, and 102-112; see 216, note 550; and note 583, page 226; 260, note. Did Cyril refuse all worship to Christ's humanity? notes 183 and 583; the editor's judgment to be expressed hereafter, not now, note 583, page 226. Nestorius' formula was, *We co-bow to the flesh with the Word, and we co-glorify the flesh with the Word*, 82, 97, 98; that is *we unite the bowing*, 86; and 226, note 583. Athanasius (whom Cyril in his Ecumenically approved Epistle to John of Antioch always professes to follow) condemns the Nestorian worship of Christ's humanity, 98-103, but worshipped God the Word in the created temple of His body, 98, 99, 100, 101; a Nestorian understood Cyril to teach that Christ's humanity is not worshipable at all, 98 and 121, 125, 126 and 127; Athanasius writes, "*We do not worship a creature. God forbid! For such an error as that belongs to the heathen and to the Arians. But we bow to the Lord of the creation Who has put on flesh*, that is to the Word of God," 98; he seems to deny bowing, that is worship, to Christ's humanity altogether and to worship God the Word only in the Son, 98, 99, 100, 101; censures some heretics who would not worship God the Word in flesh, as in a temple, 98-102; (on that passage of Athanasius see further in the Greek Index under προσκυνούμεν). But, *objection*, Cyril's X. *Books against Julian the Apostate* sanction the Relative Worship of mere things: *answer*; they are not Cyril's, but part of a

work of Philip of Sida altered; 101. See also under *Relative Worship*, and note 971, page 468.

Head II., we inquire as to *how far the Third Synod of the whole Church and the three after it have followed the statement and doctrine of Cyril of Alexandria as to the worship of Christ's humanity, and to state what the doctrine of the Six World Councils on that topic is;*

(a). in Cyril's two Epistles which were approved by the Third Ecumenical Synod; 108;

(b). in the condemnation of the Apollinarian Man-Worshippers by the Second World Synod, before Cyril; 108;

(c). in Cyril's Anathema VIII.; 109;

(d). in the deposition of Nestorius in Act I. of the Third Synod for it among other things, 109;

(e). in the condemnation, in Act VI. of the Third Synod, of the Creed ascribed to Theodore of Mopsuestia for its *Relative Worship* of Christ's humanity, 109;

(f). in the part of the Definition of the Fifth Synod which is before its Anathemas, against it and against other Nestorian heresies, 109, 110; which calls it, "*the crime of Man-Worship*," 226, note 583;

(g). in its Anathema IX.; 110;

(h). in its Anathema XII. which condemns the Nestorian Relative Worship of Christ's humanity; 111, note;

(i). in these utterances the Universal Church condemns all the Nestorian *relative worship* of Christ's humanity, which is confessedly the highest of all mere creatures, and *a fortiori*, that is *much more*, all *relative worship* and all *absolute worship* of any and all other creatures, and of all mere things, 112.

Head III., *We come now to quote some Nestorian Writers on the Worship of Christ's humanity against St. Cyril and the Orthodox*, 112; 1, Diodore of Tarsus, 112; 2. Theodore of Mopsuestia, 113; 3. Nestorius, 113; 4. Theodoret, Bishop of Cyrus, 115; 5. Andrew, Bishop of Samosata, 116; 6. Euthérius, Bishop of Tyana, 121; end of the summary of note 183. Cyril condemns the worship of Christ's flesh together with (σύν) His Divinity, but worships God the Word *with, that is seemingly within* (μετά) His flesh, 108, note; 226, note 583.

On Man-Worship; see *Cyril of Alexandria's XII. Chapters*; large amount of matter in Nestorius and Cyril on the Worship of Christ's humanity, page 362, note 680; 363, note 688; how the Apollinarian sects, the Timotheans, and the Valentinians, differed from each other and from Orthodoxy on that theme, 429-433, note; see *Apollinarians; Man-Worship* of the *Apollinarians* and the *Nestorians*, 440, note 809; What Peter of Alexandria mentions to the Ecumenical Council as "*the blasphemies of * * * Nestorius*" (page 449) are specified in Note F, pages 529-551. They are included in what the Third Ecumenical Council, in its Sentence of Deposition on Nestorius on pages 486-488, terms his "*impieties*," (and it is surely an *impiety* to bring into Christ's God-alone-worshipping

religion, *Man-Worship* (ἀνθρωπολατρεία, as St. Cyril call it), that is the worship of a creature); and it calls him “*the most impious Nestorius*,” and declares that “*he thinks and preaches impiously*”, that is in the XX. *Blasphemies* just read to them; and they are taken from his Homilies, (compare page 533 above), and it adds, “Therefore our Lord Jesus Anointed *Who has been BLASPHEMED by him*, has decreed, through the present most holy Synod, that the same Nestorius is an alien from the Episcopal dignity and from every priestly assembly.” So also in “the sentence of Deposition sent to him on the day after his Deposition” the Ecumenical Synod tells him that it deposes him *on account of his “blasphemous preachings”*; and, as a traitor to Christ’s anti-creature worshipping faith, it calls him, “*Nestorius, a new Judas*,” pages 503, 504. See in the General Index to Vol. I. of *Nicaea* under *God, Logos, and Man-Worship*, and in its Greek Index under ἀνθρωπολατρεία, ἀνθρωπολατρεύ and ἀνθρωπολάτρης.

Manuscripts of Ephesus; see *Ephesus* and *Mansi’s Concilia*, xiii., xiv.

Mariolatry; 1. See *Man-Worship*, and *Nestorius and his Heresies, Heresy 2*, and *Cyril*, and *Creature-Worship* and *Mary the Virgin*; see also in the General Index to Vol. I. of *Nicaea* under *Mariolatry* and *Mary the Virgin*.

Marius Mercator; 124, note; 424, note, several times.

Martialis; a fallen Spanish Bishop, xlv. See *Cyprian*.

Mary; the Mary Church at Ephesus; 21, text, and note 22.

Mary the Virgin, i.; spoken of by Ephesus as Θεοτόκος, *Bringer-forth-of God*, which is inaccurately rendered *Mother of God*, i., vi., vii., viii.; 184, note 438; 222, note; well rendered *Deipara*, that is *Bringer Forth of God*, by the old Latins, 222, note; she is not to be worshipped, Preface, ii.; see *Mother of God*, and *Bringer Forth of God*, and Θεοτόκος, 22, note 22; 184, note 438. See *Creature-Worship*, and *Invocation*; altars to her in Romish churches, and a month devoted to her worship every year by them, 22, note 22; by Ephesus and all the VI. Councils neither the Virgin nor any other creature may be invoked or otherwise worshipped, 363, note 688; 184, note 438; Cyril refuses to make her a goddess, as does every one who invokes or bows to her, *ibid.*; late date of her festivals, 211, 212; see *Proclus*, and *Altars*, and *Images*; see also in the General Index to Vol. I. of *Nicaea* in this Set under *Mary the Virgin, Mariolatry*, etc. Why the Third Council uses *Bringer Forth of God* of her, (not to her), 184, note 438; strange heresy of the Timotheans against the Incarnation and the verity of Christ’s humanity; note 773, page 434. Nestorius rejects the Incarnation and the expression *Bringer Forth of God*, (Θεοτόκος), which guards it, and prefers the expression *Bringer Forth of the Anointed One*, that is, he means, of an *Anointed Man*, (Χριστοτόκος), because it permits him to hide his own denial of the Inman, and to believe that she brought forth a mere man only, and so to commit the paganism of worshipping a mere man, *Man-Worship*, (ἀνθρωπολατρεία) as St. Cyril calls it; 450, 451, 452, 453 (twice); and notes 169, 171, 172, on page 74.

Mediator; see *Christ*.

Memnon of Ephesus; xxxviii., 1., 16, 17, 18, 23. He was active in the Acts on the Orthodox side; see his name in Index I. above.

Mennonites; their heresy as to Christ's flesh anathematized by Gregory of Nazianzus, as read in the Third Synod, 440, text, and note 810.

Methodius; against Origen's errors on the resurrection, 513.

Metrophanes, and his Confession; for Infant Communion, 525.

Metropolitan, the, and his Council; note 702, page 413.

Metropolitans, 32, note 73; 38; notes 702, 1023. See *Church Government*; their rights and offices, *ibid.*; and 413, note 702, and 479, note 1023; all Patriarchal sees at first *Metropolitan*, 32, note 32; all Patriarchs invited to form part of the Third Synod addressed as Metropolitans, not as Patriarchs, *ibid.*; and page 38, and page 479, note 1023. Compare under *Metropolitans* in the General Index to Vol. I. of Nicaea in this Set.

Milan, see *Council of*, 16.

Mingling of Christ's Two Natures; 441, note 819; see *Two Natures*.

Miracle or Mercy of God in saving the plates of this volume so far as done, from destruction by fire, 552; compare pages 484-487, Vol. I. of *Nicaea* in this Set.

Mohammed; see *Mohammedanism* in the *General Index* to this volume, and in that to Vol. I. of *Nicaea* and *Arab* in this.

Mohammedanism, xxix., note God's curse for idolatry, 30, note 57; 35, note 88; compare note 680, page 362; and page 524 and under *Arab*.

Monk-Bishops; saved England, under God in James II.'s time, 18.

Monks; 175, note 383; most bishops so anciently, *ibid.*

Monophysites; are heretics on creature-worship and the Eucharist, iv., 104; profess to receive only the first three World Synods, vi.; have corrupted Cyril of Alexandria's writings, 113 note see *One-Natureites*.

Monophysitism; mixes Christ's Two Natures into One Nature; that mixture Ecumenically anathematized, 72, note; Cyril confesses the Two Natures against such heresies, 214, note 543; two kinds of, 345, note; results in fact, in *Man-Worship*, and *Idolatry*, 345, 346, note.

Mormonism, xxix., note; a menace and curse, *ibid.*

Mosaic Church, 6 cursed like the Christian with women idolatrizers, *ibid.*

Moses, Law of, abolished; xlv., note "a," and xlvii., "b."

Mosheim's Eccl. Hist.; see *Murdock's*.

Murdock's Mosheim's Eccl. Hist., vii.

Mother of God; see *Bringer-Forth-of-God*, and *Mary the Virgin*; and, in the Greek Index, Θεοτόκος; vi.-ix. reasons why we should prefer the expression adopted by the Third Synod, *Bringer Forth of God*, to *Mother of God*, which was not approved by it *ibid.*; see under "*Nestorius and his Heresies*;" not authorized by the Third Council, 222, note; probably used as a translation of Θεοτόκος, *Bringer Forth of God*, in the present corrupt Latin of Nestorius' Counter Anathema I., if it be genuine, 320, 321, note; see *Apollinarians*; Neale's corrupt use, 412; J. H. Newman's wrong translation of Θεοτόκος, note 741, page 420.

Mysteries, that is *Sacraments*; used in the plural for the Eucharist, 279, note; 280, note; and note 606, here and there.

N.

Names of Sees and Bishops differently spelled in the manuscripts, 497, note 1119; causes of it, *ibid.*

Neale, John Mason, the Romanizer and idolatrizer, xlix.; his infamous remarks on Cyril Lucar, 523, 524; (see *Neale* in the General Index to Vol. I. of *Nicaea*); on Proclus' alleged sermons, 411, 412. See *Proclus*.

"*Necessarily proceeded*;" sense of the expression, 486, note 1042.

Nectarius, Bp. of Constantinople; xxxii.; exercises Appellate Jurisdiction in Asia Minor, Pontus, and in the Patriarchate of Antioch, *ibid.*

Nestorians; were creature-worshippers, and heretical on the Eucharist, iv.; see *Cyril the Orthodox* and *Nestorius the Heresiarch*; were bitter persecutors of the Orthodox, 122, 123; Nestorian heretical relative Man-Worship expressions, 223, 224, note, and see under *προσκυνῶ* and its different derived forms in the Greek Index. The Nestorians receive only the first two World Synods, vi.; have been cursed by God for their worship of Christ's separate humanity which is anathematized by Ephesus, but cling to it still; for their invocation of the Virgin Mary and saints or alleged saints, and for giving relative worship to the cross, and also to the bread and wine of their Eucharist, and for the other Nestorian heresies, 175, note 388; Badger, their friend, shows that they are degraded invokers of the Virgin Mary, 452, note 895. The blood of 7,700 Monophysites or Catholics shed to secure their sway in Persia, 415, note 707.

NESTORIUS AND HIS HERESIES.

Their rise and spread, xv.-lii. See *Cyril the Orthodox*, and *Nestorius the Heresiarch*; and especially *Nestorius, his XX. Blasphemies*, text of pages 449-480; and note F., pages 529-551, where they are separated into their proper heads. I specify the chief of them:

I. DENIAL OF THE INFLESH AND THE INMAN, AND REJECTION OF THE SUBSTANCE UNION, THAT IS THE UNION OF GOD THE WORD'S SUBSTANCE, WITH THE SUBSTANCE OF HIS HUMANITY, BY THE INCARNATION; AND THE EXPRESSION "BRINGER-FORTH OF GOD," WHICH GUARDS ALL THOSE TRUTHS, (see under "*Union of Christ's Two Natures*"); and as a consequence of his denial of the Incarnation, he and his followers, Theodoret of Cyrus and others held to a merely "*external and relative conjunction*" (συνάφειαν * * * τὴν ἑξωθεν τε καὶ σχετικὴν), as on page 66, of God the Word with His humanity, that is, to a merely *Relative Indwelling* (σχετικὴν * * * ἐνοίκησιν), as on page 66, of that humanity by His Spirit as He indwells us by It. Compare 88, note; 113, note; 114, note; 215, note 549; 217, note 557; note 892, pages 451, 452; notes 896 and 903 on page 453; notes 909, 910 and 911 on page 454, and the following notes on pages 439-489; notes 802, 805; 892; and note 1046, pages 487-489. On all these errors under head I see xxii.-xxiv., xxv., xxvi., xxxv.,

xxxvi., xxxix., li.; 155-166, and in his Ecumenically condemned Epistle to Cyril where he repeatedly denies the Inflesh as there stated in the notes. He rejects the expression "*Bringer Forth of God*" also, 161. He gloried in his condemnation of Orthodox clerics who agreed with Cyril, and falsely branded them as Manichaeans, 165; Celestine of Rome refused to admit his depositions and excommunications of Orthodox men, 183, 188-193, and especially 197; so did Cyril in his Ecumenically approved Long Epistle, 212. See the strong and sound testimonies of the Bishops against the teachings of Nestorius' Epistle and against Nestorius himself on pages 166-178; Nestorius admitted a Union of Christ's Two Natures in name only, not in fact, 169; his denial of the Inman is witnessed to by Theodotus of Ancyra, 409-411; so Acacius of Melitine witnesses, 415-417. Nestorius' denial of the truth that God the Word's Eternal Substance took flesh in the womb of the Virgin and was born out of her in it, ended in making his Christ a mere Man, and his worship of him mere Man-Worship, 61-69, note 156; 74, notes 169, 171, and 172; difference between the Orthodox Substance Union, and the Nestorian heresies on that point and on Man-Worship, *ibid.*; Nestorius and his champion Theodoret's defence of his denial of the Inman, and of his doctrines of *Relative Conjunction*, *Relative Union*, and *Relative Worship of Christ's separate humanity*, *ibid.*, and Cyril's and the Universal Church's condemnation of them, *ibid.*; Cyril explains what Nestorius' doctrine of *External and Relative Conjunction* is, "*They hold to a Conjunction which is both external and relative, such as we also have*" [to God the Word] "*inasmuch as we have been made partakers of His Divine Nature through the Spirit*" [II. Peter i., 4], 66, note, and 67, note; that *Conjunction* condemned by Cyril, *ibid.*, and 67, note. Nestorius held that God the Word indwells His humanity, not by His eternal and Divine Substance but only by His Spirit as he indwells us, and makes his Christ merely an inspired man, 66, note; those errors condemned by St. Cyril, *ibid.*; notes 169, 171, 172, on page 74, and 88, note. Cyril in his *Shorter Epistle* teaches the doctrine of the Inflesh, 60-74; that the Substance of God the Word was not turned into flesh, 61; that the difference between Christ's two Natures has not been done away by the Union, 67-73; and teaches the Substance Union and explains the expression *Bringer Forth of God* which guards it, 79-112. Cyril teaches two births of God the Word, one out of the Father "*before all the worlds*" as the Nicene Creed has it, and the other in time out of Mary the Virgin, of whom we speak therefore as *Bringer Forth of God*, that is of God the Word, 98-111; and exhorts Nestorius to hold to and to teach the truth against his heresies, 114-120. Nestorius' denial of the Inman is condemned in Cyril's Long Epistle to him, 206-220, etc.; and the expression *Bringer Forth of God* is explained and defended in it, on pages 286-313, and the rejecter of it and the Incarnation, which it guards, is anathematized on pages 314-318 and in Anathemas which there follow. On the above heresy of Nestorius, on those which here follow, and on all his others see his XX. *Blasphemies*, pages

449 to 481, and Note F., pages 529-551. See under *Mary the Virgin*. See especially Nestorius' Blasphemies, 1, 2, 3, 4, and part of the end of 19, Nestorius makes Christ a mere imperfect man at first, who, however, "*progressed little by little into the dignity of High Priest*," or, as he words it again, "*he was perfected by progressing little by little*," *Blasphemy* 16, pages 469, 470. That heresy is anathematized in Anathema XII. of the Fifth Ecumenical Synod; Nestorian Union by good pleasure merely, 70, note; 71, note; by *taking to a man*, or *adoption*, 71, 72; see on all those errors, page 112, note; 113-128, note. "*All the Bishops*," in Act I. of the Third Council, after Nestorius' blasphemous Epistle had been read, "*shouted out together, Let him be anathema who does not anathematize Nestorius*," 176, note 388; this curse falls on those who deny that he was a denier of the Inman and a worshipper of a Man, or who share either of those sins or his condemned Eucharistic or other heresies, *ibid.*; Nestorius is branded by the Third Ecumenical Council as "*a new Judas*," and as "*preaching impiously*," and as guilty of "*blasphemous preachings*" for his treasonable utterances against Christ's Incarnation, and for creature-worship, and *Cannibalism* on the Eucharist; see pages 486-488, and 503, and 504, and see also under *Man-Worship*. Compare page 449, Peter's words.

2. NESTORIUS AND HIS HERESIES, HERESY 2. HIS MAN-WORSHIP; inasmuch as Nestorius, by denying the Incarnation of God the Word, made his Christ to be a mere human being, that is, a mere creature, and yet worshipped him, he necessarily became by that MAN-WORSHIP (*ἀνθρωπολατρεία*), as Cyril calls it, A WORSHIPPER OF A MAN (*ἀνθρωπολάτρης*), as Cyril brands him again and again, that is, a CREATURE-WORSHIPPER (*κτισματολάτρης*), AND SO ENDED, AS CYRIL WELL ARGUES, IN TURNING A WORSHIPPED CONSUBSTANTIAL TRINITY, THE FATHER, HIS CONSUBSTANTIAL WORD AND HIS CONSUBSTANTIAL SPIRIT, INTO A WORSHIPPED TETRAD, THAT IS, INTO A QUATERNITY OR QUATERNARY, THAT IS INTO A FOUR, BY WORSHIPPING A MERE MAN, A MERE CREATURE, THAT IS CHRIST'S HUMANITY, WITH THEM; in other words, he ceased to be a Trinitarian and became a Quaternarian, that is a *Fourite*. HIS MAN-WORSHIP, THAT IS WORSHIP OF A CREATURE, *iv.*, xxvi., xxxv., xxxvi., xxxix., li., 16; Nestorius, in his Ecumenically condemned Epistle to Cyril, asserts that "*as * * * circumcision, and sacrifice, and sweatings, and hunger, and thirst*" * * * "*happened to his*" merely human Christ's "*flesh for our sake*" they "*are to be joined together to be worshipped!*" that is creature-worship, contrary to Matt. *iv.*, 10; he gloried in his condemnation of Orthodox clerics who agreed with Cyril, and falsely brands them as Manichaeans, 165. Celestine of Rome refused to admit his depositions and excommunications of Orthodox men, 183, 188-193, and especially 197. So did Cyril in his Ecumenically approved Long Epistle, 212. See how strongly and faithfully the Bishops of the Third Council condemn Nestorius and his heresies in his Epistle, 166-178.

Cyril of Alexandria in his *Shorter Epistle* condemns Nestorius' wor-

ship of Christ's mere separate humanity, 79-111; and exhorts him to hold to and to teach as he (Cyril) does on that theme, 112-120. See also especially note 183, pages 79-128; note 582, pages 225, 226; notes 676, 677 and 679, pages 332-362; and note 680, page 362; compare on the general subject of Nestorius' Man-Worship, notes 892, 894, 895, 896, 903, 909, 910, 911, 933, 935, 937, 938, 939, 941, 944 and 948; 949 especially, 952, 954, 957, 958, 959, 963, 965, 966, 971, 972, 990, 995, 1000, 1001, 1020, 1021, 1022, 1040 and 1046; notes 909-1046 are found on pages 454-489. Some of these notes refer to *Relative Worship*, Nestorius' pagan excuse for his *Man-Worship*. See also under *Worship*, heads 2, 3, etc.

On Nestorius' Tetradiism and Cyril's condemnation of it, see note 183, pages 79-128, all of that note, especially pages 79-98, and 113-115. Cyril teaches that by worshipping Christ's humanity, he makes it a *new god*, 79-98; especially pages 83, 84, 85, 86, 88, 89, 92, 94; for Cyril held that all acts of religious worship, bowing and prayer included, are prerogative to God alone, 79, 225; the learned Bishop Fell, whom even Romish Benedictine editors term "*the most illustrious Bishop of Oxford*," speaking of departed saints well writes that, "*the man who petitions them makes them gods*," (Tyler's *Primitive Christian Worship*, page 166); Cyril's language is even stronger against the sin of worshipping mere creatures, for he extends his prohibition of it against the Nestorian worship of Christ's separate humanity, which is confessedly the highest of all mere creatures, 79, 225 and often in notes 183 and 679; and the Church has approved his utterances against it in his Two Epistles which were approved at Ephesus, and has condemned Nestorius' assertions of the lawfulness of his relative worship of Christ's separate humanity; see the text of pages 79-98; 221-224; 331, 332; 459-469; note 1046, pages 487, 488, 489.

Cyril in his *Long Epistle to Nestorius*, condemns his relative worship of Christ's separate humanity; and his co-worshipping that humanity with God the Word, and his co-calling that Man *God* with God the Word, 221-223; 69, note; and in his Anathema VIII. on pages 331, 332, he curses those errors; and the Fifth Ecumenical Council in its Anathema IX. curses the Nestorian Man-Worship, page ii. of the *Preface*. See most clearly Nestorius' Blasphemies 5, 6, 7, 8, 9, 10, 14, 15, pages 459-469, and Note F., pages 529-551. See this whole topic of Nestorius' relative worship of Christ's separate humanity treated of in note 156, pages 61-69, and notes 169, 171, 172; Cyril against Theodoret condemns the Nestorian "*unity of dignities*," and the giving the name *Son* (prerogative to God the Word) to His humanity, *relative conjunction*, and the giving *equality of honors* to the mere created humanity put on with God the Word, 67, 68, note; Nestorius' Counter Anathema VIII. and the Creed ascribed to Theodore of Mopsuestia are for Relative Worship, 68, 69; that Creed condemned by Ephesus, and Nestorius' Relative Worship one cause for his deposition, 69, note; see page 112, note; the Nestorian attempt to dodge Cyril's charge of worshipping a mere man, Christ's humanity, by saying that they worshipped both Natures together, used by Theodoret,

116, note; condemned by Cyril, *ibid.*, and on pages 79-86 and 221-224, and in his Anathema VIII., all of which places are ratified by the whole Church in the Third World-Council; that co-worship is anathematized in Anathema IX. of the Fifth Council, 116, note; Cyril condemns it again and again in note 183, pages 79-128; note 582, page 225, and in note 679, pages 332-362; Nestorius' statement on page 461 of this work, "*I separate the Natures, but I unite the bowing,*" counted as part of his *Blasphemies*, 449; and made one of the grounds of his deposition, 449, 461, 486-489; Cyril brands that uniting the bowing as an "*insult*" to "*the superior being* [God the Word] *by dragging down His Better Nature into dishonor*, 87; as *perversely proclaiming* "*two gods, one who is such in Nature and in reality, that is the Word Who has come out of God the Father, and another besides Him*, [a mere creature, Christ's humanity,] *who is co-named* [by the Nestorians] *God with Him*," 88; as nevertheless Man Worship, 88, 90, and as adding "*a worshipped Man to the Holy and Consubstantial Trinity*," and that *without shame*, 89, and as Tetradism, 90-98. Cyril bases all worship of the Son on the fact that the Logos is there, 215, note 548; Nestorianism by its denial of the Iuman and by its worship of a creature is branded by the Third World Synod as an *Apostasy*, see 257, note, and subnote "s," and *Relative Worship*; see further on its *Man-Worship*, note 892, pages 451, 452; the ancient belief that Nestorius was a Man-Worshipper is testified to by the Third Ecumenical Synod and the Fifth and by all the facts in the case; the modern view that he was innocent, and differed from Cyril and from the Orthodox in words only is condemned by both Synods, and by his own statements, and is opposed to all the data given, 452, text, and notes 892, 894.

NESTORIUS AND HIS HERESIES;

3. HIS DENIAL OF THE DOCTRINE OF ECONOMIC APPROPRIATION, *which was maintained by Cyril and Ephesus TO AVOID WORSHIPPING A MAN, that is, TO AVOID CREATURE WORSHIP*; xxiii., xxiv., xxxv., xxxvi. See *Economic Appropriation*. Nestorius, in his Ecumenically condemned Epistle to Cyril denies the doctrine of Economical Appropriation again and again, 156, 158, 159, 163-165, and ignorantly and slanderously makes it out to be Theopaschitism, and to "*belong to the erroneous opinions of the heathen, or the errors of Apollinaris, who was smitten in mind, and of Arius, and of a mind sick with the other heresies, or rather with whatever is worse than these.*" Acacius of Melitine censures him for such slanderous language, 168, 169. Memnon of Ephesus brands his Epistle as "*full not only of slander but also of blasphemy*," 169. Theodotus of Ancyra says of that Epistle, "*We decide that the Epistle of Nestorius is foreign to the right faith, and we judge those who hold to its teachings to be aliens from the faith of Christians,*" 170. See much more to the same effect in the testimonies on pages 166-178. Theodotus of Ancyra testifies that Nestorius denied Economic Appropriation, 400-414; so Acacius testifies of a Nestorian bishop, 417; Cyril and Athanasius for it, 115, note; the Council condemns Nestorius for denying it, 488, note 1046.

Cyril of Alexandria, in his *Shorter Epistle*, explains and defends the doctrine of Economic Appropriation, 74-78, and exhorts Nestorius to hold to it and to teach it, 112-120, as well as the other Orthodox doctrines specified by Cyril in that Epistle. Economic Appropriation necessary to avoid Man-Worship, note 173, pages 74-76; 217, note 551; Economic Appropriation, notes 180, 181, 182, pages 78, 79; how it differs from *Communication of Properties*, 75, note.

Cyril, in his *Long Epistle* to Nestorius, teaches the doctrine of Economic Appropriation, and explains it as against Nestorius' slanders on it, 224 to 231. Cyril forbids to separate the names of the Son between His two Natures, but ascribes them all to God the Word, the divine as naturally prerogative to God, the human as Economically appropriated to him, as he elsewhere explains to avoid Man-Worship (pages 237-240, Vol. I. of *Nicaea* in this Set), 241-254, and Anathema IV. in Cyril's *Long Letter* on page 325. Incidentally, Cyril teaches against the Apollinarians, that Christ's humanity "*is a man animated by a rational soul*," 250; and while believing in Two Natures, he seems to confine the term *Person* to God the Word, to the exclusion of his perfect humanity in which as in a temple, according to Athanasius' simile on pages 98, 99, 100, God the Word's Substance dwells and has ever dwelt since, as the Creed of Nicaea has it, "*He took flesh and put on a man*" in Mary's womb, 254, text, (compare under *Person*), or since, as the Creed of the Second World-Council has it, "*For our salvation he came down out of the heavens, and took flesh of the Holy Ghost and Mary the Virgin and put on a man.*" In his Anathema XII. Cyril curses every denier of the doctrine of Economic Appropriation, pages 355-358. Nestorius denies it in his *Blasphemy* 19, pages 475-478. See also all of Nestorius' XX. *Blasphemies*, pages 449-480, and note F., pages 529-551; see note 159, (really 158, see *Errata*), page 69, on Economic Appropriation as regards the expression *Son of Man*; and page 112, note.

NESTORIUS AND HIS HERESIES;

4. HIS ONE NATURE CONSUBSTANTIATION, AND CANNIBALISM (*ἀνθρωποφagia*) ON THE EUCHARIST, xxvi., xxxv., li., 107, note; see heads 1 and 2 above on his persecution of the Orthodox, and Celestine's and Cyril's refusal to admit his depositions and excommunications. Cyril, in his *Longer Epistle*, condemns the Nestorian one-nature Consubstantiation and Cannibalism, 231-240, and their heresy, associated by them with it, that the flesh of a mere Man can quicken, Anathema XI., pages 347-354. See under *Eucharist*. See also Nestorius' *Blasphemy* 18, and 19, end, pages 472-474 and 478; pages lxxxvii. and lxxxviii. of the Forematter, and under *Ephesus* in this Index, and 58, note; see also *Eucharist* in the *General Index* to Vol. I. of *Nicaea*. The Third Ecumenical Council deposes Nestorius, among other things, for his Cannibal heresy on the Lord's Supper, 488, note 1046.

NESTORIUS AND HIS HERESIES;

5. THE NESTORIAN WORSHIP OF THE ALLEGED REAL PRESENCE OF THE SUBSTANCE OF CHRIST'S HUMANITY IN THE EUCHARIST, xxvi.;

106, 107, note; and under *Theodoret*. Nestorius held to the real absence of the Eternal Substance of Christ's Divinity from the Eucharist, but to the real presence of the substance of His flesh and blood there; and to the lawfulness of worshipping them *relatively*, 221-224, 459-469. Cyril of Alexandria agreed with him in asserting the real absence of the Substance of Christ's Divinity from the rite, but differed from him in denying any real presence of the substance of Christ's humanity in that sacrament and consequently any worship of it there. Indeed Cyril everywhere denies any worship to Christ's separate humanity; see the *Preface*, page ii., the text of 221-224, and his Anathema VIII., pages 331, 332, with which agree Anathemas IX. and XII. of the Fifth Ecumenical Council, *Preface*, page ii.; and see in note 183, pages 109-112, where Ecumenically approved language is found against such worship. See under *Eucharist*. See also in note 606, pages 240-313, particularly pages 250-313; and note F., pages 529-551; and note 1046, pages 487, 488, 489, where we see that Theodoret, Nestorius' disciple and champion, held to the worship of Christ's humanity, (not at all His Divinity), in the Eucharist, which presumably was Nestorius' view also; see *Theodoret*, and under *Eucharist* in the General Index to Vol. I. of *Nicaea* in this Set.

NESTORIUS AND HIS HERESIES;

6. NESTORIUS MAKES A MERE MAN ONLY, THAT IS A MERE CREATURE, OUR HIGH PRIEST AND APOSTLE AND MEDIATOR AND INTERCESSOR, AND MAKES HIM OFFER A SACRIFICE FOR HIMSELF. That would naturally lead to the invocation and worship of Christ's mere humanity which would be what Cyril calls Man-Worship, that is Creature-Worship. See Nestorius' *Blasphemies* 16 and 17, pages 469-471, for his making our High Priest a mere man, that is a mere creature; and pages 459-469, where he makes that mere creature to be worshipable and gives him the name of *God*; and page 471, where he makes him, the sinless, offer a sacrifice for himself. See also note F., pages 529-551. Cyril contends in effect in his writings here and there, that our only Intercessor and Advocate in heaven is God the Word by His humanity and that those offices of intercession and advocacy there are prerogative to God the Word to whom all the things of his humanity are to be Economically appropriated; and he therefore sweeps away all invocation of saints and all intercession in heaven by them; whereas Nestorius led the way to the intercession of saints in heaven, and to the invocation of them there by creatures on earth, by making a mere creature, his merely human Christ, our Advocate and Intercessor there, and by invoking him to help; see especially Nestorius' language on page 471 and note 995 there, and page 489, note 1046, end.

Cyril on the contrary ascribes all the High Priestly and Mediatorial and Intercessory work of Christ to God the Word, though he teaches that he does the human part of the work by his humanity; and he denies that Christ offered for himself, for He had no sin, 255-267. As to the very important and necessary part of God the Word in the

work of High Priesthood, Mediation, and Intercession see in this Index under *Christ*, and in an Index to Vol. I. of *Nicaea*, under *Christ*, *Invocation*, and *Prayer*.

NESTORIUS AND HIS HERESIES;

7. CYRIL SHOWS THAT THE WORDS, "*He shall glorify Me*," (John xvi., 14), UTTERED BY CHRIST OF THE SPIRIT, DO NOT SHOW THAT HE WAS A MERE MAN. HE SHOWS THAT THEY ARE PERFECTLY CONSONANT WITH THE BELIEF THAT THE UTTERER IS GOD THE WORD, 268-285.

Nestorius in his *Blasphemy* 15, pages 467-469, makes those words of Christ to mean that God the Holy Ghost glorified Christ's mere humanity, and asserts that "*the Father made the humanity taken*, [not God the Word], *to sit down with Himself*," that is made a mere creature to share that honor which is aye prerogative to the Logos, who is inside the Man taken. See also note F., pages 529-551 of this volume, where the rest of Nestorius' Heresies, as well as the seven above, are more specifically stated.

Nestorius; his *Book of Sermons*, xxxi., 31, 32; some new headings to them made up by Garnier, 1.; his great power as Bp. of Constantinople, xxxii.; refuses to heed Cyril's admonitions, and tries to win Celestine of Rome to his side, xxxvi.; grounds of his deposition, xxxviii.; its justice, xxxviii., xxxix., xlix.

At Ephesus Nestorius walls his house in by a multitude of soldiers, 168, note 354; "*convicted himself of teaching a strange doctrine*," 169, text, and note 361; its originators, *ibid.*; this applies to his denial of the Inman, to his Man-Worship, etc., *ibid.*; egotism and assumption as to wisdom and knowledge common to him and to other heretics, *ibid.*

Nestorius' Ecumenically condemned Epistle to Cyril; its contents, 155, 158, 159-161, 165; it is read in Act I. of the Third Ecumenical Council, and is branded as contrary to the Faith of Nicaea and to the Ecumenically approved *Shorter Epistle* of Cyril to Nestorius, and is condemned and anathematized and he with it, 154-178, where strong and clear and just testimonies are borne against it and him by the Bishops in giving their votes. Compare "*Nestorius and his Heresies*" in this Index. His Epistle contains an alien Gospel and therefore is anathematized, 173; is contrary to the Tradition and the Faith of the Universal Church, 170; its "*dogmas*" are "*to the pollution and the ruin*" of those who follow Nestorius, 173; its heresies are of darkness and of Belial, 174; are "*wicked opinions*," 175; its teaching branded as "*the impious faith*" of "*the heretic Nestorius*," "*the impious doctrine of Nestorius*," as "*impious religion*," 177, 178; every one who communicates with Nestorius, and every one who does not anathematize him is anathematized, 176, 177, 178; his mind clear from his Epistle, 404-414; in it he denies Economic Appropriation and the Incarnation, 404-414; on the basis of "*his letters and writings*," etc., he is deposed, 486-488. Heading of his Epistle in some editions, 155, note 290; its place in the arrangement of the Acts, 155, note 292; he denies the Incarnation, 176, text, and note 297; held

that the sense of the Nicene Creed and of Holy Writ was involved in the controversy between him and Cyril, 156, note 297; how Nestorius differed from Cyril and the Orthodox on God the Word's *being in a Man*, 157, note 308; Nestorius denies the Inman again, 158; in what senses he uses *Economy* and *Conjunction*, 158, notes 308 and 309; again squints at denial of the Inman, 158, text and note 310; impliedly brands the Orthodox doctrine on it as a wicked heresy, 158, text, and note 311; again denies the Incarnation, 158, text, and note 312; injustice after all this of those who vilify the Third Council for condemning him, 159, note 312; mistakes the doctrine of Economic Appropriation for Theopaschitism, 159, text, and notes 313, 316; see *Economic Appropriation*; and note 334, page 163; Acacius, Bishop of Melitine, blames him for denying Economic Appropriation, 168, notes 355, 357; Nestorius was a persecutor of those who believed in the Inman and rejected his Man-Worship, 192, note 476. See also *Pelagians*. Nestorius misrepresents the Orthodox doctrine of the Inflesh, 158, 159, text, and note 314; again denies the birth of God the Word out of the Virgin, 161, text, and note 317; he denies it for the fifth time in one Epistle, 162, text, and note 331. How Nestorius and Cyril differed on the Eucharist, 162, note 330; the Third Ecumenical Council follows Cyril, *ibid.*; Nestorius admits a *conjunction*, not a real union of Christ's two Natures, 163, text and note; for the sixth time in one Letter he denies the Inman, 164, text, and note; Romanus of Rhaphia anathematizes his heresies in accordance with Galat. i., 8, 9; Evoptius brands his heresies as resulting in "*the pollution and ruin of the men who followed him*," 173, note; that is true not only of those guilty of the Nestorian worship of Christ's humanity, but much more of those who worship the Virgin Mary, saints, pictures, graven images, crosses, etc., *ibid.*; Nestorius persistent in his denial of the Inflesh, 187, note 446; 191, note 473. Evoptius pronounces his heresy "*a counterfeit of the doctrine of Orthodoxy*," and brands him as "*deserving of all punishment before God and men*," 173.

Nestorius, a worshipper of a Man, note 338, page 164; worshipped Christ's sweatings, etc., 164, note 338; Cyril and the Orthodox refused all Nestorian and Cosubstancer Man-Worship, *ibid.*; his Man worship and other heresies to "*the pollution and ruin of the men who followed him*," 173, note 376; that is true of all who worship the Virgin Mary, saints, angels, images painted or graven, or crosses, and of all who worship any thing but God, *ibid.*; persistent in his Man Worship, 187, note 446; of "*impious aim*," *ibid.*, text; the three summonses to him, 188, note 449; 191, note 473; 196, note 496; the sentence on him for his denial of the Inman, and for his Man-Worship, etc., just and ratified by Christ, *ibid.*

Nestorius, his XX. *Blasphemies*; xxxviii., li.; is condemned and deposed for them, *ibid.*; they are read in Act I., 449-479; are termed "*blasphemies*," "*horrible and blasphemous*," "*Blasphemy*," and are made an "*Accusation against him*," 449, 480; is deposed for them. They embrace his heresies in denying the Incarnation, in worshipping a mere creature,

Christ's separate humanity, as both in heaven, and in the bread and wine of the Eucharist, in affirming one-nature Consubstantiation, etc.; see them in full on pages 449-480, and see them specified under different heads in note F., pages 529-551; see also in this Index under *Nestorius and his Heresies*. The Third Synod says that "*Our Lord Jesus Anointed * * * has been blasphemed by him,*" 487, 488. Nestorius' XX. "*Blasphemies*" recorded in the Acts as such, 449, text, and note 879; 479, note 1022. Nestorius' heresies branded as "*novelties*," 182; 479, text, and note 1021 on page 478; as the cause of the loss of souls, 191; Celestine has read that he is sound against Pelagianism, but if so does not see why he entertains Pelagians, 193. See under *Nestorius and his Heresies*. Latin translations of Nestorius' *Blasphemy* 18 (which is on the Eucharist), note 1007, page 474; the Greek of it there; references to Cyril of Alexandria on it, *ibid.*; the English translation of *Blasphemy* 18, 472, 473 and 474, text; see *Eucharist*. On the whole subject of Nestorius' XX. *Blasphemies*, see most fully on pages 529-551, "*Note F.—The Twenty Passages from Nestorius, for which he was condemned and deposed by the Universal Church in its Third Ecumenical Synod.*" The matter regarding those XX. Passages is arranged in four columns; in column 1, the number of the Passage is mentioned; in column 2, we are told where in Nestorius' Sermons it is found; in column 3, we are told what error or errors are taught by Nestorius in each passage, and what Anathema of Cyril or the Fifth Synod condemns it or them; and column 4 tells where Cyril of Alexandria quotes and refutes it or them, 529. The capital letters tell us to which class of Nestorius' errors, a passage or a part of a passage belongs. These are again included under five general heads, 1, 2, 3, 4 and 5; 529 to 531; next come the four column pages 534-548; the XX. Passages are from Nestorius' Homilies, that is Sermons, 549; but there is a difference as to their arrangement, 549; Pusey on it, 549; Chrystal's "*Arrangement of the Twenty Passages of Nestorius for which he was deposed in Act I. of the Third Ecumenical Synod, according to the Sermons from which they were taken,*" 549, 550; the Latin headings as in Migne's edition, 549; they are not Nestorius', but are simply additions of copyists or editors, and they differ in Galland from those in Migne; and are of no authority, 550, 551.

Nestorius' Epistles; 185-189; at the end of the voting on his *Epistle to Cyril* we read in Act I., "*All the Bishops shouted out together, 'Let him be anathema who does not anathematize Nestorius.'*" This curses all who defend him or any of his heresies, or share any of them, including his denial of the Inman, his creature worship, his errors on the Eucharist, etc., 176-178; see *Eucharist*, *Cannibalism*, etc.; was anticipatively opposed by Gregory of Nazianzus, 439, note 802.

Nestorius the Heresiarch; his name in the Acts, 30, 31, 45, 46, 47, 48, 49, 52, 53, 54, 129-154 repeatedly; Cyril's *Long Letter* to him, 206-358; 360, 391, 392, 399, 416, 417; 503, where he is called "*a new Judas;*" 504.

Nestorius the Heresiarch; was called from Antioch to be Bishop of Constantinople, 181, note 405; his birth-place 192, note 478; his writings said to be preserved in Syriac, note 1021, page 478.

Nestorius; impious, 41, note 100; references to his heresies and Cyril against them, etc., 113-115; 424, note. His invocation of his merely human High Priest is a sort of saint worship, 372, note. The ultimatums to him from Rome and Alexandria, note 703, page 414; his boorish treatment of Bishops sent to him by Cyril of Alexandria, and his violation of his own word and engagement, note 705, on page 415; his misrepresentation, against knowledge, of Cyril and the Orthodox, notes 706, 714 and 717; denies Economic Appropriation, and the Inman, and held to Man-Worship, note 714, page 415, and notes 716, 720, 721, 722; there is no excuse for defending him, note 716; he was shallow, notes 717, 720, 721, and the text on pages 416, 417; his wrong and unreasonable course at Ephesus, and the heresies for which he was condemned, note 1046, pages 487, 488, 489; The Council's course towards him fair and wise, *ibid.*

Newman, J. H.; *the Romanizer*; 10, note 8; 102-106, note; never understood the VI. Synods; hence his fall into idolatry, 377, note; his error against Cyril and Ephesus as to Christ's Priesthood, 376, note; his wrong translation of Θεοτόκος, note 741, page 420.

Newton, R. Heber; an opponent of the Nicene faith, 9; see his name in the General Index to Vol. I. of Nicaea.

Nicaea, Ecumenical Council of, A. D. 325; convoked by an Emperor, 5, 6; helped by him, 6; Cyril of Alexandria writes of its *Symbol*, that is Creed, that it was "defined through the illumination of the Spirit" by "the Fathers gathered aforetime in the city of the Nicaeans," xxii.; it is in Cyril's *Longer Epistle* and was read in it in Act I. of Ephesus; 213, 214; Cyril there teaches that *the Holy Spirit spoke in the holy Fathers when they made it*, *ibid.*; that expression accords with Scripture, 214, note 541. See "*Council, the First Ecumenical*," in this volume; and "*Creed of the First Ecumenical Council*," and "*Nicaea, the First Ecumenical Synod*," in the General Index to Vol. I. of Nicaea in this Set. The Nicene Creed is explained by Cyril against the perversion of it by Nestorius, xxii.; xxxviii.; it is termed "*the Symbol of the Church's faith*," *ibid.*; is recited in Act I. of the Council, *ibid.*; and 50, 51; is termed by Cyril "*the pious Definition of the Faith*," xxv.; quoted in his *Shorter Epistle*, 60, 61, 73, 74, and notes 151, 168, 174, 175, and referred to repeatedly in the voting on it as a Criterion by which to judge of its Orthodoxy, 129-154; 51, note 139; is perverted by Nestorius to teach the denial of the Inman, 155, 156, 157; it is embodied in Cyril's *Long Epistle* to Nestorius and is there explained at some length, 213, and after; the two forms of it, 50, note 138; 51, note 139; how the VI. Ecumenical Synods vindicated and explained its true sense against the perversions of Creature Worshippers, *ibid.*; when it was displaced in baptism and in the Eucharist by the Creed of the Second Synod, *ibid.*; how the Third Synod explained it against the Creature-Server Nestorius and against all forms of Relative Service to Christ's separate humanity,

to saints, graven images, and pictures, relics, crosses, etc., *ibid.*; is mainly in the *words* of Scripture, its *sense* wholly Scriptural, 167, note 351; see on it note 654, page 319; and under *Council, the Second Ecumenical*; the teaching of the two Ecumenical Creeds on God the Word and on the Holy Ghost, 528; absurd multiplications of the Logos against their doctrine on Him, 528.

Nicaea, the idolatrous Conventicle of in A. D. 787; iv., x., xlii., note; xlix.; it opposed the doctrines of the first VI. Ecumenical Synods on the invocation and worship of creatures, relics, images, etc., and on the Eucharist, 52, note; God cursed every nation which received it, and still curses all who hold to it, 175, note 388; its ignorant and false assertion as to the use of *type* or *symbol* for the Eucharistic bread and wine after consecration, 269, note; See *Tarasius*, its President, and *Theodore of the Studium*, its idolatrous partisan; it contradicted the Holy-Ghost-led decisions of the Third Ecumenical Council which forbid us to invoke, bow to, or in any other way worship living creatures, and which forbid all worship of images, pictured and graven, all crosses and relics, and all worship of any person or thing except the Consubstantial Trinity, iv.

O.

Obiter dicta; things *passingly said*; the Universal Church not responsible for them, 486, note 1039.

One Natureites; have corrupted Cyril of Alexandria's writings, 113, note; see *Monophysites*, and *Two Natures of Christ*.

Origen; Ecumenically condemned, ix., xlix.; his error on the risen body, 513-517; well uses *types* or *symbols* or their synonyms of the Eucharistic bread and wine, 269, note.

Osiander, the Lutheran; on Christ's High Priestly Sacrifice, 377, note.

Oxford Library of the Fathers; it contains the *historic testimony* and the *opinions of mere individuals*, however eminent they may be; but this Set of the Six Councils of the whole Christian World contains *the sound and irrevocable verdicts and final and supremely authoritative decisions of the Episcopate of the Whole Church, the Christ-Appointed Supreme Court of all Christendom*, on every subject on which they treat, xi.

P.

Papal Infallibility; see *Peter*, and *Honorius*.

Parec, xl., text, and note "a."

Parish; how used anciently; 497, note IIII.

Parium; 153, note 285.

Pask, that is Easter, that is, *the Christian Passover*; disputes before Nicaea, as to the day on which it should be kept, xxxix-xlv.; the term *Easter* pagan and not to be used, 35, note 89. See under *Pask* in Vol. I. of *Nicaea* in this Set.

Patriarchs; only greater Metropolitans, 5; 32, note 73; 38, text.

- Paul the Apostle*; rebukes Peter for doctrinal heresy, xlviii.; quoted and referred to by Celestine, 191, 192.
- Paul of Samosata*; his character and heresies and end; the last two similar to Nestorius', xxi., xxxv., 192, text, and note 479.
- Paul the Silentiary*; his account of a holy table, 248. note.
- Paulianists*; 192, note 497; their baptism invalid, *ibid.* See *Baptism*.
- Pentecost*; 36, text; the day set by the Emperors in A. D. 431 for the Third Synod to open, *ibid.*; the term *Whitsunday* used among us for it is wrong, page 36, note 90.
- Periodeutes*, that is an *Itinerant*; note 1112, page 496; his order and functions, *ibid.*
- Person*, (Πρόσωπον), and *Subsistence, Being*, (Υπόστασις), used for God the Word alone, Who, however, is inside His flesh, 254, text, and 313, note 616. See *Christ*, and pages 329, note 671, end; and compare note 674, pages 329, 330, and note 675, pages 330, 331. Anathema XII. of the Fifth Ecumenical Council in describing Nestorius' worship of Christ's separate humanity uses *Person* (Πρόσωπον) of the Logos alone; see it, and page 580 of this Index.
- Personal Union*; see *Hypostatic Union*.
- Peter the Apostle*; his fallibility shown from Scripture, xlv.-xlix., and 39, note; that his successors in the See of Rome are also fallible is shown from the decision of the Sixth World Council on that point in the case of his successor, Honorius, xlviii., xlix., and 39, note 94. Attempts of Peter's Roman successors to get Appellate Jurisdiction outside of Italy resisted, 39, note 94. See under *Africa*, and *Aurelius*, and *Hilary of Arles*, and note on pages 427, 428.
- Peter, Bishop of Alexandria*, A. D. 300-311, and *Martyr*; 418-420; see there his witness on the Inman, etc.; see also page lxxxvii. of the Forematter in this volume, and under *Ephesus A. D. 431* in this Index; his literary remains but few, page 514.
- Peter the Fuller*, Monophysite Patriarch of Antioch A. D. 471-488, led the way to the worship of saints, lxviii.
- Peter Mogila*, and his Confession, for the Greek form of Transubstantiation, 525.
- Peter, a Presbyter of Alexandria, and chief of the Secretaries*, lii.; his name in the Acts, 30, 46, 48, 52, 179, 204, 205, 359, 418, 449, 479, 481.
- Philip of Sida*; 101, 102, note; a work of his against Julian the Apostate wrongly ascribed to Cyril of Alexandria, *ibid.*
- Photinus*, the heresiarch, xxi.; Nestorius accused of holding to his errors, *ibid.*
- Photius, Patriarch of Constantinople*; 102, note; 123, note; 424, note; an image worshipper, 124, note, and creature worshipper, 124, note.
- Pictures; worship of forbidden* by Ephesus, 52, note; see under *Images*, and *Image-Worship*, 52. See *Augustine*. See also *Pictures* in the General Index to Vol. I. of *Nicaea* in this Set.
- Folemians*; 108. See *Apollinarians*, and *Timotheans*, and *Synusiasts*.
- Polycarp, Bishop of Smyrna*; his dispute with Anicetus, Bp. of Rome, xxxix., xlv.; called John's disciple, and Irenaeus' teacher, 269, note.

Polycrates, Bishop of Ephesus; Victor, Bishop of Rome, tries to get him excommunicated by the whole Church, but fails, xxxix; see *Victor*, and *Quartodecimans*, and *Polycarp*.

Pope; its meaning, 155, note.

Porphyrius of Antioch; on *Chrysostom*, xviii., note C.

Possidonius, the Deacon; xxxvii.; 31, text, and note 66, 181, 402.

Potamon, Bp.; Cyril's representative at Constantinople, lxxvi., 364.

Prayer; see under *Worship*, and *Invocation* here and in Vol. I. of *Nicaea*.

Priest; used for *Bishop*, 195, 196, 484, 190, note 465; 196, note 495; 485, note 1036; *herv* and *hierev* used for *Priest*, *ibid.*; see *Priesthood*, and *Priestly*, and 484, note 1035. Christians, ministers and people, are the only true priesthood, 508, 512; what doctrines a Christian minister or laic must hold to in order to be an offerer acceptable to God, 512; compare in the Index of Holy Writ under I. Peter ii., 5, 9, and Rev. i., 6, in this volume and in the Scripture Index to Vol. I. of *Nicaea*; every Christian a priest, 508, 512; *Priest* used for *Bishop*, 195, text, and note 491.

Priesthood, Christ's; 258. See *Christ*.

Priesthood, the doctrine of the Christian, 39, note 95; 195, note 491; Christian clerics and people priests in a higher sense than the sons of Aaron and the Israelitish people were, and their offerings higher because more spiritual, 39, note 95; 195, note 491; what are the functions of the Episcopate in the Priesthood, 195, note 491; see *Bishops*.

Priestly; used for *Episcopal*, 485, note 1036, and probably, 488, text.

Proclus; spurious productions ascribed to him, xlix., 1., 411, 412.

Prodocius; 424, note.

Protestant; God calls Himself so, in effect, 210, note 533; in what sense, *ibid.*; in that sense of condemning and crushing all image-worship and creature-worship we all must be intense Protestants, *ibid.*; two senses of the term like *Catholic* and *Orthodox*; we must hold to the sound, the VI. Synods' sense, and discard the bad sense, *ibid.*; different names applied to the Orthodox in different ages, 211, note; different names of the unsound communions, *ibid.*

Province, the, and its Synod; note 702, page 413; see also *Church Government*.

Provinces, Church; 479, note 1023. See also under *Church Government*.

Puritanism; wrong conception of, 441, note 816.

Pusey, E. B., the father, the idolatrizer; x., xii., 9, 10; corrupts the Eucharist into paganism, 107, note; and is anathematized antecedently by the Third Council, 107, note; 250, note; and 531, 532, 533, and all class 4 of Passages mentioned on page 531; they are found on pp. 529-551; his misrepresentation of Cyril on the Eucharist, 252, note; 271, note, and sub-note "d"; in his scoundrelly *Eirenicon* he favors image-worship and the invocation of saints, 222, note; was a Latinizer and mediaevalizer, not a primitivizer, *ibid.*

Pusey, P. E., the son of E. B., the editor of the Greek of Cyril's Works; xi.; 70, note; an instance of his mistranslation, note on pp. xxii., xxiii.; his translation of Cyril's Works on the Incarnation faulty, xxxv.; 253, note;

256, note; 472, note 995; instances of his mistranslation, *ibid.*; and 532, text and sub-note "a"; could translate *σχετική* rightly when he would, 532, sub-note "a."

Q.

Quartodecimans; Nestorius does much against them, xxviii.; Rome attempted to put them out of the Church by the Appeal to the Church distributed in sees, but failed, xxxix.-xlv.; they are condemned by the first Ecumenical Synod and branded as heretics by the Second, and those decisions are accepted by the whole Church, xlv., text, and note "c."

Quaternion, what? note 880, pages 449, 450.

R.

Rabi Bábá; 478, note.

Real Presence; the expression and matter on it, 301, 302, note, and subnote "a;" 284, note; and note 1020, page 478, and see note 606, pages 240-313.

Rebirth, the, of Baptism; see *Regeneration* and *Dipping*.

Reformation, the; a source of blessings, xlii., note.

Regeneration, that is Rebirth; includes necessarily the emersion of Baptism, 448, note 872.

Relative Conjunction; explained by Cyril in note 156; see especially, pages 64-66 of that note; (see *Nestorius and his Heresies*, and *Nestorius*); 67. See also under *σχέσις*, *σχετικήν*, and *σχετικῶς*, in the *Index to the Greek Words* and *Greek Expressions* in this volume; and 69, note; 79-90, note, where Relative Conjunction is explained, as opposed to the *Substance Union*. See *Union of Christ's two Natures*, and *Man-Worship*; and 113, note; and 114, note; Relative Conjunction and denial of the Inman the ground of the Nestorian Relative Worship of Christ's humanity, note 156, pages 61-69; note 183, pages 118-128; and of Tetradism, 90-108; all those errors condemned by the Universal Church in the Six Synods, 108-112; 219, note 365; Nestorian writers for Relative Conjunction and the Relative Worship of Christ's humanity, 112-128; Cyril again explains the Nestorian *Conjunction*, 219, note 365; both heresies condemned by Cyril, note 156, pages 61-69, and note 183, pages 114, 115, 116, 117, 118, 119; according to Nestorius' Relative Conjunction idea, God the Word dwelt in his humanity, not by His Divine Substance, but only by the influences of His Spirit as He dwelt in the Prophets, 118, note; 164, note 334, 335; 263, subnote "ii;" note 747, page 421; results of Nestorian heresies on the Union, 219, note 365.

Relative Conjunction ends in Relative Worship of a mere creature, Christ's separate humanity, notes 963, 965, 966, pages 466, 467; God-given insight of the Universal Church in forbidding it, note 966, page 467. See also under *Relative Worship* in the General Index to Vol. I. of *Nicaea* in this Set, and under *Relative Worship* in this Index. Relative Conjunction called by a Nestorian "*the supreme conjunction*," 126, note; and

"the divine Conjunction," 90, note. See, further, all the references at the end of *Relative Indwelling* in this Index.

Relative Indwelling; explained by Cyril, 66; (See *Cyril and Nestorius and his Heresies*); see also under σχέσιν, σχετικὴν, and σχετικῶς in the *Index to the Greek Words and the Greek Expressions* in this volume; *Relative Indwelling* connected with *Relative Worship* of Christ's separate humanity, 67, note; 74, note 171; 114, note; 164, note; 256, note; See *Union of Christ's two Natures*; how it differs from the Substance Indwelling, 96, note; 406, note 690; 440, 441, note 811; see *Man-Worship*, and 96, note; references on *Relative Indwelling*, 112, note; 113 and 114, note. See *Relative Conjunction*; and note 601, page 239; how the error of *Relative Indwelling* affects the Nestorian view of the Lord's Supper; it is rejected by St. Cyril, 238-241, text and notes 601-605; 256, note; 257, note; God the Word relatively indwells every Christian, 256-261; how, *ibid.*; *Relative Indwelling* conjoined by Nestorius with *Relative Worship*, that is paganism, 256, note; both errors denounced by Cyril again and again, *ibid.* On *Relative Indwelling* see Cyril's *XII. Chapters*, Chapter XI.; Athanasius against the heresy, 418-423, text, and notes to it, especially notes 754, 755, 756, 758; Cyril blames Nestorius for holding merely to a *relative* indwelling of God the Word in the Man in the Virgin's womb, and for his denial of the actual indwelling of the Substance of God the Word in that Man. See also *Relative Conjunction*, *Relative Participation*, and *Relative Worship*, and *Union of Christ's two Natures*, in this Index, and *Relative Worship* in the Index to volume I. of *Nicaea* in this Set, and under σχέσιν, σχετικὴν, σχετικῶς in the Greek Index, and in the Greek Index in the Oxford translation of S. Cyril of Alexandria on the Incarnation against Nestorius."

Relative Participation; how it differs from the Incarnation, 259, 260, note, and sub-note "z"; and 264, note and sub-note "kk." Arius held that Christ is "not true God," but "is called God by participation" [of God's Spirit] "only like others," 260, note "z." Athanasius, Cyril, and the Third Council condemn that blasphemy, 261, sub-note "z"; 264, note, and sub-note "kk." *Relative Partaking*, note 640, page 318. "*Relative Participation*" of God the Word in the Eucharist, 532. See, further, all the references at the end of *Relative Indwelling* in this Index.

Relative Worship; forbidden by Ephesus, 52, note; 221, note 580; and by the Vth Synod, *ibid.*; is heathen, *ibid.*; see *Nestorius and his Heresies*, *Heresy 2*, and *Worship*; and 74, note 171; and *Union of Christ's Two Natures*; see *Man Worship*, and notes 183, 582, and 679, especially pages 96, 106; Nestorius deposed for it, 107, note, and 221, note. See *Saints, worship of*; the connection between mere *Relative Indwelling* and *Relative Worship*, 114, and 120, 121, note; both condemned by Cyril, notes 183, 582 and 679; 125-127, note; 257-260, note; a Creed which teaches both heresies condemned by Ephesus, 218, note 363; different forms of relative worship which exist to-day among the Latins, the Greeks, the Nestorians, or the Monophysites, 221, note 580; the worship of the Sacred Heart

among Romanists, *ibid.*; Cyril and the Ecumenical Synods against the Nestorian Relative Worship of Christ's humanity, references to them, note 580, pages 221-225; Pusey's mistranslations on, *ibid.*; quotations from Nestorius for the Relative Worship of Christ's humanity, *ibid.*; Nestorianism, because of its denial of the Inman, and its relative worship of Christ's humanity, a creature, branded by the Third Synod as an "*Apostasy*," 224, note; 257, note, and subnote "*a*," 210, note 533; the idolatrous Israelites worshipped Jehovah through the golden calf in the wilderness, 249, subnote "*a*," that is they worshipped it relatively only, *ibid.*, and 210, note 533; as they did the calves at Bethel and at Dan, 210, note 533; we must hate all such sins, *ibid.*; *Relative Indwelling* and *Relative Worship* denounced by St. Cyril, note on pages 256, 257; both heresies taught by Theodore of Mopsuestia, and anathematized in Anathema XII. of the Fifth Ecumenical Synod, pages 422, 423, 424, note 758; compare under Nestorius' *Heresy* 2, and under *Worship*, Head "2, *Co-glorifying a mere creature, Christ's humanity, with God the Word*," and Head "3, *Co-calling a mere creature, Christ's humanity, God, with God the Word*." Compare all the other Heads under "*Worship*," the Relative Worship of Christ's humanity anathematized by the Third Ecumenical Synod and the Fifth; and much more all other forms of Relative Worship, 467, note 966; Romish and Greek forms of it, some of which are practiced by the Nestorians and the Monophysites, *ibid.*; the excuse of uniting the Worship of the Creator Word and the created Man alleged by the Nestorians refuted and condemned by Cyril and anathematized in his Anathema VIII. and in Anathema IX. of the Fifth Synod, notes 183, 582 and 679; compare note on pages 114, 120, 121; 125-127. See, further, all the references at the end of *Relative Indwelling* in this Index, and under *Relative Worship* in the General Index to Vol. I. of *Nicaea* in this Set.

Relative Worship; by Nestorians? xviii.; forbidden by Ephesus, 52, note; see *Ephesus*, A. D. 431, and *Creature Worship*; and 249, subnote, as to Elisha's bones, and the souls under the altar in Rev. vi. Relics ought to be done away, 5. *Relics* wrongly put under communion tables, 248-250, and subnote "*a*" on page 249.

Revillout; on Senuti, lxii.-lxix.

Ridley, Bp.; his reformatory tendencies warranted by Ephesus, Preface, i.; his poetic language, 438, note 801.

Rome, Bishop of; subject to an Ecumenical Council, xli.-xlv., text and notes; 39, note; is fallible, 489, note 1047; heresies which are now maintained by Rome against the VI. Ecumenical Synods, *ibid.*; they are anathematized by them, xlii., note; how the Greeks, and the Anglican formularies regard Rome, xlii., note; xliii., note; in what sense an Orthodox Bishop of Rome (none other) was "*First among his equals*," xli., note; and xlv.; Rome now the chief fosterer of creature-worship, xli., 22, notes 22 and 26; and of cannibalism on the Eucharist, xlii., note; 22, note 26; its jurisdiction, 22, note 26; Ecumenical Canons base its privilege on the fact of its being the

capital city of the Roman Empire, 427, note; Canon XXVIII. of the Fourth Synod passed against the wish of Rome's legates, *ibid.*; Rome cannot decide doctrine for the whole Church, 39, note 94; 40, note 95. The Western Emperor Valentinian III. uses secular power to break down the Ecumenical Canons and give the Bishop of Rome Appellate Jurisdiction in his Empire 427, 428, note. "*Peter and John were of equal honor, forasmuch as they were apostles,*" etc., 218, text, and note 561; resistance of the British Church to Rome's claims, 427, 428, note. See *Leo I.*; Rome was a chief champion in centuries VIII. and IX. against the Reforming party and for image worship, 473, note 1000, end. Romish Canon Law is partly made up of the False Decretals, and has done away in the West with the sway of the Ecumenical Canons, 512. See under *Rome, Church of*, and *Rome, Bishop of*, in the *General Index* to Vol. I. of *Nicaea* in this Set; blasphemous flattery of the satellites of the Pope of Rome in ascribing to him the title and the works of God, 509-512.

Rome, Council at in A. D. 430, on the Nestorian controversy; xxxvi.; its action, *ibid.*; referred to by Cyril, 209, text, and note 532, and page 213, text.

Roumanians; may reform, and restore the faith, 524.

S.

Sacerdos, that is *Priest*; 39, note 95; see *Priest* and *Herv.*

Sacerds, 39; see *Priest* and *Herv.*

Sacerdotal Synod, 41; see *Priest, Priesthood, Priestly, Sacerdos* and *Sacerds*.

Saint; the term not always prefixed to a godly man's name, 441, note 816.

Saints, Worship of; forbidden by Ephesus, 52, note; see under *Creature Worship, Worship, Relative Worship*; invocation of saints, angels, and of any and all other creatures forbidden by Ephesus, 52, note; see *Invocation of Christ's humanity*, and *Invocation of Creatures*, and *Worship*; error that saints pray for us in heaven, 381, note; the English Homily on Prayer on, 387, note; it is against invocation of them, *ibid.*, note, and pages 383-388, note.

Sancroft, Arbp., and the Six English Bishops who withstood the idolatrizer, James II.; 18.

Sapor, the Persian Monarch; his folly and arrogance in taking a silly and proud title, 509.

Saul, King; punished for false liberalism, 250, note.

Schoolmen; faults of their compilations, 102, note.

Scripture; "God-inspired," xxii.

Selenespondius, a Presbyter; 496; subscribes for "Cyril, Bishop of Pylae," 496.

Senate, the; at Chalcedon, 57, note.

Senuti, the Monk, and Monophysite; spurious, lxii.-lxix.

Sessions of the Third Council; dates of, 5.

Sethroctum, Sethroetus, and Sethroete; note 1123, page 498; *Sethroetis, ibid.*

Seventh Day; abolished, xlv., note "a."

Seventh Ecumenical Synod; a true one needed, 5, 6, 35, note 88; blessed work

- of, 203, note 514; will settle and abolish the idolatry and paganism of Rome, 524.
- Shipley*; his heresy on the Eucharist, 271, note and subnote "b," went at last to Rome, *ibid.*
- Sisinnius*, Bp. of Constantinople; commended by Celestine, 180, 194, text.
- Sitting at the Communion*, unknown in the primitive Church, 248, note.
- Six Ecumenical Councils*, convoked by Emperors, not Popes, 5; see *Ecumenical Councils*; they should be embodied in our Church Code, and in that of the State for their best good, xxx., note.
- Slavs*; hopes of their reform, 524.
- Smith's* (R. Payne) *English translation of St. Cyril of Alexandria on Luke*, 532.
- Socrates, the historian*; his account of the rise of the Nestorian Controversy, xx., xxi., xxii.; his account of Nestorius' energy against heretics, xxviii.-xxx.; was Socrates a Novatian? xxxi.; as to Proclus' alleged Sermons, 1.
- Sole-Born*, in Cyril always means the Sole-Born out of the Father, that is God the Word, note 963, page 466.
- Sozomen*, the historian; as to Proclus' alleged Sermon on the Virgin Mary, 1.
- Spelling*; different, in manuscripts; a cause of, 28, note 53.
- Spirit*; used by Gregory of Nazianzus in the sense of *Divinity*, 440, text, and note 807; compare note 732, page 419.
- Stancaro, the Socinian*; on Christ's High Priestly Sacrifice, 377, note.
- Stephen, Bp. of Rome*; opposed by Cyprian, xlv.
- Stokes, Prof.*; on Senuti, lxiv.
- Swearing on the Gospels*; Bishops Acacius and Theodotus, called upon by Fidus and Cyril to swear on the Gospels in giving their testimony regarding Nestorius and his heresies in the Third Ecumenical Council, 385-400.
- Symbol, Credal*; see *Creed*.
- Symbols, the Eucharistic*; 277, note; 278, note; 279, twice; 280, note; termed *Symbols* by Theodoret even after consecration, 278, note; 279, note; 280, note; 281, note; 282, note; 284, note; "*the mystical symbols*," 279, note; 280, note; "*the mystical symbol*," note on page 281; "*visible symbols*," note on page 282; he bowed to, that is worshipped them, note on pages 280, 282 and 277.
- Synusiasts*; see *Co-substancers*, and *Apollinarians*, and *Timotheans*, and *Valentinian heretics*.
- Syrian Monophysites*; profess at least to receive Ephesus, vi.
- Syrians*; few of Cyril's day were Orthodox, xviii.

T.

- Table, Communion*; still preserved by the Greeks, 248, note.
- Tarasius*, Patriarch of Constantinople, the image-worshipper and creature-invoker; his God-cursed death, his corrupting and ruining work, iv., x., 249, note; 322, note 659.
- Tartars*, the; *God's curse*, 524; see under *Arab*.

Temple; Nestorius uses that term of Christ's human body, note 957, page 465; his errors in denying the Inflesh of God the Word in it, and his worship of it, 465, note 958. See *Nestorius and His Heresies*.

Tertullian; 269, note; on God the Word as "*the Universal Priest of the Father*," 371, note; on the refusal of Christians to use the word *god* of the Emperor, 505.

Tetrad, a, of paper; note 880, pages 449, 450.

Tetradism; 90-128, note; see *Nestorius and his Heresies*, *Heresy 2*; and *Fourism*; 379, note; who the Tetrad were, 349, note; Nestorius' worship of Christ's separate humanity ends in Tetradism, instead of the Trinity, 466, note 965.

Thanksgiving, the; see *Eucharist*.

Theodora, the Empress; a curse, 6.

Theodore of Mopsuestia; xi., lii.; see also *Cyril and Ephesus*; held to Nestorian heresies; on denial of the Inman and on creature worship, xvi., xvii., xx., 70, note; III, note; II2, and II3, note; held that Christ's humanity was made perfect by works, 72, note; 423, note; and to the relative worship of it, *ibid.*; see under *Christ*; condemned Ecumenically, xviii., note; xlix., 70, note; III, note; cursed by the Fifth World Council for his errors, among them for his error that Christ was merely an adopted son, imperfect in morals at first, and for his relative worship of Christ's humanity, III, note; and 423, note; 470, note 990; was one of the originators of the Nestorian heresies, 169, note 361, and 456, note 914; (see also *Pelagians*); his error on the Inman anticipatively condemned by Gregory of Nazianzus; 439, note 802; St. Cyril wrote against him, 456, note 914.

Theodore of the Studium; the persistent advocate of image worship and the worship of creatures, his sad death, 322, note 659.

Theodoret, Bishop of Cyrus, Nestorius' chief champion; his errors on the Eucharist, and for the Worship of Christ's humanity, not His Divinity, in it; and his creature worship, iii., xi., II5-II6, note; 162, note 330; falsely accused Cyril of Apollinarianism, 271, note; refuted by Cyril, *ibid.*; takes it for granted that Cyril did not co-worship Christ's humanity with His Divinity, 352, note; (see *Man-Worship*); united the bowing to Christ's two Natures, II5, II6; anathematized for it by the Fifth Synod, II6, note; see also *Cyril of Alexandria and Ephesus*, and xii., xvi., xvii., xx.; his praise of Theodore of Mopsuentia, xviii., note; opposes Cyril, xxxvi.; favors Irenaeus, the Nestorian and digamist, 14, 15, note; his Nestorian errors condemned by the Fifth Synod, 31, note 61; II5, II6; denies the Incarnation, and the Substance-Union, (see *Union of the Two Natures*), affirms a mere Relative Union, (see *Relative Conjunction*, *Relative Indwelling*, etc.), and makes Christ a mere inspired Man, and teaches Man-Worship, note 156, pages 61-69; II5, II6, note; his errors condemned by Cyril, and by the whole Church, in Ecumenical Synods, *ibid.* Yet he condemned the worship of angels, xvi.; xvii., text, and note "c;" opposed Cyril's XII. Chapters, II6; heretical writings ascribed

to him, 123, note; submitted to the Third Council at last; his sincerity in so doing doubtful, 124, note; blasphemous character of a writing ascribed to him, 125, note; was the chief champion of Nestorius on the Eucharist; of his one nature Consubstantiation, one nature real presence, worship of that alleged real presence of that one nature, Christ's humanity, and the eating of the actual substance of Christ's human flesh and the drinking of the actual substance of Christ's real blood there, 277-286; Cyril sets forth the Orthodox doctrine against all such errors, 286-294; his doctrine is approved by the Third Synod, *ibid.*; Theodoret and his Apollinarian opponent both held like Nestorius and Cyril that the real Substance of Christ's Divinity is not on the Holy Table, and that we do not eat Christ's Divinity in the Eucharist; but he differed from Cyril in holding that we eat His flesh and blood, note on pages 277, 278, 279, 280, 283, 284; Theodoret held that the Eucharistic "*food is both a symbol and a type*," not "*of the Divinity of the Lord Christ*," but "*of His body and His blood*," and his Apollinarian or Monophysite opponent agreed with him, 278, 279. Theodoret held that "*the mystic symbols*" [the leavened bread and the wine of the Eucharist] "*do not pass out of their own nature after the consecration. For they remain in their former substance and shape and appearance * * * and they are bowed to as being those things which [they] are believed*" [to be], 280, note; that "He [Christ] "*honored the visible symbols with the appellation THE BODY and THE BLOOD, not changing their nature but adding their grace to their nature*," 282, note; like Nestorius, his Master, he teaches that Christ's body "*after the resurrection * * * was deemed worthy of the seat at the right hand*" [of the Father] "*and IS WORSHIPPED BY ALL THE CREATION as being entitled the body of the Lord of nature*," 280, 281; that is the created body is worshipped relatively to God the uncreated Word; or as Nestorius words it in his Blasphemy 8, on page 461, text, "*I worship him*" [the Man, that is Christ's humanity] "*who is worn, for the sake of Him* [God the Word] *who wears—I bow to him who is seen, for the sake of Him* [God the Word] *who is hidden. God is unseparated from Him* [the Man] *who appears. For that reason I do not separate the honor of the unseparated One. I separate the Natures, but I unite the bowing;*" (see in this Index under *Relative Worship*). Like Nestorius, he made our High Priest a mere man, 377, note.

He teaches, speaking of Christ's body, that "*its type is WORSHIPABLE*" in the Eucharist, 282; that "*the type of it IS TO BE BOWED TO*," 282. See under *Εὐχαριστία* in the Greek Index for his errors on the Lord's Supper.

Theodosius I., and Great; a nursing father to the Church, convokes the Second World Council, 6; submits nobly to Church discipline, 20.

Theodosius II., Emperor of the East, in connection with Valentinian III., Emperor of the West, convokes the Third Council, xxxvi., 5, 6, 19, 503; his folly, 11, note 13; and unfairness, 12, note 14, and pages 15 and 16; 41, note 102; 58, note; his second decree, 32, 33-41, 42; its unfairness, 42-

44; nobleness of Cyril and the Council in resisting it, *ibid.*; his threatening letter to Cyril, 43, 44, 58, note, (see Valentinian III.), invites Augustine to Ephesus, 483; his attempt to govern the decisions of the Third Council, and to crush Cyril and to favor Nestorius, 505, note A.; calls his court "*divine*"! his letter termed "*divine*"! *ibid.* A copyist wrongly calls him and the Emperor Valentinian III., "*ever August Ones*," or rather "*Eternal August Ones*," page 19, text, and note 20, and note B. on pages 505-512; the primitive Christians would not call the Emperor "*god*," *ibid.*

Theodotus of Ancyra; 44, text, and note. See under his name in *List I. of Bishops*, in *Index I.*; prefers piety to human friendship, 401, text, and note 711 on page 415.

Theopemptus, Bishop of Cabassus or Cabasa; Cyril's representative, lxxvi.; see also under his name in *Index I.*, *List I. of Bishops*, and note 703, page 404.

Theophilus, Bishop of Alexandria, A. D. 385-412; his witness on the Inman and the Two Natures, 431-435; and notes there; see also page lxxxvii. in the Forematter, and under *Ephesus* in the *Index*; as Bishop of Alexandria he announced the date of the Pask to the East at least, page 433, note 765; Jerome translated his Fifth Paschal Epistle, *ibid.*; on miracles, note 766, page 433; his literary remains but scanty, 514; faulted, perhaps unjustly, by some for his course towards Chrysostom, 514.

Theophylact; a passage of his in the interpolated Cyril on *Luke*, 265, sub-note.

Theosebius the Reader and Monk; with others petitions the Emperors for an Ecumenical Synod, xxxv.

Three Chapters, the; IX.; (see *Council, the Fifth Ecumenical*); are infallibly condemned by the Fifth Council of the whole Christian Church, ix.

Timotheans; held that Christ's humanity is now of one substance with His Divinity; and worshipped it as God, and so were *in fact*, though perhaps not *in intention*, creature-worshippers, 108, note; both those errors impliedly condemned by the Third Council, 108, note; how their Man-Worship differed from that of the Valentinian Apollinarians, 108, note. See under *Apollinarians*, and *Valentinian heretics*, and *Polemians*. How the Timotheans differed from the Valentinians as to the worship of Christ's humanity, note on pages 429-433; how from the Orthodox, *ibid.*; their errors against the Incarnation, note 773, page 434; (see *Synusiasts*, and *Dimoerites*); their error as to Christ's humanity not being of the Virgin's substance, but that it came from without her, and merely passed through her as water does through a pipe, without taking flesh from her, anathematized by Gregory of Nazianzus in a passage of normal Orthodoxy read before the Third World Council, 440, text, and note 810. Canon I. of the Second Ecumenical Council mentions "*the heresy of the Apollinarians*," as "*to be specially anathematized*," neither the Valentinian wing of them, nor the Timothean is excepted from that just *anathema*.

Timothy Aelurus; was Monophysite Patriarch of Alexandria, lxxviii.

Titles, Byzantine, and not to be imitated; 37, text, and note 91; 38, text, and note 91.

Titles, collective; of the Third Ecumenical Synod, 35, text, and note 87; 52, note 140, "*your Holiness*;" 58, note, "*your Godworshippingness*;" 484, note 1032, "*Your Blessedness*;" compare note 1039, page 485, "*your to be bowed to ears*;" folly of such language, *ibid.*

Titles, flattering and sinful, 19, note 20; 31, note 61; 37 and 38, note 91; note B, on pages 505-512; see under *Theodosius II.*, where examples of blasphemously flattering speech regarding Emperors will be found; the primitive Christians would not call the Emperor a *god*; Anathema VIII. of Cyril, approved at Ephesus, anathematizes every one who does so; Note 20, page 19, and Note B., pages 505-512; Tertullian's testimony to the fact that the primitive Christians refused to term the Emperor a *god*; pages 505-508; the Emperor Augustus refused the title, notes "*b*" and "*c*," page 507; Martial refused it to Nerva, the Emperor, 507, note "*c*;" Roman Emperors deified after death, note "*e*," page 507; horrible language of the dying Emperor Vespasian, *ibid.*; ascription of blasphemous titles and God's works and prerogatives to bishops of Rome, 509-512; Romish statements to that effect, *ibid.*

Titles or expressions of humility used by Bishops; as for example, "*I, Paralius, by God's mercy Bishop of the Andrapans*," 491; "*I, Gregory, by God's favor Bishop of Cerasus*," *ibid.*; "*I, Themistius, the least, Bishop of Jassus*," 492; see several more instances of the use of "*the least*" by Bishops on that page and after; and compare note 1074, page 492.

Tradition, Apostolic; Amphilochius includes in it all the doctrines of Cyril's *Shorter Epistle*, 132, note 205; *tradition*, applied to the Creed of Nicaea, or Cyril's *Shorter Epistle*, 140, note 221; applied to the Nicene Creed, 156, note 296; in what sense *traditions* is used on page 164, see note 339 there; includes Scripture, the Nicene Creed, the Six Synods, note 364, pages 170-172; definition of it by Kenrick, improved, *ibid.*; includes freedom from fasting and kneeling on Lord's Days, and from Pask to Pentecost, the three orders, trine immersion, and the Confirmation and Eucharistizing of infants; the doctrine of Ephesus on the Eucharist against Consubstantiation and Transubstantiation, and against the Worship of the Host; it includes the invocation and worship of God alone, the prohibition of images, crosses, etc., in churches, and of their worship there or anywhere; it includes the use of a language in service which is "*understood of the people*," and the canons of the first four Ecumenical Councils, *ibid.*; no part of the Church observes all of the Christian Apostolic Tradition, but all will in time, *ibid.*

Transubstantiation; condemned by Cyril and by Ephesus, xxxix., and note 606 especially on pages 240-313; mutually destructive theories of Greeks and Latins as to when it occurs, 106, note; Cardinal du Perron's Confession on, 263, subnote "*hh*."

Treat's Catholic Faith, xvii., note "*c*."

Trent, Latin Council of; Preface, iv.; it opposes and attempts to do away the decisions of the Third Ecumenical Council against Creature Worship, image worship, relic worship, Real Presence, and Host Worship, *ibid.*

Trine Immersion; 108, 109, *note*; the Second World Council admits the baptism of the Apollinarians because they retained it and the right form of words, and rejects that of the Eunomians because they altered both, 108, 109; 299, *note*; Pope Nicholas I. held to the Eunomian heresy so far as believing the Christ-commanded form of words to be non-essential, *ibid.*; see *Baptism*, and *Dipping*.

Trinity, the; office work and peculiarities of each Person of It; notes 638, 639, 640; what it is, 442, *note* 821; compare *Tetradism*.

Turk, the; God's curse on Christendom for its forgetfulness of the faith and the discipline of the Holy-Ghost-led VI. Synods, and for its creature-invoking, image worship, and Host Worship, contrary to them, 524; see under *Arab* also.

Two Natures of Christ; Cyril of Alexandria sound on, 102, *note*; 214, *note* 543; 271, *note*, and sub-note "d." J. H. Newman's testimony on and his references to Cyril in proof, *ibid.* When Cyril professed to worship God the Word "with," or "within His flesh" (μετὰ τῆς σαρκὸς αὐτοῦ) did he mean that he worshipped in the Son God the Word only, or both Natures together? 102, 103. The view that he worshipped God the Word only historically considered; the arguments for it; 103-106; the argument for the view that he worshipped both Natures, 106; how the difference between those two opinions affects men's belief on the Eucharist 106, 107; how the partisans of different heresies worshipped Christ's humanity; the Apollinarian views, that is those of the Valentinians, and those of the Timotheans, or Polemians, 103-106; how the Nestorians did, 106; more about how the Valentinians and the Timotheans did, 429-433, *note*; compare *Mingling*. Ambrose's confession of the Two Natures read in Act I. of the Third Ecumenical Council in a normal passage of Orthodoxy, 437, *note* 794; it was brought forward and read by Cyril's presbyter, Peter of Alexandria, 418, *text*, and was probably chosen by Cyril himself, for Peter was merely his agent and under his orders; injustice done to Cyril in charging him with Monophysitism, 437, *note* 794; in another normal passage of Orthodoxy, read in Act I. of the Third Ecumenical Synod to guide it, Gregory of Nazianzus confesses the two Natures, 441, *text*, and *note* 814 there.

Two Partites; their distinguishing tenet, 61, *note* 154; 108, *note*; (see also *Dimoerites*); they denied to Christ's humanity a mind; Gregory of Nazianzus and, what is greater, inspired Scripture, accord him a mind, notes 815, 816 on page 441; compare notes 808, 809, 810.

Tyler's excellent works against creature-worship and image-worship; xlvi., *note*.

Types, the Eucharistic; *note* on pages 278-280; 282, *type*, four times; etc.

U.

Union of Christ's Two Natures; denied by Nestorius; note 169; note 335, page 164. Cyril sound on, 102, note; (see *Two Natures of Christ*); the Substance Union, 88, note; 215, text, and note 547; 464, note 952; the different Nestorian heresies against it enumerated, 214-220; Man-Worship, the outcome of the Nestorian denial of it rejected, 221-224; and notes 169, 171, and 172, on page 74; and 215, note 548, and note 641, page 318. *Hypostatic, Personal and Substance Union*, the same, note 169, on page 74; 163, note 333; 318, note 641; see *Relative Conjunction, Relative Indwelling, and Relative Worship*; and 112, note; 163, note 333. (See *Nestorius*). Cyril's comparison to illustrate the Substance Union, 215, note 547; Nature Union, 218, note 562. *Union by juxtaposition*, 218, note 562. Union by *Relative participation*, or *Relative Sharing*; *Relative Union*; meaning of those expressions 218, note 563; associated with denial of the Inman and Man-Worship, *ibid.*; Pusey's perversion of the sense of *Relative* (σχετικήν) to favor Man-Worship, *ibid.*; see *Relative Worship, Relative Conjunction, and Relative Indwelling, and Relative Participation*. On pages 221, 222, 223, Cyril and the Egyptian Council in the Long Letter to Nestorius, after condemning his relative worship of Christ's humanity by bowing to it, and branding it as "*a horrible thing*" to give the name *God* to a creature, that is to Christ's humanity, add that in "*the [true] Union * * * no one is co-bowed to as one with another, nor is any one co-called God as one with another, but Anointed Jesus, Son, Sole-Born, is understood to be [only] one, and is honored with but one bow [that is "with but one worship"] within His own flesh.*" Cyril here uses, as the context above shows, the names *Jesus, Son, Sole-Born*, for God the Word, as is his wont; see in proof the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*, pages 188, 189, 200, 201, and note 616, page 313 in this volume. The Timothean and Mennonite heresy, that Christ did not take his flesh of Mary, condemned, 436, text, and note 789; page 440, notes 805 and 810. Compare *Gregory of Nazianzus and Ambrose*; incautious language sometimes used on the Union by earlier writers which was taken advantage of by *Confusers*, notes 805, 819; corrected when the need of doing so was seen, *ibid.*; the Nestorian union of *dignity or equality of honor*, 464, note 952; and of mere *name*, *ibid.* The Cosubstancers mixed the natures, 282, note; see *Apollinarians, and Cosubstancers*. See also notes 183 and 606 here and there.

Union, Church; the only way to it is to receive the Six Ecumenical Councils and to restore all Ante-Nicene doctrine, discipline, rite, and custom, and to do away every thing contrary to them, x.

Universal Bishop; a wrong title, 194, note 487.

Uzziah, King; 20; punished for intruding into the place of the priests, *ibid.*

V.

Valentinian Heretics; their worship of Christ's humanity and their views on that humanity, 103-106; see under *Apollinarians*; were *Man-Worshippers*, and were "specially anathematized" by the Second Council, 108; how their creature worship differed from that of the *Timotheans*, 108, and note on pages 429-433; how from the *Orthodox*, *ibid.*; see under *Timotheans*, and *Synusiasts*, and *Dimoerites*.

Valentinian III., *Emperor of the West*, one of the convokers of the Third World-Council, xxxvi., 5, 19, 33-41, and 503; (see *Theodosius II.*, and *Emperors*); overrides the canons of Nicaea to gratify Leo I. of Rome, xxxii., xxxiii., 427, 428, note.

Valentinus the Gnostic, 105, note.

Van Osterzee; 14, note; on "husband of one wife," (I. Tim. iii., 2,) *ibid.*

Vatican Council, A. D. 1870; xliii., note; contradicts the Sixth Ecumenical Synod, and the Third, *ibid.*

Victor, the Archimandrite; spurious, lxix-lxxx.

Victor, Bishop of Rome, his attempt to excommunicate some Asiatic churches, xxxix. to xlv.; it failed, *ibid.*

Vigilius, Bishop of Rome; censured by the Fifth Ecumenical Council for lack of duty on matters of doctrine, that is regarding the Three Chapters, xli., note; xlv.; was tricky, vacillating and, as his contradictions on that matter of faith show, he was very fallible, *ibid.*, and xlviii., text, and note "d" there; was rebuked by the Fifth Ecumenical Council for his wicked and undutiful course on the Three Chapters, 218, note 561.

Vigilius of Thapsus, Cont. Eut., 105, note.

Vincent of Lerins; on the Sentences from the Fathers quoted in Act I. of Ephesus, note 725, page 418; 424, note.

Virgin Mary; those who deny the Incarnation of God the Word in her womb, and His birth out of her, wound respect for that bringing forth, 184.

Vulgate, the Latin; excellent on some points, 469, note 977.

W.

Whitby, the Commentator; cites a canon of Laodicea against invocation of angels. It brands it as "hidden idolatry," xvii., note c.

White garments; worn for a time after baptism, note 90, page 37.

Whitsunday; used wrongly for *Pentecost*, note 90, page 36.

Whittingham, Bp.; xii.; a learned prelate, encouraged the editor when he began a part of this Set, *ibid.*

Wiltsh; xxxii.

Windbagism; 10, note; its evil results, *ibid.*

Windows, Church; idols in, xlv.

Word, God the; see *Logos and Christ*; all Christ's names belong to Him, 226, note 583; God the Word was crucified, 442, text, and note 825; is impassible, 448, note 886. Compare *Christ* and *Logos* in the General Index to Vol. I. of *Nicaea* in this Set.

Works; Theodore of Mopsuestia's heresy as to his mere human Christ's progress in, see under *Union*.

Worship, that is religious service; see *Man-Worship, Relative Worship*; Cyril of Alexandria, like his teacher, the great Athanasius, God's champion against creature worship, makes all acts of religious service prerogative to God, in accordance with Christ's own law in Matt. iv., 10, "*Thou shalt bow to the Lord thy God, and Him only shalt thou serve.*" See his remarks on that text in the Index to Scripture in this volume, and in the Indexes to Scripture in the Oxford translation of *Cyril of Alexandria on the Incarnation*, and in the volumes of P. E. Pusey's edition of the Greek of Cyril's works. See also his remarks on Luke iv., 8; on Isaiah xlii., 8, "*I am the Lord; that is my name; and my glory will I not give to another; neither my praise to graven images,*" and on the Septuagint Greek translation of Psalm lxxx., 9, our lxxxi, 9, "*there shall be no new god in thee; neither shalt thou bow to a strange god.*" See on them in the Indexes to Scripture in the Oxford translation of his *Orations against the Arians*, his *Historical Tracts*, and *Later Treatises*, and in the Indexes to the original Greek, and to *Holy Scripture* in this volume and in Volume I. of *Nicaea* in this Set. See *Relative Worship* and *Holy Ghost*, and *Saints, worship of*. Cyril, like his teacher Athanasius, seems to deny worship to Christ's humanity, and to confine it to Divinity alone; see four passages quoted under *Christ* in this work, and how Cyril speaks in the note on pages 338, 339; the Romanist Kenrick teaches the error of the *absolute* worship of Christ's humanity, a mere creature, note on pages 337-343. Yet, after all, in effect, he makes it *relative*, *ibid*. Cyril on page 169, speaks of Nestorian error as "*the most utter blasphemy*," and proves that Christ is God because He is worshipped, that is bowed to in Philip-pians ii., 10, 11. His predecessor, Athanasius, God's noble Protester, that is Protestant, against Arian creature-worship, (Jerem. xi., 7-23), had used the same argument to prove that the Logos is God; see Vol. I. of *Nicaea* in this Set, pages 217-240; so Epiphanius, *id.*, on pages 240-247; compare note 949, page 463.

Acts of Worship; most of the following are mentioned in the Scriptures. As is shown in a series of articles by the editor in the *Church Journal* of New York for 1870, every one of the following acts may be used in three ways, 1., to God as an act of acceptable religious service; 2., to false gods or creatures, or mere things such as images, relics, etc., as an act of forbidden worship; and 3., as an act of mere human love or mere human respect to our companions in life, in which case it is not an act of religious worship at all.

Acts of Worship; 1, *Bowing*, the most common of all acts of worship and commonly used by Cyril for them all. See his prohibition of co-bowing to Christ's mere humanity with God the Word; it is in his *Anathema VIII.* on pages 331, 332; and under *Christ* in this Index, and in notes 183, and 679; see especially the note on pages 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, etc., where Nestorius argues for co-bowing

to Christ's humanity and God the Word, he *uniting* the bowing, as he writes in the note on pages 86, 87; and see St. Cyril's refutation of his Man-Worship, that is Creature-Worship in the contexts of all those pages. "*Two worships*" condemned by the Fifth Synod, 352, note; the "two worships" here referred to are one, *absolute* to God the Word, and another *relative* or *absolute* to His mere humanity, relative according to Nestorius, 82-90, note, and his *Blasphemy* 8, page 461, text, and note 949; see also the rest of those blasphemies for other allusions on that topic. Those references are tabulated in note F., pages 529-551. Nestorius, however, professed to unite the *bowing* (τὴν προσκύνησιν) 86, 87, note; an excuse and evasion which Cyril there refutes, 86-90. Nestorius by one act of bowing would express two different intentions, one to worship, by that bow, *absolutely* God the Word, and to worship also by that same one bow, *relatively*, the Man put on, a mere creature, so that the same act meant God-Worship, and contrary to Matt. iv., 10, creature-worship. That Nestorian error is condemned by Anathema IX. of the Fifth Ecumenical Council, 109-112, note.

Under this Head I. of Worship by *Bowing* comes the crime of bowing to the Communion Table and to the altar, 467, note 966; every one guilty of it is by necessary implication anathematized by the Third Ecumenical Council in Cyril's Anathema VIII., which it approved with the whole Epistle of which it forms part; and it is impliedly anathematized by the Fifth Ecumenical Council also in its Anathema IX., and in its condemnation of the Nestorian relative worship of Christ's humanity as "*a crime*," *ibid.*, and under *Bowing* in this Index and in the General Index to Vol. I. of *Nicaea*; and in this Index under *Creature Worship*, and *Christ*, and *Nestorius and his Heresies*, *Heresy* 2, and 5, and *Man-Worship*, especially page 634, Head II. (i).

2. *Co-glorifying a mere creature, Christ's humanity, with God the Word.* This is forbidden under pain of anathema by the whole Church in Anathema VIII. of Cyril, which, with the whole Epistle in which it stands, was approved by the Third Ecumenical Council. Theodoret professes to co-glorify Christ's humanity with God the Word, 116, note; 341, note, and the references there. So does Andrew, Bishop of Samosata, Theodoret's fellow Nestorian, 117, note, and 341, note. Compare, on the Nestorian Man-Worship and Cyril's opposition to it, the words of Euthorius of Tyana, or his fellow heretic Theodoret, on pages 125-127, note. See notes 952 and 954, on page 464, and note 963, page 466.

3. *Co-calling a mere creature, Christ's humanity, God with God the Word.* This is anathematized by the Universal Church, East and West, in St. Cyril's Anathema VIII., 506. See to the same effect the Nestorian plea for applying the name *God* to his mere humanity, and Cyril's reply to it again and again, as for example in the note on pages 118, 119. See also note 952, page 464. Tertullian witnesses that the primitive Christians would not call a creature, the Roman Emperor a god, 505-508, text and notes; see also *Deification* in this Index.

4. *Kneeling*, given as an act of religious worship to Saints, or to mere things, such as altars, Communion Tables, relics, etc. See under *Kneeling* in this Index and in the General Index to Vol. I. of *Nicaea*, and under *Worship* in that, and page 467, note 966 in this volume.

5. *Prostration*. See also under *Prostration*, *Bowing*, and *Worship*, and *Creature-Service* in Vol. I. of *Nicaea* in this Set, and under *Creature-Worship* and *Man-Worship* and *Bowing* in this.

6. *Prayer*; see under *Prayer to Creatures* and *Invocation of Saints* and *Creature-Service* in the General Index to Vol. I. of *Nicaea*; to receive prayer being prerogative to God, and to pray belonging to man, Christ, as Cyril teaches, prays as man, and as God is prayed to, 70, note. See in this Index under *Creature-Worship*, and under *Prayer to Creatures* and *Invocation* and *Christ*.

7. *Offering incense*. This act of worship is given in the Greek Church and in the Roman to images, altars, communion tables, etc., and in the Greek Church as an act of mere human respect, not worship, it is given to the people present, for the censer is swung towards them. See in the General Index to Vol. I. of *Nicaea* under *Incensing*, *Creature-Service*, and in this volume under *Incense*, *Creature-Worship*, etc. An instance of the Romish idolatry of worshipping by incense the Host is found in the *Caeremoniale Episcoporum*, lib. ii., cap. xxxiii., section 19, end, where Roman prelates are commanded by it to "thrice incense the most holy Sacrament." Amphilochius implies that incense is prerogative to God, note 870, page 448. But Cyril and Ephesus teach that God's substance is not there; see *Eucharist*.

8. *Kissing*, as for example a cross, or an image, painted or graven, or relics, communion tables, altars, the Bible or any part of it, or anything else, as among the Greeks, the Latins, the Nestorians, the Monophysites, and as among the Israelites and the calves at Bethel and Dan, through whom they worshipped Jehovah, and as among the Mohammedans, in kissing the black stone of the Caaba at Mecca, which is a relic of the former Arab paganism, etc. Every sincere Christian should always refuse to kiss any Bible in taking an oath in court or elsewhere, for it is a forbidden relic of the worship of the Gospels and of the Bible in the Middle Ages, and is undoubtedly one of the many forms of idolatry. It is really unnecessary, and the oath is perfect without it; for it consists in calling God to witness that you will tell the whole truth and nothing but the truth, and that if you do not you imprecate damnation on yourself, 467, note 966. See *Kissing images* in the General Index to Vol. I. of *Nicaea* in this Set.

9. *Kissing the hand to*; as in Job xxxi., 26, 27. Saluting images of Washington, Lincoln, etc., or the colors of a regiment is pagan and should be shunned. Salutation of created things and created persons is not confined to kissing the hand to them. It may be of many kinds. A very common Romish and Greek and Monophysite and Nestorian kind is salutation to the Virgin Mary, a mere creature, in the use of the ex-

pression *Hail Mary*, etc., which is manifest paganism. The Latins on their rosaries say ten prayers to her where they do one to God!!!

10. *Offering sacrifice*, as for example, in the Old Testament, Mosaic carnal sacrifices, and in the New, Christian spiritual sacrifices, as for instance in I. Peter ii., 5, 9. Believers in Transubstantiation and in Consubstantiation Judaize and Heathenize by changing the unbloody and *spiritual sacrifices acceptable unto God through Jesus Christ* (I. Peter ii., 5, 9) to a bloody and carnal ordinance, that is, one of real blood and of real flesh, even the real flesh and the real blood of our Lord Jesus Christ. They forget that the Christian *spiritual sacrifices* are superior to those of Moses' Law, precisely because they are spiritual; for the spiritual is by its very nature vastly higher than the fleshly offering; see on this whole matter note 599, pages 229-238.

I would add that as our word *worship* is a shortening for *worthship*, and that as any and every act by which in religion men honor God or a thing is an act of religious worship *relative* or *absolute* to God, or to that thing, and as the expression *cultus* in Latin means a *cultivation* of anything, as land, for instance, and so comes to mean *to cultivate* or *care for* God or a creature or a thing by any religious act; we can at once see that the *possible* acts of religious worship approved or condemned are very many. The Reformers, for instance, in the Third Part of the *Homily against Peril of Idolatry*, speak of capping before an image, that is, removing the cap before it as an act of worship to it, (page 239 of the Christian Knowledge Society's edition of the *Homilies*, A. D. 1864). Many more such acts might be mentioned, indeed, enough to very largely increase this list. All worship of created or made things forbidden by Cyril and by the Church, 331, note 677.

Worship of the Consecrated Symbols in the Lord's Supper; note on pages 278, 280, 282, 285-287, and note 606 *passim*.

Worship of Christ's humanity in Heaven; 281, note, and note 606 *passim*; in the Lord's Supper, see *Eucharist*.

Zoega; on Senuti the Monophysite, lxii.-lxix.

Zosimus, Pope; attempts to get the power of Appellate Jurisdiction in Africa, but his attempt is resisted by the Africans and fails, xxxiii.

INDEX III.

INDEX TO TEXTS OF HOLY SCRIPTURE.

EXPLANATION.

Where pages are referred to, the Roman letters refer to the Forematter, the Arabic numbers to the body of the work.

The works of Cyril are especially rich in Scripture quotations against the Nestorian denial of the Inman, and against their worship of a mere Man, Christ's mere separate humanity, and for the doctrine that God alone is to be worshipped, and against all relative worship, which is merely heathenism, and for his own anti-real-presence, but spiritually profiting doctrine of the Lord's Supper. Some of the references below are in his writings. More may be found in his full works. When a passage of Holy Writ is found in an Ecumenically approved sense in any document emanating from a Council of the whole Church, that sense is fixed forever and it is heresy to contradict it. Among texts so explained, for instance, is Matt. xviii., 6, where Christ speaks of the sin of "*causing even one only of the little ones who believe in Christ to stumble*," which St. Cyril applies to Nestorius because he brought in the errors of denying the Incarnation, the worship by bowing, etc., of a mere creature, Christ's humanity, (*ἀνθρωπολατρεία*, as St. Cyril terms it), and what St. Cyril calls *Cannibalism* (*ἀνθρωποφαγία*) on the Eucharist; so he applies it on page 60, above, in his *Shorter Epistle*, which was approved at Ephesus. Of course his explanation smites all who deny the Inman, all who worship any creature, be it the Virgin Mary, or other saints, or angels or archangels or any other creature, and all who profess to eat in the Eucharist the real human flesh of Christ and to drink His real human blood as do all Greeks, Latins, and all sorts of Consubstantiationists, who profess to hold to the real presence of His actual flesh and blood in that rite; (on the attempt made by

Real Presencers to evade the charge of Cannibalism by saying, in effect, that they eat mere Docetic flesh and drink mere Docetic blood (see page 613 in this volume).

Further on in the same Epistle, Cyril, with reference to II. Corinthians, xiii., 5, teaches that those errors are outside of and contrary to "*the faith*" mentioned in that verse; see page 60, above.

Then on pages 61 and after Cyril goes on to teach that the expression "*Son of Man*" which we find in Matthew xvi., 13, and elsewhere in the New Testament, must be taken to mean, not a mere separate man, a mere creature as the Nestorians held, but God the Word with His humanity, two Natures, not one. To God the Word indeed that title is Economically Appropriated as are all the things of His humanity; see on that the subnote on page 291 in this volume. So Cyril teaches again on pages 85-98. On pages 77 and 78 he shows that Hebrews ii., 9, teaches that Christ's own body "*by the grace of God tasted death for every man*," and that that suffering is Economically Appropriated to God the Word.

On pages 97-112, Cyril explains that John i., 14, "*The Word was made flesh*," means the doctrine of the Inflesh of God the Word in Mary's womb and His birth out of her; and hence holds that it teaches that she was the "*Bringer Forth of God*;" and against the Apollinarians he holds that Christ's "*body was produced out of her, and gifted with a rational soul*," and that God the Word was united to that body, and hence He is said "*to have been born according to the flesh*."

The denial of Man-Worship on pages 79-85 in this Epistle and on pages 221-224 inclusive in Cyril's *Longer Epistle* points to Matthew iv., 10; Luke iv., 8; Isaiah xlii., 8, and the Septuagint of Psalm lxxx., 9, our Psalm lxxx., 9, which Cyril so often refers to elsewhere as against Nestorius' worship of Christ's separate humanity, a mere creature; see especially the part of note 183 which is on pages 94, 95 and 96, and indeed that whole note, and the Index to Scripture in this volume and in that to Volume I. of *Nicaea* in this Set. Compare notes 676, 677, 678, 679 and 680.

Nestorius in his Ecumenically condemned Epistle to Cyril on pages 155-166, in reply to Cyril's Shorter one to him, quotes different texts of Holy Writ against the Incarnation and against the doctrine of Economic Appropriation, and his sense of them is condemned.

with that Epistle by Ephesus. See them there. So is his perversion on page 162 above of Christ's words in I. Corinthians xi., 24, Matt. xxvi., 26-29, Mark xiv., 22-25, and Luke xxii., 19, 20, the sense of part of which, and to some extent the exact words of which, he quotes as follows:

" *This is my body which is broken for you for the remission of sins,*" to make it teach the real presence, not indeed, of Christ's Divinity but of His flesh and blood in the Eucharist after consecration (note on pages 279-282), and the Cannibalism of eating His human flesh there and drinking his real blood there (note on pages 279-286 and the context), and his doctrine that a mere Man, that is a mere creature, has redeemed us, the Nestorian result of which is, as Cyril shows, the worship of that mere creature (see Cyril's Anathema X. on pages 339-346, text; and note 688 on pages 363-406); indeed we find his chief champion, Theodoret of Cyrus, teaching not only the real presence of Christ's humanity in the Lord's Supper, but its worship there, and then its manducation there, which, of course, are rightly branded by Cyril as *the Worship of a Man* (ἄθροωπολατρεία), and *the eating of a Man* (ἄθροωποφαγία). In other words, as Cyril teaches, the Nestorians made Christ's separate humanity, a mere creature, a god by giving it acts of worship, that is, by bowing to it, and invoking it; for Cyril, like Athanasius, held that every act of religious worship is prerogative to God alone; (see pages 237-240 of Volume I. of *Nicaea* in this Set, and compare the language on such themes of St. Athanasius, St. Epiphanius, Lucifer of Cagliari, Faustin of Rome and St. Chromatius on pages 217-253, of that volume); and then the Nestorians actually claimed to eat the flesh and to drink the blood of that creature whom they had just made a god!!! Could any thing be more absurd and unworthy of the sensible religion of Christ? Well therefore did the whole Church at Ephesus, following Cyril's teaching, condemn both Nestorius and Theodoret and depose them both.

We turn now to a third document, which was approved by the Third Ecumenical Synod, as was also Cyril's sense of certain texts in it; that is to his Longer Epistle to Nestorius. It is on pages 206-358, text.

Cyril commences by applying well Matthew x., 37, Matthew x., 34, 35, and Heb. xi., 35, to his duty to contend for the faith against the errors of Nestorius (pages 207-209, text); and these texts may be

justly urged for the duty of opposing such errors in St. Thomas Cranmer's day, and in St. Nicholas Ridley's day, and in St. Hugh Latimer's, and in our day; for denial of the Inman, Creature-Worship, and Relative Worship, and Host Worship, all existed in the XVIth. Century; denial of the Incarnation among some of the Anabaptists, and among all the Socinians, and the other three errors among the Romanists, and the Greeks, and the Nestorians, and the Monophysites; and all four errors exist still. And every Bishop, Presbyter, Deacon, or lower cleric, or laic, who is remiss in his duty to oppose, and, so far as he may, crush those idolatries, and to maintain God's truth, should be reproved by those texts and incited by them irresistibly to action for God and His Church as St. Cyril was; for, as Christ in those passages teaches, He sends the sword of His truth on this earth, and there is ever an irreconcilable quarrel between it and error, and he who forsakes not all for Him is not worthy of Him. We must be ready to die for His truth.

On page 214 Cyril asserts against the Apollinarians that the Divinity of Christ even in the Incarnation "*ever remains, according to the Scriptures, unchangeable and entirely inconvertible,*" where there is clearly a reference to many texts of Scripture which teach that doctrine, though he does not specify any of them. The reader, however, who has a Concordance can do that for himself. Then he explains John iii., 34, to refer to the fact that God the Word's humanity was anointed by the Spirit at His Incarnation, and that that anointing consisted in pouring out the Holy Ghost on His humanity, and that "*not by measure*" (John iii., 34).

On page 217, the statement in Colossians ii., 9, that in Christ's humanity "*dwelleth all the fulness of the Divinity bodily*" is interpreted to mean the actual Inflesh of God the Word's Substance in it.

On pages 218, 219, I Corinthians vi., 17, is used by the Nestorians to teach, against the Incarnation, that Christ had no indwelling of God the Word's Substance but only the influences of His Holy Spirit as we have, but Cyril shows that the Logos Himself by His Eternal Substance indwells His humanity.

On page 220, Cyril teaches that Christ's words in John xx., 17, "My God," and "My Father," were uttered as man, though, so far as His Divinity is concerned, He is "*God by Nature, and out of the Father's Substance.*" On that I have referred to Matt. xxvii., 46,

in note 574 on page 220, in this volume. I should also have referred to John xx., 17, because it is fuller on that matter, for it has not only the expression "*My God*" but also "*My Father.*" So also, on the same page, Philippians ii., 7, and Galatians iv., 4, are explained to refer to the Word's humbling Himself to take our humanity upon Him and to submit as Man to the conditions and results of that humiliation for our salvation. That explanation accords, of course, with Cyril's doctrine of the Inman, not with Nestorius' denial of it.

Then follows on pages 221-223, as in the *Shorter Epistle* of Cyril above a disownment of the Nestorian worship of Christ's mere humanity, where we see an implied reference to such texts of Scripture, so often quoted by Cyril on that theme, as Psalm lxxx., 9, Septuagint, which is Psalm lxxxi., 9, in the King James version; Isaiah xlii., 8, and Matt. iv., 10. See pages 94-96 on those texts, note, and indeed the whole of that note 183, pages 79-128, and in this Index and in the *Index to Texts of Holy Scripture* in Vol. I. of *Nicaea* under Isaiah xlii., 8, and Matt. iv., 10, and under *Creature Service, Humanity of Christ, Invocation of Saints, Man Worship, Christ, Relative Worship*, etc., in the *General Index* to that volume, and under similar articles in the *General Index* to this.

Next Cyril explains on pages 224-230 certain texts of the Incarnation and the doctrine of the Economic Appropriation to God the Word of the things of His humanity; they are I. Peter iv., 1; Heb. ii., 9, twice; Col. i., 18; I. Cor. xv., 20; I. Cor. xv., 21, and Acts xvii., 31. On page 226 John xi., 25, is referred to and applied to the Logos.

On pages 232-240, Cyril explains the words *telling on the death* in I. Corinthians xi., 26, and the words in John vi., 53, "*Verily, verily, I say unto you, unless ye eat the flesh of the Son of Man and drink His blood, ye have no life in you.*" At the start we must remember that Cyril and his Synod of the Egyptian Diocese are opposing in this Epistle Nestorius' heresies, among them, that on the Eucharist which was afterwards brought before the Council in his Blasphemy 18 and condemned as a Blasphemy and made one of the grounds for his deposition. In that Blasphemy 18 Nestorius quotes part of the same Eucharistic passage of Christ, John vi., 56, 57, and infers thence that we do not eat Christ's Divinity, but only his flesh, which, of course, would be Cannibalism. Cyril, as we see in note 606 above, denies, first, that we eat Christ's Divinity, and, so far, agrees with

Nestorius; but, secondly, he denies that we eat His flesh and blood, and brands the doing so by Nestorius as Cannibalism; see pages 250-276. So here Cyril explains a part of the same passage, that is John vi., 53, (and, in effect, the whole of John vi., 25-71, for it is all of a piece on the Eucharist), to mean that the rite is an "*unbloody sacrifice*," a "*sacrifice without blood*" (pages 235, 236), and that "*We do not receive it as common flesh. God forbid! Nor moreover do we receive it as the flesh of a man * * * but as * * * a peculiar flesh of the Word Himself * * ** so that even though He says to us, *Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood*, we do not reckon it to be the flesh of a man like one of us, for how will the flesh of a man be life-producing by its own nature? But we consider it as having become truly a peculiar flesh of Him who for us has both become and is called *the Son of Man*," 238-240.

Here is then *no blood*, and no flesh of Christ's humanity; for all admit that His flesh was "*the flesh of a man like one of us*," for it was of David and out of Mary, and not Docetic nor Co-substance flesh. Cyril therefore here proclaims such an explanation of the Eucharistic teachings of Christ in John vi., as makes it in effect to necessarily assert the doctrine of the real absence of the Substance of Christ's Divinity from the rite, and the real absence of the substance of His human flesh and blood from the rite; and as the Substance of Christ's Divinity is not present there, according to the view of Cyril as approved by Ephesus there is nothing to worship there. This last point is shown more fully in the note on pages 276-313 above. So as there is no flesh or blood of Christ's humanity in the rite, there is no possibility of eating His human flesh there, Cannibalism (*ἀνθρωποφαγία*) Cyril calls it, nor of drinking His human blood there. Hence Nestorius' Cannibalism is a false and lying tenet as well as a disgusting one. See pages 260-313 above, note. On pages 260-276 St. Cyril tells us how we eat the "*peculiar flesh of the Word*" (page 239).

To sum up, he explains John vi., 53, and the context in such a sense as to forbid all Real Presence views, be they Transubstantiation or Consubstantiation, and all cannibal errors and all Host-worshipping idolatry; that is he teaches the Real Absence view and the Universal Church at Ephesus approved him. Yet he makes the rite spiritually profitable, and unless he differed from the whole church

in his day (and there is not the slightest trace of that) he deemed the rite necessary to salvation, and that in the case of infants as well as of adults and all. All this shows of course, that Cyril held that the Eucharist is not a repetition of the sacrifice of Calvary but only a saving remembrance and memorial of Christ's death and a spiritual sacrifice, not a carnal one (Luke xxii., 19; I. Cor. xi., 24, 25; Heb. ix., 25-28 inclusive, and Heb. x., 11-15).

Further on, on pages 241-255, Cyril in teaching that we must "*not distribute the expressions used of our Saviour in the Gospels*" between two Persons, shows that the words "in John xiv., 9, *He that hath seen Me, hath seen the Father*," and those in John x., 30, "*I and the Father are one*" refer to Christ's *Divinity* naturally as do also other words there mentioned from II. Cor. iv., 4; Col. i., 15, and Heb. i., 3; whereas the words in John viii., 40, "*But now ye seek to kill me, a man who hath told you the truth*," mean His humanity which alone can be killed, as do also all those which befit his making Himself of no reputation (Philip. ii., 7), but all the things of Christ's humanity must be Economically Appropriated to God the Word only, or, as Cyril words it, on page 254, "Therefore all the expressions in the Gospels are to be ascribed to [but] one Person, to [but] one in-fleshed Subsistence of the Word."

Next Cyril on pages 255-267, teaches that the words in Heb. iii., 1., "*Apostle and High Priest of our profession*" mean God the Word, Who, however, does the human things by his humanity; and on pages 256, 257, he applies to God the Word alone the expression *Sole-Born Son*, Ὑἱὸν Μονογενεῆ, which occurs in the New Testament again and again, as for instance in John i., 14, 18; John iii., 16, 18; Heb. xi., 17, and I. John iv., 9. For He alone was born out of the Father's Substance.

Below, pages 259-262, in the same Epistle, Cyril explains Heb. x., 5-8 of God the Word's offering "*His own body*" for us, so that we are redeemed by God the Word, and not by a mere creature as Nestorius held; and directly he explains Rom. iii., 23, to teach that "*all*" human beings except Christ's humanity "*have sinned and come short of the glory of God*," (pages 261-267). So he teaches again in his Anathema X. on pages 339-346.

On pages 268-285, Cyril explains at length John xvi., 14, "*He shall glorify Me,*" and "*He shall receive of mine and shall show it unto you*" (John xvi., 14).

On pages 290, 291, he quotes and then explains John i., 1, 2, 3, 14, and Heb. i., 2, as referring to God the Word who became Incarnate, and next he mentions some texts to show the blessed results of Christ's Incarnation, and Christ's benediction on marriage at Cana in Galilee. In the XII. Anathemas which follow, that is in Anathemas V. and VI., "*The Word was made flesh*" of John i., 14, is explained of the Incarnation and the Two Natures. And in Anathema XII., I. Peter iv., 1, I. Cor. ii., 8, Heb. ii., 9, Col. i., 18, and Rev. i., 5, are more or less distinctly referred to for the Incarnation and the doctrine of Economic Appropriation as also are the words or sense of John xiv., 6, John v., 17-30, and vi., 33-64, and John i., 1-5.

And, to anticipate a little, what is pertinent here, as it seems to show St. Cyril's mind more fully; his Epistle to John of Antioch, which was approved by the Fourth Ecumenical Council, uses Isaiah vii., 14, Matt. i. 23, Luke i., 30, 31, and Matt. i., 21, and explains them as referring to the Incarnation and as proof texts for it. So it uses for the same tenet I. Cor. xv., 47, John iii., 13, Philippians ii., 7, James i., 17, I. Peter iv., 1, and Isaiah l., 6, which are cited to prove in Christ, in effect, two unchanged Natures, and the doctrine of Economic Appropriation.

In the same Epistle, further on, Cyril uses language, which shows that he held the Holy Ghost to be consubstantial with the Logos, and which seems naturally to imply that he held to the doctrine that the Holy Spirit goes out of the Father alone. For he writes:

"For it was not they themselves that spoke, but the Spirit of the God and Father; Which goeth out indeed of Him but is not alien from the Son, so far I mean as Its Substance is concerned" (οὐ γὰρ ἦσαν αὐτοὶ οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Θεοῦ καὶ Πατρὸς ὃ ἐκπορεύεται: μὲν ἐξ αὐτοῦ, ἔστι δὲ οὐκ ἀλλότριον τοῦ Υἱοῦ κατὰ γε τὸν τῆς οὐσίας λόγον).

Celestine's Epistle to Nestorius, which is on pages 179-203, is not so rich in explanation of the dogmatic points involved as Cyril's. Yet it applies Galatians i., 8, 9, to him as preaching an alien Gospel, quotes I. Cor. v., 13, to enforce the duty of removing an evil man from the flock, cites I. Cor. xi., 19, and applies it to him as the

author of "*heresies*," and applies I. Timothy vi., 20, 21, to him as the author of "*profane innovations*," and Jeremiah v., 30, 31, Septuagint, as *prophesying "unrighteousness"*, and Matt. xxv., 15, 18, 24-31, as not having kept entire the deposit entrusted to him by God, and mentions John xvii., 12, as against him for having so split the the Church as he had, and warns him according to Rev. xxii., 18, 19, against *adding to or taking away*, and applies to his teachings the language of Titus iii., 9, "*unprofitable and vain*," and in the language of different texts proclaims him a poisoner and a scatterer of God's flock, a ravener, a *grievous wolf*, "*not sparing the flock*," and as "*speaking perverse things to draw away disciples after*" him: quotes texts which speak of the duty of opposing him and urges them against him, and mentions, as do Cyril and his Synod, Christ's words that "*neither father, nor mother, nor children, nor any kindred ought to be preferred to Him*," and applies to Nestorius Christ's words, "*Physician heal thyself*" (Luke iv., 23). See the other texts alluded to in that Epistle.

Celestine speaks as the Bishop of the first see of the Church, which, however, had no canonical jurisdiction outside of Italy, whose attempt to gain Appellate Jurisdiction in Latin Africa, as we show in another volume of this series, was resisted by Carthage and by all the Council of Bishops subject to it, and was condemned in general but plainly applicable terms in Canon VIII. of Ephesus.

The *Letter of Capreolus of Carthage*, (on pages 481-486), quotes no text of Holy Writ definitely and is therefore here dismissed,

The Passages from the Fathers on pages 418-449, contain important quotations of Scripture. So do those from Nestorius on pages 449-480. See them on all topics connected with the Nestorian Controversy. The Orthodox Fathers' explanations are received; those of Nestorius are condemned. The doctrinal bearings of particular texts are explained in the notes, which see. It would be too long to remention them here. We have done so in the case of the Epistles aforesaid. That may serve as a sample of the way in which the earnest scholar should examine Cyril's sense of Scripture texts. For on the great themes of the Inman, Economic Appropriation, Man-Worship, and Cannibalism in the Eucharist, Cyril's doctrine, as set forth in his two Epistles, is approved by the Third Ecumenical Synod.

OLD TESTAMENT.

GENESIS.

- I., 2-----317, note
 III., 16-----319, note
 III., 19-----319, note
 IX., 8-18 -----xlvi., top note
 XXXII., 24-32 ---77, note; 78, note
 XLIX., 11, Sept.-----278, note

EXODUS.

- IV., 22 -----459, note 938
 VII., 1-261, subnote; 459, note
 937.
 XII., 3-5, and 47, 48 --240, note
 XII., 11, 27----note 89, page 36
 XIX., 6-----39, note; 196, note
 XX., 5., 6-----72, note
 XXI., 17-----321, note
 XXIII., 13-----note 89, page 36
 XXVI., 30-----378, note
 XXVI., 31-----xlvi., note "a"
 XXVII., 8-----378, note
 XXIX., 5-----373, note
 XXX., 10-----315, note
 XXXI., 18-----xlvi., note "a"
 XXXII., the whole chapter ---210,
 note; 249, subnote; 516
 XXXII., 1., 8-----249, subnote
 XXXII., 5-----249, subnote
 XXXII., 16-----xlvi., note "a"
 XXXII., 16, 21 -----210, note
 XXXIII., 20-----77, note; 78, note
 XXXIII., 23; 78, line 11 of the note
 matter towards the top
 of the page, where
 "*Gen.*" should be
 "*Exod.*"
 XXXIV., 1-28 -----xlvi., note "a"

- XXXIV., 14-----72, note
 XXXIV., 28, 29-----xlvi., note "a"
 XXXVI., 35 -----xlvi., note "a"

LEVITICUS.

- XVI., 17, and the whole chapter
 ---315, note.
 XXI., 11-----249, note
 XXIII., 5 -----note 89, page 36

NUMBERS.

- III., 12 -----459, note 938
 V., 1-5-----249, subnote
 IX., 6-15-----249, subnote
 XVI., the chapter-----40, note
 XIX., 11-22-----249, subnote
 XX., 12-----516
 XXVIII., 16-----note 89, page 36
 XXXI., 19-----249, subnote
 XXXII., 38-----note 89, page 36

DEUTERONOMY.

- I., 37 -----516
 III., 26 -----516
 IV., 2-----184, note
 IV., 13-----xlvi., note "a"
 VI., 4, 5, 13 -----334, note
 VI., 15-----72, note
 IX., 9, 11, 15-- xlvi., note "a"
 IX., 20-----516
 X., 1-6-----xlvi., note "a"
 XI., 29-----321, note
 XII., 3 -----note 89, page 36
 XII., 32-----184, note
 XIII., 8-----190, note
 XVI., 16-----100, note
 XXVIII., 15-68 inclusive--321, note

XXIX., 17-29 -----210, note
 XXXII., 20, Sept. ----375, subnote
 XXXII., 21 and after----321, note
 XXXII., 39-----375, note
 XXXII., 43, Sept. -----378, note
 XXXII., 49-52 -----516
 XXXIV., 5, 6 -----249, subnote

JOSHUA.

XXIII., 7 -----note 89, page 36

JUDGES.

II., 13 -----note 89, page 36
 VI., 22-----78, note
 XIII., 18, 19-----78, note
 XIII., 22-----78, note

I. SAMUEL.

II., 27-36 -----59, note
 III., 11-15 -----59, note
 IV., 11-22 -----59, note
 XV., 3-----190, note
 XXIV., 6., 10 -----460, note 939

II. SAMUEL.

III., 1-----165, note

I. KINGS.

II., 27, 35-----59, note
 VIII., 9 -----xlvi., note "a"
 VIII., 9, 21-----xlvi., note "a"
 VIII., 39-----367, note
 XI., 1-43 -----516
 XII., 25 to I. Kings xiii., 6;
 210, note.
 XII., 28-----249, subnote
 XIV., 1-31 inclusive---210, note
 XIV., 16-----406, note
 XIX., 13-----77, note
 XXIX., 22-----59, note

II. KINGS.

XIII., 21-----249, subnote
 XVII., 1-41 inclusive---210, note
 XVIII., 1-9-----249, subnote

XVIII., 4, and the context ---249,
 subnote.

XXII. and XXIII.-----xii
 XXIII., 13-21-----249, subnote
 XXIII., 15-21 -----210, note

I. CHRONICLES.

XXVIII., 9-----367, note

II. CHRONICLES.

VI., 30; 367, note; 384, subnote
 "n."

XV., 3-----524
 XXXIV., 5-----249, subnote

NEHEMIAH

IX., 18-----210, note

JOB.

XXXII., 21, 22-----38, note 91
 XXXVIII., 2-----340, note

PSALMS.

VII., 9-----384, subnote
 X., 7-----321, note
 XVI., 4-----note 89, page 36
 XXXIII., 6-----317, note
 XXXVI., 6-----388, note
 XLIV., 21-----384, note
 L., 15-----383, subnote
 LXII., 8, Sept.-----89, note
 LXV., 2-----321, note
 LXXXVI., 58-----210, note
 LXXX., 9, Sept.--LXXXI., 9, Eng-
 lish Version; 88, note;
 91, note; 95, note; 103,
 note; 110, note; 160,
 Summary; 321, note,
 twice; 350, note; 351,
 note; 379, note; 404,
 note.
 LXXXI., 9--- See LXXX., 9, Sept.,
 335, note.
 LXXXII., 6-----261, note, twice
 LXXXIX., 6-----95, note
 CIII., 8-----386, subnote "d"

CVI., 16, 32, 33	516
CVI., 19-24	210, note
CIX., 3, Sept.; 330, note.	Compare Psalm CX., 3, English Version.
CX., 1	117, note; 468, note 971
CXXXIX., 22	190, note
CXLV., 18	386, subnote "a"
CXLVI., 6, Sept.; 64, note; 65, note	
CXLVII., 8	447, note 858
CXLVII., 9	388, subnote "q"

PROVERBS.

III., 5	180, note
XIV., 34	xxx., note; 33, note 80.
XXX., 6	184, note

ISAIAH.

III., 10	90, note
V., 13	ix.
IX., 6	551
XI., 9	165, note
XIII., 3, Sept.	460, note 940
XXV., 8	319, note
XXVIII., 7	ix
XXXII., 15	317, note
XL., 12, 13, 14	317, note
XLII., 8; 72, note; 95, note, thrice;	103, note; 106, note;
	110, note; 127, note;
	159, note; 160, summary;
	210, note; 321, note, twice; 330, note;
	335, note, twice; 340, note; 343, note; 350, note; 351, note.
XLIV., 3	317, note
XLV., 20-25	321, note
XLVIII., 11	127, note; 210, note
XLIX., 23	6
L., 6	410, note
LIII., 5	435, note 784
LIV., 7, 8	386, subnote "f"
LXI., 1	274, note

LXIII., 16	385, subnote "p"
LXV., 24	388, subnote "r"

JEREMIAH.

II., 13	385, subnote
III., 9	350, note
III., 14, 15	x.
V., 26	93, note
V., 30, 31, Sept.; 183, text and note.	
IX., 3	375, subnote "e"
XI., 7	210, note
XV., 18	375, subnote "e"
XVII., 5	360, note; 361, note
XVII., 10	367, note; 384, subnote "n."
XXXIX., 9	459, note 938

LAMENTATIONS.

IV., 14, 15	249, subnote
-------------	--------------

EZEKIEL.

III., 16-22	59, note
VIII., 1-13	539
VIII., 3, 5	210, note
XVI., 38	211, note
XXIII., 14	539
XXIII., 37	350, note
XXXIII., 1-10	59, note
XXXVII., 27	257, subnote "t"
XXXIX., 29	317, note
XLIV., 10-17	59, note

DANIEL.

III., 1-30	19, note
VII., 9-23	78, note

HOSEA.

II., 7	note 89, page 36
XII., 4	78, note
XIII., 14	319, note

JOEL.

II., 28, 29	317, note
II., 32	383, subnote

AMOS.

VII., 14, 15, Sept. -----64, note

HAGGAI.

II., 13 -----249, subnote

ZECHARIAH.

XII., 10-----91, note; 255, note;
317, note.

XIII., 2-----note 89, page 36

MALACHI.

I., 10, 11--231, note; 232, note,

234, note; 249, note;
392, note.

I., 11-----232, note; 235, note
II., 7-----viii.

III., 6-----375, note

IV., 2-----453, note 897

APOCRYPHA.

ECCLESIASTICUS.

III., 21-25-----180, note

NEW TESTAMENT.

MATTHEW.

I., 1--161, note; 389, subnote
"f."

I., 16--73, note; 74, note; 161,
note.

I., 18-----161, note

I., 20--- 161, note; 329, note;
454, note 910, twice;
455, note 911, twice,
and note 913, once.

I., 21-----331, note

I., 23---85, note; 157, Sum-
mary; 318, note; 320,
note, twice; 331, note;
364, note.

I., 25-----331, note

II., 1 -----435, note 778

II., 2-----319, note

II., 11-----318, note

II., 13-----161, note

II., 19, 20-----453, note 907

III., 16-----77, note

III., 17--71, note; 390, subnote
"m."

IV., 10 ----viii., xlix., 18, 44,
note; 52, note; 72,
note; 80, note; 90,
note; 92, note; 93,
note; 94, note; 95,
note, twice; 96, note;
103, note; 106, note;
109, note; 110, note,
twice; 127, note; 159,
note; 160, Summary;
172, note; 177, note;
178, note; 184, note;
191, note; 210, note;
213, note; 217, note;
218, note; 237, note;
276, note; 282, note;
315, note; 319, note;
321, note, twice; 326,
note; 330, note; 332,
note; 333, note; 334,
note; 335, note; 340,
note; 343, note; 350,
note; 351, note; 352,
note; 368, note; 372,
note; 381, note; 382,

- note, twice; 412, note;
432, note; 444, note
825; 448, note 870; 460,
note 941; 465, note 957;
488, note; 506, 540,
542, 548.
- IV., 14-17-----435, note 783
IV., 24, etc. -----435, note 784
V., 23 -----551
V., 44 -----387, subnote "j"
V., 45 -----388, subnote "q"
VI., 9-293, note; 383, subnote
VI., 9-13 -----387, subnote "j"
VI., 12 -----385, subnote "c"
VIII., 2-----98, note
VIII., 2-5 -----371, note
VIII., 15-----293, note
VIII., 20-----435, note 781
IX., 4-----368, note
IX., 6-----364, note
IX., 20-----359, note
IX., 29, 30-----293, note
X., 1-----435, note 784
X., 34-38-----190, note
XI., 13-----351, note
XI., 27-----446, note 843
XI., 28-71, note; 385, subnote
"y."
XIV., 36-----293, note
XIV., 53, 54, 66-72-----516
XVI., 13-62, 69, note; 363, note;
389, subnote "f"
XVI., 16-----69, note
XVI., 27-----229, note
XVII., 5-385, subnote "x;" 388,
"t."
XVII., 24-27-----446, note 841
XVIII., 1-35 -----44, note
XVIII., 6 -----60
XVIII., 15-----188, note
XVIII., 15-18-----197, note
XVIII., 15-19-39, note; 188, note,
twice; 196, note; 214,
note.
XVIII., 15-21-44, note; 486, note
1042; 487, note 1044.
- XVIII., 17-ii., iv., xlv., 196, note;
358, note; 359, note;
395, note; 462, note.
XVIII., 17, 18-----527
XVIII., 18 -----xxxix., 196, note
XIX., 6-viii., 89, note; 126, sub-
note "a;" 353, note,
twice.
XIX., 29-----190, note
XXII., 21 -----506
XXII., 42-44-----163, note
XXII., 44 -----468, note 971
XXIV., 2-----100, note
XXIV., 30-----91, note
XXIV., 45-----189, note
XXIV., 46-----189, note
XXV., 15, 18, 24-31-----183
XXV., 27 -----183
XXV., 31 to 46 inclusive ----446,
note 840.
XXVI., 26-106, note; 272, subnote;
231, note; 264, sub-
note; 279, note; 281,
note, twice.
XXVI., 27-----230, note
XXVI., 28-236, note; 264, subnote;
279, note; 283, note.
XXVI., 29-----305, subnote
XXVI., 31-36, 57, 58, 69-75 inclu-
sive----39, note; 516
XXVI., 34, 35-----xlv., note "b"
XXVI., 39-----70, note
XXVI., 57, 58, 69-75-----516
XXVI., 69, 70 -----xlv., note "c"
XXVI., 71, 72-----xlv., note "d"
XXVI., 73, 74, 75-----xlv., note "e"
XXVII., 46-----220, note; 466, note
964.
XXVIII., 19-109, note; 299, note;
384, subnote.
XXVIII., 19, 20-xxxix., xlv., 214,
note; 413, note 702.
XXVIII., 20-----43, note; 214, note
MARK.
I., 10-----77, note

I., 11-----71, note
 I., 40-----98, note
 I., 40-45-----371, note
 II., 8-----368, note
 II., 10-----364, note
 III., 15-----435, note
 VI., 3-----389, subnote "f"
 VII., 33 to 36-----293, note
 VIII., 38-----229, note
 IX., 35-----44, note; 196, note
 X., 34, 35-----209, note
 X., 37-----208, note
 XII., 17-----506
 XII., 36-----468, note 971
 XIV., 22-231, note; 272, subnote
 XIV., 23-----230, note
 XIV., 25-----305, subnote
 XIV., 27-32, 53, 54, 66-72 inclu-
 sive-----39, note; 516
 XIV., 30, 31-----xlv., note "b"
 XIV., 66, 67, 68-----xlv., note "c"
 XIV., 68, 69, 70-----xlv., note "d"
 XIV., 70, 71, 72-----xlv., note "e"
 XV., 34-----466, note 964
 XVI., 16-----289, note; 401, note

LUKE.

I., 2-----212, note
 I., 15-----64, note
 I., 26, 34, 35-----100, note
 I., 35-----291, subnote; 305,
 subnote; 329, note;
 420, note 738.
 I., 37-----420, note 739
 II., 7--74, note; 446, note 844
 II., 7, 12-----449, note 859
 II., 32-----435, note 783
 II., 52-447, note 855; 470, note
 985; 546.
 III., 22-----71, note; 77, note
 IV., 8-----xlix., 159, note; 172,
 note; 177, note; 191,
 note; 210, note 213,
 note; 330, note; 332,
 note; 432, note; 448,

note 870; 460, note
 941; 465, note 957; 540,
 542, 548. See Matt.
 iv., 10.
 IV., 17, 18-----274, note
 IV., 18-----435, note 784; 469,
 note 974.
 V., 12-----98, note
 V., 12-14-----371, note
 V., 24-----364, note
 IX., 11-----435, note 784
 XI., 2-----296, note; 383, note
 XII., 7-----388, subnote "q"
 XIV., 33-----190, note
 XV., 25-----506
 XVI., 16-----351, note
 XIX., 10-----435, note 781
 XIX., 23-----183, note
 XX., 42-----468, note 971
 XXI., 18-----388, subnote "q"
 XXII., 17-----257, subnote
 XXII., 17-22-268, note; 270, note
 XXII., 17-23-----257, subnote
 XXII., 18-----305, subnote
 XXII., 19-162, note; 230, note;
 272, subnote; 283, note;
 284, note.
 XXII., 20-----xix.
 XXII., 21-----248, note
 XXII., 31-35-----xlv., note "b,"
 516.
 XXII., 31-39, 54-62-----39, note
 XXII., 43-----164, note 337.
 XXII., 51-----293, note
 XXII., 54-62-----516
 XXII., 56, 57-----xlv., note "c"
 XXII., 58-----xlv., note "d"
 XXII., 59, 60, 61-----xlv., note "e"
 XXIV., 13-36-----306, subnote
 XXIV., 36-44-----305, subnote
 XXIV., 39-74, note; 305, subnote;
 408, note.
 XXIV., 39, 40-----305, subnote
 XXIV., 41, 42, 43-----307, subnote
 XXIV., 49-----note 90, page 37,
 twice; 317, note.

JOHN.

- I., 1-----101, note
 I., 1, 2-----365, note
 I., 1, 2, 3, 10---73, note; 351, note.
 I., 1-4-----351, note
 I., 3---155, note; 372, note; 446, note 843.
 I., 1-5---274, subnote; 292, note; 413, notes 698, 700.
 I., 1, 2, 3, 14-----319, note
 I., 1-15-----264, subnote
 I., 14--66, note; 74, note; 85, note; 98, 99, text, and 98, note; 128, notes 187 and 188; see the text as there referred to; 159, Summary; 184, note; 217, note; 229, note; 292, note; 363, note; 389, subnote "a," 409, note; 416, note 716; 418, note 728; 419, note 734; 428, note 760; 447, note 853; 456, note 913; 458, notes 925 and 930; 459, note 932; 468, note 970.
 I., 17-----418, note 726
 I., 18--77, note; 321, note; 329, note; 343, note.
 II., 1-----161, note
 II., 1-12-----319, note
 II., 19----159, note; 328, note
 II., 19, 21-----99, note
 II., 21, 22-----465, note 957
 II., 24, 25-----368, note
 III., 5----168, note; 289, note; 448, note 872.
 III., 6-----87, note
 III., 9-----265, subnote
 III., 11, 12-----265, subnote
 III., 13-----70, note
 III., 16-----85, note
 III., 33, 34-----265, subnote
 III., 34-----72, note; 216, note
 III., 35-----446, note 843
 IV., 8-----191, note
 IV., 23-----235, note
 IV., 23, 24---386, subnote "b"
 IV., 24--408, note; 440, note 807.
 V., 19-----434, note 770
 V., 19-31--228, note; 229, note
 V., 21-----78, note 179
 V., 21-30-----413, note
 V., 22, 27 and after--446, note 840.
 V., 26--228, note; 274, subnote
 V., 35-----524
 V., 39-----385, subnote
 VI., the Eucharistic part of the chapter---253, note; 290, note; 408, note.
 VI., 26-64---264, subnote; 289, note.
 VI., 32, 33, 47 to 52--273, note
 VI., 32, 33, 42, 48, 50, 51, 58, 62, 63---274, subnote
 VI., 33, 38, 51-----70, note
 VI., 33, 39, 40, 54, 57--413, note
 VI., 33, 48-64-----300, note
 VI., 35-41-----228, note
 VI., 35-48-----78, note 178
 VI., 42-----389, subnote "f"
 VI., 47-69-----240, note
 VI., 48-----283, note
 VI., 48, 51, 53, 54, 55, 56, 57, 58, 63-----281, note, twice.
 VI., 50---438, text, and note 796.
 VI., 50, 51, 58--438, text, and note 798.
 VI., 51--273, note; 279, note; 283, note; 284, note; 438, note 797.
 VI., 53--240, note, thrice; 270, note; 289, note; 290,

- note and subnote "a,"
291, subnote, twice;
408, note; 525.
- VI., 54, 56 -----273, note
- VI., 56--251, note, four times;
262, subnote; 273, note,
twice; 472, notes,
thrice.
- VI., 56, 57-----250, note; 368,
note; 518, twice.
- VI., 57--236, note; 251, note,
twice; 252, note, five
times; 253, note; 268,
subnote; 273, note,
thrice; 281, subnote
"j," 472, note 999;
473, notes, four times.
- VI., 61, 62, 63-----275, note.
- VI., 62--62, text; 69, note; 70,
note; 270, note.
- VI., 63-----236, note; 262, sub-
note; 268, subnote;
274, note; 275, note;
287, note; 290, note;
291, note; 292, note;
408, note; 438, note
800.
- VI., 64-----368, note
- VII., 36-----435, note 786
- VIII., 40-----313, note
- VIII., 42--73, notes 166, 167; 528
- VIII., 54-----466, note 961
- IX., 4-----434, note 770
- IX., 35, 36, 37-----86, note
- IX., 38-----341, note
- X., 9-----385, subnote
- X., 11-16-----189, note
- X., 16--189, note; 190, note;
435, note 783.
- X., 30--313, note, twice; 389,
subnote "g."
- X., 33-----98, note
- X., 34, 35-----261, subnote,
twice.
- X., 36-----438, text, and note
799.
- X., 36-39-----434, note 770
- XI., 25-----228, note; 292, note
- XII., 48-----xlix.
- XIII., 28-----248, note.
- XIII., 36-38 inclusive; 39, note;
516.
- XIII., 38-----xlv., note "b"
- XIV., 6--xvii.; 78, note 178; 100,
note; 189, note; 264,
subnote; 292, note;
317, note; 369, note;
378, note; 381, note,
twice; 385, subnote;
387, subnote "i;" 413,
note; 446, note 846,
and page 515.
- XIV., 6, 13, 14-----542
- XIV., 9-----313, note
- XIV., 10-----434, note 770
- XIV., 13, 14-----381, note; 388,
subnote "v," page
515.
- XIV., 16-----218, note
- XIV., 16, 17--xxxix., xlv.; 37,
note 90; 43, note; 322,
note.
- XIV., 16-19-----214, note
- XIV., 16, 17, 26-----37, note 90
- XIV., 16-19, 26-----218, note; 314,
note.
- XIV., 26--63, note; 218, note;
317, note.
- XIV., 28-----390, subnote "h"
- XV., 9-----85, note
- XV., 16--381, note; 388, subnote
"v," 515, 542.
- XV., 26-----43, note; 63, note;
218, note, thrice; 314,
note; 317, note, thrice;
362, note.
- XVI., 7-----218, note
- XVI., 7-16--37, note 90; 63, note;
218, note.
- XVI., 13--43, note; 214, note;
322, note.

- XVI., 13, 14--466, note 962; 469, note 972.
 XVI., 14---316, note; 318, note
 XVI., 14, 15 -----362, note
 XVI., 15-----446, note 843
 XVI., 23-----383, note
 XVI., 23, 26 -----381, note
 XVI., 23-26-----381, note
 XVI., 23, 24, 26 -----542
 XVI., 23-27 --388, subnote "v"
 XVI., 23, 24, 26, 27-----515
 XVI., 28-----73, note; 528
 XVI., 28-31-----368, note
 XVII., 3-----85, note
 XVII., 5-----73, note
 XVII., 11, 21, 22, 23---313, note
 XVII., 12-----183
 XVII., 20-23 -----533, note
 XVIII., 13-18, 25-27-----516
 XVIII., 13-19, 25-27 inclusive--39, note.
 XVIII., 17 -----xlv., note "c"
 XVIII., 25 -----xlv., note "d"
 XVIII., 26, 27-----xlv., note "e"
 XIX., 37-----127, note
 XX., 17-----367, note
 XX., 19-24 -----xxxix.
 XX., 19, 26 -----306, note
 XX., 22-----293, note
 XX., 25-30-----305, subnote

ACTS.

- I., 9-----lxviii.
 I., 14-----161, note
 I., 20-23-----212, note
 I., 20, 25 -----43, note
 I., 24-----367, note
 II., -----37, note 90
 II., 4, 16, 17, 18, 19, 33---317, note.
 II., 4, 16, 17, 18, 38, 39---317, note.
 II., 21-----383, subnote
 II., 23-33 -----413, note
 II., 27-31--287, note; 306, subnote; 520.

- II., 30, 31, 32-----74, note
 II., 33-----317, note, twice
 II., 34, 37-----468, note 971
 II., 36-----468, note 971
 II., 38---289, note; 298, note
 III., 21-----296, note; 528
 VII., 55, 56-----296, note
 VII., 56-----435, note 781
 VIII., 20-24 -----443, note
 X., the whole chapter --xlv., note "a."
 X., 40, 41 -----307, subnote
 X., 41-----305, subnote
 XI., 1-19 ----xlv., note "a,"
 xlviii., note "c."
 XII., 10-----306, note
 XIV., 8-18---388, subnote "o"
 XIV., 14-----232, note
 XV., 1-32----xlv., note "a,"
 xlvii., note "a,"
 xlviii., note "c."
 XV., 1-34 -----xlv.
 XV., 7-12 ----xlviii., note "b"
 XV., 14-18 ----xlviii., note "b"
 XV., 29-----292, note
 XVII., 30, 31-----127, note
 XVII., 31---229, note; 446, note 840.
 XX., 7-----xlvii., note
 XX., 28---189, note; 227, note, twice; 365, note; 371, note; 388, subnote
 "x;" 391, note; 435, note 787; 448, note 863.
 XX., 29, 30 -----190, note
 XXII., 16-----289, note
 XXVI., 7-----note 8, page 35

ROMANS.

- I., 3--74, note; 161, note; 436, note 789.
 I., 7-----383, subnote
 I., 25 -----372, note; 542
 I., 25, 26 -----321, note
 I., 28-----99, note

III., 13, 14 -----189, note
 III., 14-----59, note
 III., 23-----304, subnote; 316,
 notes, twice.
 V., 1-5-----383, subnote
 V., 6-----435, note 787
 V., 10-----477, note 1014
 V., 12-----520
 V., 14-----420, note 743
 VI., 9-----305, subnote; 520
 VI., 10-----230, note
 VI., 14, 15-----xlvi., note "a"
 VI., 23-----390, subnote "i"
 VII., 6-----438, note 800
 VIII., 3-----74, note; 162, note;
 389, subnote "b," 433,
 note 767.
 VIII., 9--218, note; 291, subnote
 VIII., 11-----291, subnote
 VIII., 15, 23-----423, note
 VIII., 21-----435, note 786
 VIII., 26-----182, note
 VIII., 29-----89, note
 VIII., 34--314, note, four times;
 386, subnote "h."
 IX., 4-----423, note
 IX., 5--459, note 934, and page
 537.
 IX., 22-27 -----435, note 783
 X., 2 -----xxviii., note "a"
 X., 4 -----334, note; 351, note
 X., 12-----386, subnote "e"
 X., 14-----384, subnote
 X., 17-----387, subnote "m"
 X., 36-----332, note
 XI., 16-----320, note
 XI., 20-----180, note
 XII., 1--233, note, twice; 235,
 note.
 XII., 4 -----527
 XII., 14--321, note, and 442,
 note 824.
 XII., 16-----180, note
 XIII., 1-8 -----506
 XIII., 4-----123, note
 XIV., 9--332, note, 435, note 787

XIV., 23-----387, subnote "l"
 XV., 8 -----370, subnote "a"
 XVI., 17-----ix.

I. CORINTHIANS.

I., 2, 3 -----383, subnote
 II., 4 -----437, note 793
 II., 8-----413, note
 II., 15-----290, note
 III., 11-----191, note
 III., 16, 17 -----66, note
 IV., 7-----383, note
 V., 3-6 -----214, note
 V., 11-----ix.
 V., 13-----181, note
 VI., 9, 10 ----xxx., note; xlii.,
 note; 276, note; 292,
 note, and 321, note.
 VI., 17--65, note; 118, note;
 219, note; 318, note.
 VI., 19-----66, note
 VII., 22, etc. ----435, note 786
 VII., 39 -----xxx., note
 VIII., 6--66, note; 313, note; 446,
 note 843.
 X., 13-----364, note
 X., 16--231, note; 272, subnote
 X., 21-----248, note
 XI., 16-----166, note
 XI., 17-34 -----59, note 146
 XI., 19-----182, note 422
 XI., 24--162, note; 230, note;
 235, note; 272, sub-
 note; 283, note; 284,
 note.
 XI., 26--229, note, twice; 291,
 note.
 XII., the chapter ----318, note
 XII., 1-13 -----317, note
 XII., 8-----383, subnote
 XII., 9, 11 -----293, note
 XII., 10, 11 -----314, note
 XII., XIII. and XIV.--37, note
 90.
 XV., 3-----162, note; 435, note
 787.

XV., 20-----228, note
 XV., 20, 23--126, subnote "d,"
 353, note.
 XV., 21-----228, note, twice
 XV., 22, 45-----78, note 179
 XV., 25-----525
 XV., 42, 43, 44--304, subnote,
 twice; 306, subnote.
 XV., 44-----306, subnote
 XV., 47-----66, note
 XV., 47, etc.-----363, note
 XV., 51, 52, etc.-----434, note
 768.
 XV., 53, 54-----449, note 877
 XV., 54-----319, note
 XV., 54, 55-----229, note
 XV., 54-58-----228, note
 XVI., 2-----xlvi., top note
 XVI., 22-----321, note; 443, note

II. CORINTHIANS.

I., 22-----66, note
 II., 1-12-----214, note
 III., 6-----438, note 800
 III., 6-12-----230, note
 III., 8-----218, note
 III., 13-----xlvi., note "a"
 III., 17-----435, note 766
 IV., 4-----313, note
 V., 15-----435, note 787
 V., 16-----xxi., 441, note 816
 V., 21--363, note; 434, note
 775; 469, note 977; 546.
 VI., 14, 15-----174, note
 VI., 14-18-----xxx., note
 VIII., 9--419, note 731; 447, note
 857.
 X., 4-----245, note
 XI., 28-----241, note
 XIII., 5-----60, note 150

GALATIANS.

I., 4-----363, note
 I., 8, 9--xxvi., 173, text, and

note 369; 66, note; 180,
 text and note; 250,
 note; 321, note, twice;
 372, note; 413, note;
 428, note 760; 443,
 note, twice.

I., 19-----478, note 1019
 II., 10-21 inclusive---39, note
 II., 11-15-----xlvi.
 II., 11-21----xliv., xlvii., 218,
 note; 516.
 III., 13-----421, note 750
 III., 16-----436, note 789
 IV., 4--73, note; 74, note; 220,
 note; 319, note; 436,
 note 790; 451, note
 886.
 IV., 5--423, note; 449, note
 874.
 IV., 6--63, note; 66, note; 218,
 note, thrice.
 IV., 20-----181, note
 V., 1-----435, note 786
 V., 19-22-----xxx., note; xlii.,
 note; 276, note; 321,
 note; 377, note.

EPHESIANS.

I., 5--423, note; 449, note
 874.
 I., 7-----189, note
 I., 10-----317, note
 I., 17-----383, subnote
 I., 22-----197, note
 II., 4-----386, subnote
 II., 8-----383, subnote "e"
 II., 8, 9-----418, note 727
 III., 19-----449, note 876
 IV., 8--228, note; 317, note
 IV., 15-----197, note
 V., 2-----363, note
 V., 25-----363, note
 VI., 10-18-----245, note
 VI., 17-----viii.
 VI., 18-----314, note

PHILIPPIANS.

- I., 9-----218, note
 I., 19-----63, note
 II., 5, 6-----157, note 304
 II., 5, 6, 7-----110, note; 445,
 note 837; 460, note
 942, and 538.
 II., 5-9-----458, note 930
 II., 5-11-----463, note 949
 II., 5-12--83, note; 403, note;
 404, note, twice.
 II., 6--77, note; 463, note 949
 II., 6, 7--67, note; 328, note;
 435, note 785.
 II., 6, 7, 8--389, subnote "c"
 II., 7--68, note; 81, note; 84,
 note; 99, note; 220,
 note; 274, note; 313,
 note; 328, note; 332,
 note; 363, note; 433,
 note; 434, note 769;
 446, note 851; 447,
 note 852; 448, note
 873; 449, note 875;
 463, note 950; 468,
 note 967.
 II., 8-----157, note 306; 320,
 note; 419, note 729;
 435, note 782; 446,
 note 845.
 II., 9, 10-----461, note 947
 II., 9, 10, 11--83, note; 84,
 note, thrice; 92, note;
 110, note, twice; 463,
 note 949.
 II., 10-----88, note; 341, note;
 540, twice.
 II., 10, 11--91, note; 99, note;
 110, note; 120, note;
 463, note 949.
 II., 11-----85, note
 II., 17-----233, note
 III., 2, 3-----431, note
 III., 20, 21-----413, note
 IV., 18--316, note; 363, note

COLOSSIANS.

- I., 13, 14-----372, note
 I., 14-----189, note
 I., 15-----313, note
 I., 16, 17-----73, note
 I., 17-----446, note 843
 I., 18--197, note; 228, note;
 413, note.
 I., 20-----101, note
 I., 21, 22-----413, note
 I., 22--413, note; 449, note
 877.
 II., 9-----66, note; 217, note
 II., 15-----228, note
 II., 18--xvii.; 18; 321, note
 II., 19-----197, note
 III., 3-----387, subnote "j"
 III., 3, 4-----413, note
 III., 4--78, note 178; 413, note

I. THESSALONIANS.

- I., 1-----59, note
 II., 6-----59, note
 III., 12-----383, subnote
 V., 10-----435, note 787
 V., 23-----441, note 816
 V., 24-----375, subnote "f"

II. THESSALONIANS.

- II., 8-----63, note
 III., 14, 15-----ix.

I. TIMOTHY.

- I., 3-----183, note
 I., 18-----245, note
 I., 19, 20-----59, note
 II., 1, 2-----387, subnote "j"
 II., 5--xvii., 296, note; 314,
 note, twice; 369, note;
 385, subnotes, twice;
 386, subnote "h,"
 389, subnote "e,"
 391, note, twice; 515,
 four times; 516.
 II., 6-----363, note

- II., 8-----233, note
 III., 2-----15
 III., 2, 12-----14
 III., 15 ---Preface, iv., xxxix.;
 43, note; 322, note.
 III., 15, 16-----214, note
 III., 16 ---66, note; 159, Sum-
 mary; 227, note; 363,
 note; 389, subnote "d."
 IV., 13, 16-----156, note 295
 IV., 15-----165, note
 V., 9-----14
 VI., 16-----77, note; 434, note
 VI., 20-----xxiv., note "h"
 VI., 20, 21-----182, note

II. TIMOTHY.

- I., 10--229, note; 319, note;
 448, note 864; 449,
 note 877.
 II., 3, 4-----245, note
 II., 8-----436, note 789
 II., 13-----376, subnote
 II., 16-----xxiv., note "h"
 IV., 2, 3-----59, note

TITUS.

- I., 6, 7-----14
 II., 14-----363, note
 III., 5-----289, note; 448, note
 872.
 III., 9-----182, note; 188, note
 III., 10-----395, note

HEBREWS.

- I., 1, 2 ----477, notes, twice
 I., 1 to II., 18-----363, note
 I., 2 ----73, note; 155, note;
 319, note, twice.
 I., 3-----73, notes 165, 167;
 313, note, Greek; 446,
 note 843; 528.
 I., 6-----89, note, twice; 91,
 note; 93, note; 225,
 note; 341, note.

- I., 6, 8 -----335, note
 I., 13-----468, note 971
 II., 9-----77, 100, 78, note 180;
 228, notes, twice; 413,
 note.
 II., 9-18--434, note; 445, note
 838; 470, note 990; 542.
 II., 10-----69, note; 469, note
 977.
 II., 14-----128, note; 229, note
 II., 14, 15 ----319, note; 363,
 note; 448, note 864;
 449, note 877.
 II., 14-17---390, subnote "j"
 II., 14-18 --66, note; 287, note
 II., 14-18 and III., 1, 2---375,
 note, and subnote
 "a."
 II., 16-----307, subnote
 II., 16, 17 -----363, note
 II., 16, etc. ----436, note 789
 II., 17 -----364, note, twice
 II., 18-----287, note; 365, note
 III., 1 ----313, note; 363, note,
 twice; 365, note; 542,
 550.
 III., 1, 2---122, note; 373, note
 and subnote; 469, note
 975; 971, note 972; 546,
 twice.
 III., 5, 6 -----376, subnote
 III., 16 -----471, note 993
 IV., 14-16 -----542
 IV., 15 -----315, note;
 390, "i," 434, note
 775; 469, note 977;
 471, note 994.
 IV., 15, etc.----287, note; 305,
 note; 307, subnote;
 516.
 IV., 15, 16 -----470, note 990
 IV., 16 -----388, subnote "s"
 V., 7-10 -----470, note 979
 V., 9--469, note 977; 470, note
 988.
 V., 10 -----470, note 989

VI., 1-----xxi., note "l"
VI., 19-----xxv., note "o"
VI., 19, 20---390, subnote "k"
VI., 20-----542
VII., 15-28 inclusive---391, note
VII., 16-----365, note
VII., 22-28-----371, note
VII., 23-----371, note
VII., 23-25-----364, note, twice
VII., 23-28-----366, note
VII., 24-----387, subnote "i;"
515.
VII., 24, 25-----368, note
VII., 24, 25, and VIII., 1--296,
note; 368, note.
VII., 24-28-----542
VII., 25-----xvii.; lxviii.; 314,
note; 315, note; 371,
note; 381, note; 386,
subnote "h;" 391,
note, and page 515.
VII., 25-28---363, note; 385, sub-
note "w."
VII., 27-----230, note
VIII., 1-----542
VIII., 1, 2---365, note; 378, note
VIII., 3-----471, note 994
VIII., 5-----100, note; 378, note
VIII., 6, 8, 13-----viii.
VIII., 13-----xlvi., note "a,"
twice.
IX., the chapter-----315, note
IX., 1-28 inclusive---391, note;
515.
IX., 4-----xlvi., note "a"
IX., 6, 7-----515
IX., 7-----515
IX., 7, 8, 9-----368, note
IX., 9, 10-----230, note
IX., 10-----40, note; 392, note;
515.
IX., 12, 24---25; 387, subnote
"i."
IX., 12, 28-----230, note
IX., 14---72, note; 291, subnote;
305, subnote; 428, note
762.

IX., 15 --- 371, note; 391, note
IX., 15, 16, 17; xlv., note "a,"
 xlvii., top note; 317,
 note.
IX., 24 --- 314, note; 368, note;
 542.
X., 1 ----- 100, note
X., 1-19 ----- 230, note
X., 1-27 ----- 391, note
X., 5-8 ----- 317, note
X., 5-10 ----- 329, note
X., 10, 12 ----- 392, note
X., 12-230, note; 387, subnote
 "i," 391, note.
X., 12, 14-388, subnote "*x,"*
 392, note.
X., 14 ----- 365, note
X., 19-23-388, subnote "*s*"
X., 19-24 ----- 542
X., 29 ----- 72, note
XI., 3 ----- 73, note
XI., 6-385, note; 387, subnote
 "k."
XI., 35 ----- 209, note
XII., 12 ----- 388, subnote "*x*"
XII., 24 ----- viii.
XIII., 8-281, note; 376, subnote
XIII., 15 ----- 235, note
XIII., 15, 16 ----- 234, note

JAMES.

I, 1-----35, note 88
I, 17 -----383, subnote
I, 25-----435, note 786
V, 16-----387, subnote "j"

I. PETER.

I., 10, 11, 12-----407, note
 I., 11--218, note; 29I, subnote
 I., 18, 19--388, subnote "w"
 II., 5-----234, note
 II., 5, 9 ----viii., 39, note; 40,
 note; 190, note; 230,
 note, twice; 392, note,
 twice; 512, 515.
 II., 9 -----508

- II., 24 ----388, subnote "x;"
 435, note 784; 445,
 note 832.
- III., 18---230, note; 413, note,
 twice; 419, note 732.
- III., 21-----289, note
- IV., 1----162, note; 227, note;
 409, note, twice; 413,
 note, twice.
- IV., 14----375, subnote "d"

II. PETER.

- I., 4----66, note; a very im-
 portant explanation of
 this difficult text by
 St. Cyril; 89, note; 377,
 note.
- III., 5-----317, note

I. JOHN.

- I., 1-----86, note; 413, note
- I., 1, 2---- 78, note 178; 363,
 note.
- II., 1, 2--xvii., 296, note; 314,
 note; 363, note; 366,
 note; 368, note; 381,
 note; 385, subnote;
 391, note, twice; 515,
 twice.
- II., 2-----367, note; 371, note
- III., 20-----384, subnote
- V., 20-----292, note

II. JOHN.

- I., 11 -----xxx., note

REVELATIONS.

- I., 5----189, note; 230, note;
 413, note; 512.
- I., 6 ----viii.; 39, note; 190,
 note; 392, note.
- I., 10 -----xlvii., top note
- I., 18 -----520
- II., 1, 2 -----298, note
- II., 2---- 298, note; 395, note;
 443, note.
- II., 23---- 368, note; 384, sub-
 note.
- V., 8-----235, note
- VI., 9, 10 -----369, note
- VI., 9-12----249, subnote; 314,
 note.
- VIII., 3, 4----387, subnote "n"
- XI., 15---xxx., note; 123, note
- XVII., 1, 15, 18-----x., and 522
- XVII., the whole chapter---xliii.
- XVII., 4-----22, note 26
- XVII., 14-----445, note 839
- XVII., 18-----xli., xliii., note
- XVIII., 1-24-----xliii., note
- XVIII., the whole chapter---xli.
- XVIII., 3 -----x.
- XIX., 10 ----388, subnote "p"
- XX., 1-7---xxx., note; 10, note;
 123, note.
- XX., 14-----319, note
- XXI., 4, etc.--445, note 832; 448,
 note 864.
- XXI., 8---xxx., note; xlii., note;
 276, note; 292, note;
 377, note; 401, note.
- XXII., 8, 9 ----18, 184, note; 388;
 subnote "p."
- XXII., 18, 19-----428, note 760.

INDEX IV.

INDEX TO GREEK WORDS AND GREEK EXPRESSIONS.

The Greek is so much that we cannot attempt to index it all, but only such words and expressions as are of special importance as bearing on dogma, discipline, or rite. Our aim is to omit no such word or expression. The words and expressions omitted are of very little importance except as bearing on the correctness of the translation, etc.

The English of single words of the Greek will be found with them in this Index. The English of the Greek expressions, when not found with them, will be found on the pages referred to.

A

ἁγιασμόν, τόν, *the consecration*; 282, note.

Ἅγιον Πνεῦμα, τό, *the Holy Ghost*; see under Πνεῦμα.

ᾍδου, *Hades*; Valentinus the Apollinarian adduces Athanasius as saying that the Cosubstancer heretics came from it, page 431, note.

ἄζυμα, *unleavened*. *oreaa*: literally, "*unleavened things*;" 231, note. See ἄρτος. The Greek of the New Testament does not apply the name *bread* (ἄρτος) to *unleavened things* (ἄζυμα). Ἄρτος is sometimes derived from αἴρω, *to raise*, that is, by the leaven, and hence ancient usage distinguished between ἄρτος, *raised*, that is, *leavened bread*, and ἄζυμα, *unleavened things*, which are not raised. Compare Bingham's *Antiq.*, XV., ii., 5, 6.

Ἀθανάσιος, *Athanasius*, referred to by Valentinus, the Apollinarian, as against the Cosubstancers, 431, note.

Ἀθέμιτων, *lawless, godless, wrong*; 9, note 8.

αἰδιος, *eternal* in the expression, ὁ τοῦ Θεοῦ αἰδιος Υἱὸς καὶ Λόγος, "*the eternal Son and Word of God*;" 426, 427; see the context of the Greek in the note on page 433: αἰδιου, *eternal*, in the expression τῆς αἰδίου γεννήσεως, *the eternal birth*; 435, text. Compare note 791 there.

αἰνίγματα, *riddles*; 448, note 869.

αἱρετικός, ὁ, *the heretic*; applied by Nestorius to Cyril of Alexandria, or to some other of his opponents; 474, note 1007.

αἴτιος, *Author* or *Cause*; 470, note 987.

αἰώνιον, in the expression, "αἰώνιον" ὁ αὐτὸν "βασιλέα," [the Arian Emperor Constantius] εἰρήκασιν οἱ τὸν Υἱὸν αἰδιον ἀρνούμενοι, [the Arians], 20, note; αἰωνίων, *eternal*, in the expression τῶν αἰωνίων Ἀβγούστων, 19, note 20; 41, note 99.

αἰωνιότης, *Eternity* in the expression, ἡ ἡμετέρα αἰωνιότης, "*our Eternity*;" 19, note 20; blasphemously used by Theodosius to Placidia.

ἄκτιστον Θεόν, *uncreated God*; 432, note.

ἀληθεία, τῇ, *the reality*; 282, note.

ἀμαρτήμα; see προπατορικόν.

ἀναγκαίως, *necessarily*; 32, note 67.

ἀνάθεμα ἔστω! *Let him be anathema! Let him be accursed!* 180, note 402; 432, note; ἔστωσαν ἀνάθεμα, 431, note.

ἀναθεματίζω, *I anathematize, I curse*; 172, note 365; the Bishops at Ephesus after the reading of the Epistle of Nestorius which denies the Incarnation and favors the worship of Christ's separate mere humanity shouted out, "Ὅλη ἡ οἰκουμένη ἀναθεματίζει τὴν ἀσεβῆ θρησκείαν αὐτοῦ," "*All the inhabited world anathematizes his impious religion!*" 178, note 389.

ἀναχειμένους, in the expression, τοὺς Θεῷ ἀναχειμένους, *those who have dedicated themselves to God*; 175, note 383.

ἀναίμακτος, *unbloody*, that is *without blood*, in the following expressions: ἀναίμακτος θυσία, *unbloody sacrifice*; 40, note; 287, note; see Σύμβολα; ἀναίμακτον in the expression, τὴν ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν λατρείαν, that is, St. Cyril's Ecumenically approved words, "*In the Churches we perform the unbloody service*," that is, "*the service without blood*," note 597, page 229; compare notes 598, 599, where the expression is explained at

length; τὴν ἀναίμακτον λατρείαν, *the unbloody service*, 287, note; ἀναίμακτος, *unbloody, without blood*, 231, note; 233, note; καίτοι προσφέρειν δεῖον ἀναίμακτον θυσίαν, καὶ τὴν λογικὴν προσάγειν λατρείαν, that is, “*Although it is necessary to offer an UNBLOODY SACRIFICE and to bring the reasonable service*,” 233, note; ἀντὶ θυσίας τῆς δι’ αἱμάτων λογικὴν καὶ ἀναίμακτον καὶ τὴν μυστικὴν ἡ-τις εἰς τὸν θάνατον τοῦ Κυρίου συμβόλων χάριν ἐπιτελεῖται τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος, that is, “*Instead of the sacrifice which was by blood He hath appointed the reasonable and unbloody and mystic one of His body and blood which is performed by symbols to represent the death of the Lord*,” 237, note; καὶ προσάγοντες αὐτῷ τὰς λογικὰς καὶ ἀναίμακτους θυσίας διὰ Ἰησοῦ, τοῦ μεγάλου Ἀρχιερέως, that is, “*And offer to Him the reasonable and unbloody sacrifices through Jesus, the Great High Priest*,” 238, note; ἐγγχειροῦντας σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, “*who undertake [to perform] this fearful and unbloody sacrifice to Thee*,” 238, note.

ἀναλαμβάνων, *taking*; 64, note.

ἀναληφθεῖς, *taken up or adopted*; 433, note.

ἀνάληψιν, *taking [of flesh]*; *ascension*; 463, note 951.

ἀναστάσεως, τῆς, *of the resurrection*; 156, note.

ἀναφοράν, *reference to, or relation to*; 68, note; 69, note; ἀναφορᾶ, in the expression, τὴν παρὰ πάσης τῆς κτίσεως δέχεται προσκύνησιν, ὡς ἀχώριστον πρὸς τὴν θεϊαν φύσιν ἔχων τὴν συνάφειαν ἀναφορᾶ Θεοῦ καὶ ἐννοίᾳ πάσης αὐτῷ τῆς κτίσεως τὴν προσκύνησιν ἀπονεμούσης, that is, the mere human Nestorian Christ, a mere creature, according to a Nestorian Creed which was condemned by the Third Ecumenical Council, “*receives bowing [that is, worship] from all the creation, as having the inseparable [external] conjunction with the Divine Nature [of the Word], all the creation giving him bowing [that is, worship] with reference to God and in consideration of God*,” 337, note. That is, in effect, relative worship.

ἄνδρα, *man, husband*; see μιᾶς and γεγονυῖα under μιᾶς.

ἀνέλαβέ με, *took me*; 64, note; ἀνέλαβεν, *took up, or adopted*; 433, note.

ἀνθρώπινα, in the expression, ὀνειδίζων Αὐτῷ τὰ ἀνθρώπινα, *he [Nestorius] makes the human things an insult to Him*; 408, text. The Greek context is found in note 716, page 416; ἀνθρώπινα, τὰ, *the human things*; 534; ἀνθρώπινον, τό, *the humanity*, 80, note.

ἀνθρωπολατρέω, *I worship a Man*; 635.

ἀνθρωπολατρεία, *the worship of a man*, that is, the Nestorian worship of Christ's humanity, condemned; Preface ii., xvii., xxiv., note "f;" xxvi.; xxvii., note; xliii., note; 18; 79, note 182; 90, note. On page 87, note, Cyril says of Nestorius, καὶ τὴν τῆς ἀνθρωπολατρείας ἐγκλήματα δεδιῶς, ἤλω γεγρονῶς ἀνθρωπολάτρης: ἀνθρωπολατρεία, *Man-Worship*, that is, *the Worship of a Man*, 103. Of course, the Church in condemning the Nestorian worship of Christ's separate humanity, *because it is the worship of a Man, that is, of a creature*, has much more (a fortiori) condemned the worship of any lesser creature, be it the Virgin Mary, martyrs, other saints, angels or any other creature; for all admit that the ever-sinless humanity of Christ is the highest of all mere creatures. The most common words used by Cyril and Nestorius to denote the latter's worship of Christ's separate, mere humanity are προσκυνῶ, *I bow*, and προσκύνησις, *bowing*, which, as being the most common act of religious service, stands for them all, that is prayer, prostration, etc., and λατρεύω, which is also used for them all; Cyril uses all those words for his own worship of God alone; ἀνθρωπολατρεία, *worship of a Man*, 127, note; 217, note 551; 218, note 563; 223, note; 256, note; 285, note; 318, note 641; 325, note 665; 334, note; 335, note; 354, note; 355, note; 459, note 935. On page 364, note, Cyril writes that if we believed in Christ as a Man and not as God, "*the thing were worship of a Man and confessedly nothing else*," in Greek, ἀνθρωπολατρεία τὸ χρῆμα, καὶ ἕτερον οὐδὲν ὁμολογουμένως. On page 459, note 935, we find ἀνθρωπολατρείαν used in the following plea for relative worship of Christ's humanity by Nestorius, ὅβτω καὶ τὸν κατὰ σάρκα Χριστὸν ἐκ τῆς πρὸς Θεὸν Λόγον συναφείας Θεὸν ὀνομάζομεν, φαινόμενον εἰδότες ὡς ἄνθρωπον. Ἀκουσον τοῦ Παύλου ἀμφοτέρα κηρύττοντος. "Ἐξ Ἰουδαίων, φησὶν, ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεός;" ὁμολογεῖ τὸν ἄνθρωπον πρότερον, καὶ τότε τῇ τοῦ Θεοῦ συναφείᾳ θεολογεῖ τὸ φαινόμενον, ἵνα μὴδεὶς ἀνθρωπολατρείαν τὸν Χριστιανισμὸν ὑποπτεύσῃ. In English that is, "*So also we name the man who was anointed according to the flesh, God, because of his conjunction with God, though we know that which appears as a man. Hear Paul proclaiming both*

[those] things: *Of the Jews*, says he, *is the Anointed One as it regards the flesh, Who is God over all.* He confesses the Man first, and then calls that which appears *God*, by reason of its conjunction with God, in order that no one may suspect Christianity of serving a Man;" *ἀνθρωπολατρεία*, *Man-Worship*; 467, note 966; pages 519, 591, 598, 606, 609, 631; 635, 'thrice; 639, 667, 669. Compare under *κτισματολατρεία*, *κτιστολάτρης*, *ἀνθρωπολατρέω* and *ἀνθρωπολάτρης* in this volume, and under those words and *ἀνθρωπολατρεία* in the *Index to Greek Words and Greek Expressions* in Vol I. of Nicaea.

ἀνθρωπολάτρης, a worshipper of a Man; xvi., 13; and on page 87, note, in the expression of Nestorius, οὕτω γὰρ ἂν ἤμεν ἀνθρωπολάτραι καὶ νεκρολάτραι σαφεῖς; see under *ἀνθρωπολατρεία* above; *ἀνθρωπολάτρης* in the following passage of Cyril to Nestorius: εἴτα πῶς προσκεκυνήκαμεν τῷ Χριστῷ, καὶ αὐτῷ κάμψει πᾶν γόνυ; πῶς δὲ καὶ σέβειν αὐτὸν ὁμολογεῖς; καίτοι θεδιῶς, ὡς ἔφης, τὸ ἀνθρωπολάτρης εἶναι δοκεῖν, 88, note. See also under *προσκυνῶ* and *σέβω*, and their derived forms; *ἀνθρωπολάτρης*, *worshipper of a Man*, in Nestorius' expression, καὶ τότε τῇ τοῦ Θεοῦ συναφείᾳ θεολογεῖ τὸ φαινόμενον· ἵνα μηδεὶς ἀνθρωπολάτρην τὸν Χριστιανὸν ὑποπτεύῃ, 89, note; *ἀνθρωπολάτραι*, *Worshippers of a Man*; 92, note, where Cyril brands Nestorius' Man Worship as making Christians *Man-Worshippers*; *ἀνθρωπολάτρης*, *worshipper of a man*, 163, note 338; *ἀνθρωπολάτραι*, *worshippers of a man*, 219, note 565; *ἀνθρωπολάτρης*, *worshipper of a man*, 224, note; *ἀνθρωπολάτρης*, *Man-worshipper*; a disgraceful epithet applied to Nestorius, 467, note 966; 635. In the following in note 966, page 467, Nestorius professes that form of creature-worship which consists in applying to Christ's mere humanity the name *God*, which can be given to no creature. It is anathematized in St. Cyril's Anathema VIII., which is approved by the Third Ecumenical Council. It is condemned also in Cyril's *Longer Epistle* on pages 221-223, all of which was approved by the same Council. It is there termed "A HORRIBLE THING TO SAY," (page 221, text). I quote Nestorius' language in note 966 on that theme: οὐ καθ' ἑαυτὸ Θεὸς τὸ πλασθὲν ἀπὸ μήτρας· οὐ καθ' ἑαυτὸ Θεὸς τὸ κτισθὲν ἐκ τοῦ Πνεύματος· οὐ καθ' ἑαυτὸ Θεὸς τὸ ταφὲν ἐπὶ μνήματος· οὕτω γὰρ ἂν ἤμην ἀνθρωπο-

λάτραι, καὶ νεκρολάτραι σαφεῖς, ἀλλ' ἐπειδὴ περ ἐν τῷ ληφθέντι θεὸς, ἐκ τοῦ λαβόντος ὁ ληφθεὶς, ὡς τῷ λαβόντι συναφθεὶς, συγχρηματίζει θεός, that is, in English, "That which was formed from a womb is not God by itself; that which was created by the Spirit is not God by itself; that which was buried in the tomb is not God by itself; for [if we had] so [id, and worshipped that Man as being himself God] we should have been plainly WORSHIPPERS OF A MAN AND WORSHIPPERS OF A CORPSE. But precisely because God is in the Man taken, the Man taken is co-called *God* [with God the Word] from Him [the Word] Who has taken him, inasmuch as that man is conjoined to Him [God the Word] Who has taken him; ἀνθρωπολάτρης, *Worshipper of a man*, 548, 639.

ἄνθρωπον προσληφθέντα, a *Man taken*, 440, note 806. Θεοῦ μὲν ἐνανθρωπήσαντος, ἀνθρώπου δὲ θεωθέντος, 441, note 819. See the English translation in the text there.

ἄνθρωπότης, *humanity*, in the following cases of it: ἀνθρωπότητος, of *humanity*, in this case rendered, "in the *humanity*;" 458, note 930; τὴν ἀνθρωπότητα, the *humanity*, 474, note 1007, twice.

Ἀνθρωποτόκος, *Bringer-Forth of a Man*, 200, note.

ἀνθρωποφαγία, *Eating a man*, that is, *Cannibalism*, iii., xvi., xxvi., xlii., note; xliii., note; 40, note; 107, note; 162, note 330; 237, note, twice; 251, note; 267, note; 274, note, and subnote "γ," 275, note; 276, note; 285, note; 286, note; ἐναργὴς ἀνθρωποφαγία, *plain eating of a man*, that is, *plain cannibalism*, 262, note; 287, note; 306, note. On page 408, note, Nestorius, speaking of the Jews being scandalized because Christ said, "Unless ye eat the flesh of the Son of Man and drink His blood ye have no life in yourselves" [John vi., 53], writes: οὐκ ᾔνεγκαν τὸ τῶν λεγομένων ὑψηλὸν οἱ ἀκούσαντες, ἐνόμιζον ὑπὸ ἀμαθίας ἀνθρωποφαγίαν εἰσαγεῖν. In English this is: "Those who heard endured not the loftiness of the things said. Owing to their ignorance they supposed that He was bringing in CANNIBALISM." St. Cyril of Alexandria at once replies, *Εἴτα πῶς τὸ χρημᾶ ἐστιν οὐκ ἐναργὴς ἀνθρωποφαγία; τίνα δὲ τρόπον ὑψηλὸν ἔτι τὸ μυστήριον*, etc.; that is, "And how is the thing not PLAIN CANNIBALISM, and in what way is the Mystery yet lofty," etc., page 408, note; ἀνθρωποφαγία, *Eating a man*, that is, *Cannibalism*, 488, note;

576; 596, twice; 597, 598, 609, 613, 622, 629, 631, 642, 667, 669, 672.

ἀντίτυπα, *antitypes, the Eucharistic*, 280, note.

ἀξιούμεν, *we will deem it an honor*, 46, note.

ἀπαγορεύων, *forbids*, 633.

ἀπαθής, *unsuffering*, 76, note 175.

Ἀπαθής, *Non-Suffering*, 278, note.

ἀπέστειλε, *sent*, 474; note 1007, five times.

ἀπογεγόνασι, *dead, departed*, 42.

ἀποθέωσιν, *deification*, 80, note; 81, note.

τῇ Ἀποστασίᾳ, "*to the Apostasy*," that is, Nestorianism, 224, note, and 257, note; τῷ τῆς Ἀποστασίας Συνεδρίῳ, "*to the Sanhedrim [or 'the Council'] of the Apostasy*," that is, to John of Antioch's Nestorian Conventicle at Ephesus, 224, note; 257, note; τὸ τῆς ἀποστασίας συνέδριον, *the Council of the Apostasy*, 257, note.

ἀποστατέω, the verb to *apostatize*; forms of: ἀποστατήσασιν and ἀποστατήσαιεν, *Apostates*, that is, to Nestorianism, 225, note 580, and 257, note; ἀποστατήσας, *apostatizing*, 257, note.

ἀπόστολον, *Messenger, Apostle*, 363, note 682; 373, note.

ἀποτασσόμενος, *reject, denounce*, 167, note 352.

ἀπώλειαν, *ruin, destruction*, said of Nestorian heresy; 173, note 376.

ἄρπαγα, *ravener*, applied to Nestorius; 189, note 458.

ἄρτος, *leavened bread*, 231, note. See ἄζυμα; and see under both words in the Greek Index to Vol. I. of *Nicaea*.

ἀρχετύπῳ, *with the archetype*, 282, note; Christ's body is meant; ἀρχέτυπον, τὸ, *the archetype*, Christ's body, 283, note; Theodoret the Nestorian, unorthodox in other things, is Orthodox in teaching that Christ's body is "*the archetype*" and "*the reality*," and that the bread and wine are its "*symbols*" and "*antitypes*," and that the bread is "*the type*" and the "*image*" of the body, 279, 280. See ἀντίτυπα, and "σύμβολον, *the Eucharistic Symbol*," and τύπον, and εἰκόνα, in this Index.

ἀρχιεπισκόπου, *chief Overseer, chief Bishop*, 136, note; 141, note; 144, note. In all those instances it is used of Cyril of Alexandria in a complimentary sense.

- ἀρχιερεὺς, *High Priest*, 313, note 619; 363, note 682; 373, note; παθητὸν ἀρχιερέα, "a passible High Priest," 470, text, and note 990, end.
- ἀρχιεροσύνη, *High Priesthood*, used of the *Episcopate*, note 85, page 34; see ἱεράτευμα and ἱερεὺς.
- ἀσέβειαν, *impiety*, 183, note 427.
- ἀσπασμὸν, *salutation*, 337, note.
- ἀστασίαστον, *unfaithful*, 11, note 13.
- ἀσύγχυτως, *without mixture*, 278, note.
- ἀσώματον, *without a body*, 76, note 175.
- ἀσωμάτως, *bodilessly*, 431, note.
- Ἄτρεπτος, *the Unchangeable*, 278, note.
- αὐθεντίας, *of authority*, 466, note 963.
- ἄχωρητον, *boundless*, said of God; 445, note 830.

B

- Βαλεντίνος, *Valentinus*; see ὁμοούσιον and σῶμα.
- βαπτίσματος, *dipping*; in the expression ὡμώμοκεν ἀσυνήθως, κατὰ τοῦ ἁγίου βαπτίσματος, καὶ τῶν σεπτῶν τοῦ Χριστοῦ Μυστηρίων; lxxviii., note "a." See the English translation there.
- βιβλία, *books*, 418, note 723.
- βιβλία τῶν ἐξηγήσεων αὐτοῦ, 31, note 63. The English translation is in the text there.
- βλασφημίαν, in the expression, τὴν Νεστορίου βλασφημίαν, xxv., note "k;" ταῖς παρὰ σοῦ γενομέναις κατ' αὐτοῦ δυσφημίαις, "the blasphemies contrived by thee against Him" [Christ]; Cyril's rebuke to Nestorius for his errors against Christ, that is, for his denial of the Inman, for his Man-Worship, etc., 209, notes 525, 526.
- βοᾷ, *shouts forth*, 477, note 1015.

Γ

- γαλακτοτροφίαν, *nourishing by milk*, 410, text. The Greek context is found in note 716, page 416.
- γαληνότητι, *Serenity*, 12, note 14.
- γεννάω, *I beget, I bring forth*; the following forms from this verb are found in this volume: γεννᾶσθαι, *to be born*, 457, note 919; γεννηθῆναι, *born, conceived, begotten*, 454, note 910, several times; note 911;

455, notes 911, 913; 457, note 919; γεννηθέντα, *born*, 433, note 764; γεννηθέντα, *born*, 456, notes 915, 916, and 919; 457, note 919; ἐγεννήθη, *was born*, 453, note 899; see under Νεστόριος, 454, note 911; 457, note 919; γεννηθῆναι, *was born*, 453, note 902. See Νεστόριος. γεννωμένῳ, τῷ, *with that thing which is born*, 457, note 919.

Of the noun γέννησις, *birth*, the following cases are found: γεννήσεως, *birth*, in the expression, τῆς αἰδίου γεννήσεως *the eternal birth*, 436; γεννήσεως used of Christ's birth in flesh, 157, note 308; δευτέρας γεννήσεως, denied by Nestorius, 158, note 312; 161, note 317; 163, note 334; 457, note 920; γέννησιν τὴν ἐκ παρθένου, *the birth out of a virgin*, 410, text. The Greek of the context is in note 716, page 416; γέννησιν, 458, note 923; 458, note 930.

γένος, τό, *the race*, in the expression of Euthenius of Tyana, the Nestorian, against the opposition of the Orthodox to the Nestorian worship of Christ's humanity, καὶ κωλύοντες μὲν τὸ γένος σεμνύνεσθαι; 126, subnote "a."

γένος ἐκλεκτόν, *a chosen race*, quoted from I. Peter ii., 9.

γίνομαι, *to become, to be made, to be*, forms of: ἐγενόμην, see ἐν below; γενηθέν, *made*, 454, notes 910, 911; 456, notes 918, 919; 457, note 919.

γράμμα, θεῖον, *divine letter*, 8; γράμματα, *letters*, 197, note 502.

γυναικός, *woman, wife*; see under μιᾶς. γινόμενον ἐκ γυναικός, *made out of a woman*, 436, note 789, and 451, note 888, and 458, notes 927, 929.

Λ

δέχομαι, *to receive*; see ἐδεξάμεθα.

διαλαβεῖν, *to define*, 42, note 105.

διδασκαλία, *teaching*; see σύμβολον.

διέποντος * * * τὸν τόπον, *filled the place*, 22, note 24.

δεσπόζει * * * τοῦ παντός, *is Master of every man*, 220, note 571.

Δεσπότης, *Master, Lord*; the following forms of it are found in this volume: δεσποτῶν ἡμῶν, *our Masters*, in the expression, μετὰ τὴν ὑπατείαν τῶν Δεσποτῶν ἡμῶν Φλαυίου Θεοδοσίου, κ. τ. λ., 19, note; 41, note; Δεσπότην, in the expression, "Δεσπότην" ὀνομάζουσιν

- ἐαυτοῖς Κωνσταντίων, 20, note; δεσπότην, *Master*, 219, note 567; 220, notes 569, 573; and 328, note 671.
- διηνεχῆ, *continual or perpetual*, 464, note 953.
- διμηναῖον * * * Θεόν, *a two months old God*, 412, text, and note 716, page 416, where the Greek and its context are found. It is a Nestorian blasphemy.
- διοικήσεως, *of the Diocese*, 413, note 702.
- δόγμα, in the expression εἰς δόγμα, *on dogma*, 549.
- δοξάζω, *I glorify*; see συνοδοξάζω and συμπροσκυνέω in this Index. Δοξάζω, *I think*, 146, note; δοξάζων, *think*, note 262, page 148; δοξάζων, *glorifying, honoring*, 466, note 961.
- δόξαν, *opinions or sentiments*, 129, note.
- δουλεία, *slavery*, 406, note; see λατρεία; compare in the *General Index* under *Dulia, Latreia, and Hyperdulia*.
- δούλου, *slave, servant*, 445, note 835.
- δράκων, ὁ, *the dragon*, said of the Nestorian, Andrew of Samosata, 119, note.

E

- ἐδεξάμεθα, *we accepted or received*, 46, note.
- εἰδώλοις, *images*, 627.
- εἰδωλολάτραι, *image-worshippers*, 76, note, and page 627.
- εἰκών, *image*; εἰκόνα, τήν, *the image*, the bread of the Lord's Supper, 282; εἰκόνα, *image*; see under σέβω, and 83, note; εἰκόνης, *image*, in the expression, καὶ κατ' ἰσότητα βασιλικῆς εἰκόνης, εἰς πρόσωπον τοῦ Θεοῦ Λόγου προσκυνεῖσθαι, 111, note; the expression is that of the heresiarch Theodore of Mopsuestia, and in condemning it and him the Fifth Ecumenical Council, following the mind and sense of the whole Church in the Third, antici-patively condemned the relative image-worship of the idolatrous conventicle of Nicaea of A. D. 787, which is called falsely by image-worshippers an Ecumenical Synod; 580, 581, 627, twice. Nestorius uses εἰκών like Theodore, 83, note.
- ἐκ, *out of*, in the expressions, ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον, *I came out of God*; and ἐξῆλθον ἐκ τοῦ Πατρὸς, *I came out of the Father*; and γενόμενον ἐκ γυναικός, *made out of a woman*, notes 165, 166, page 73; and 74, note 169; ἐκ γυναικός, *out of a woman*, 74, note

169, and *Μαρίας ἐξ ἧς ἐγεννήθη Ἰησοῦς*, *Mary, out of whom was born Jesus*, 73, note, and 74, note.

ἐξ αὐτῆς μήτρας ἐνωθεῖς, *united [to flesh] in the womb itself, literally, "from the womb itself,"* 74, note 172.

ἐκδοομένη, *having given forth*, 146, note.

ἐκθεμένη, *having set forth*, 146, notes, twice.

τὴν Ἐκθεσιν τῆς Πίστεως, *the Exposition or Statement of the Faith, the Nicene Creed*, 130, note; 170, note 364, where it is called τῇ Ἐκθέσει τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ, *"the Exposition of the holy Fathers who met at Nicaea."*

ἐκπορεύεται, *"goeth out,"* 317, note.

ἐλάχιστος, ἐπίσκοπος, etc., *"the least, Bishop of,"* etc., 492, note 1074.

Ἐμμανουήλ, τόν, *"the God with us,"* that is, *God the Word*, 320, note 656.

ἐμφερέσθωσαν τῇ πίστει τῶν Χριστιανῶν πεπραγμένων, 449, note 879, where see the English translation and context.

ἐπιστολὴ [of Capreolus of Carthage] * * * ἐμφερέσθω τῇ πίστει τῶν ὑπομνημάτων, [Cyril of Alexandria said,] *"Let the Epistle * * * be inserted into the Records [to show] their good faith,"* 486, note 1040.

ἐν ἑτέρῳ, *in another, or with another*, 332, note 679.

ἐν τῇ οἰκίᾳ, in the expression ἐγενόμεθα ἐν τῇ τοῦτου οἰκίᾳ, 46, note, where and in the text see the English.

ἐν τῷ ὀνόματι, *in the name or at the name*, 110, note.

ἐνανθρωπήσαντος, *having put on a Man*, 441, note 819.

ἐνανθρωπήσεως, τῆς, *of the Inman*, 156, note 301; 157, note 303; used by Nestorius to teach, not Cyril's doctrine of God the Word's Substance being in a Man, but his own heresy that God the Word indwelt that Man by His Spirit only as he did the prophets, 157, note 308; see remarks there; 458, notes 922 and 931.

ἐνεργῆς, *active or energetic or inworking*, 434, note 772.

ἐνεργησθαι, *"was operated on" or "was inworked,"* 329, note 673.

ἐνοίχουν, *indwelling*, 66, note; see also under σχετικῆν, *relative*; ἐνοίχουν, 66, note, at the foot of the page, and page 637; see κατοίχουν, *indwelling*.

ἐνὸς ἀνδρός, *of [but] one husband*, 14.

ἐξηγήσεων, Nestorius' *"Expositions,"* 31, note 63.

ἐνωθεὶς κατὰ φύσιν, *united as respects* [His] *Nature*, 217, note 558.

ἐνώσας, *having united*, 74, note.

ἐνωσιν, *union*, in the expression καθ' ἐνωσιν φυσικὴν, by *Nature Union*, 65, note; 66, note; τῇ καθ' ὑπόστασιν ἐνωσει, in the *Substance Union*, 88, note; see ὑπόστασιν in this Index, and ἐκ: τὴν καθ' ὑπόστασιν ἐνωσιν, the *Substance Union*, 128, note 184; ἐνωσιν φυσικὴν, *Nature Union*, 218, note 562; ἐνωσιν, τὴν, the *Union*, twice on page 344, note; ἐνώσει, by *union*, 432, note. There the heresy of holding that Christ's body has been made divine by its union with the Uncreated God is condemned. That was the heresy of some Apollinarians and of the Monophysites.

ἐξάρχον, τόν, τῆς διοικήσεως, *Exarch of the Diocese*, 413, note 702.

ἐξοθὲν, *external*; see under συνάφεια.

ἐπιγραφομένους, in the expression, τοὺς ἐπιγραφομένους τὸ τοῦ Χριστοῦ ὄνομα, 201, note 503.

ἐπίσκοπος, *Overseer, Bishop*, 136, note. Theodore, Bishop of Gadara in the Second Palestine, subscribes by the deacon Aetherius; who after that adds, "I, Aetherius, a deacon, have subscribed at his command, because he is unable, or does not write," Αἰθέριος διάκονος ὑπέγραψα, ἐπιτραπείς παρ' αὐτοῦ ἀδυνάτου ὄντος, ἢ μὴ γράφοντος, 503, note 1142.

Ἐπιφάνεια, the *showing*, 417, note 720.

ἐσθίομεν, *we eat* [in the Eucharist], 474, note 1007.

ἑτερον ἐν ἑτέρῳ, *one in another*, and ἑτερον ἐτέρῳ, *one with another*, 332, note 679.

εὐδοκία, *good pleasure*, 71, note.

εὐδόκησα, *I am well pleased*, 71, note.

εὐλαβεστάτῳ, *most reverent or most religious*, 208, note 521.

εὐλογήσας, *having blessed*, 272, subnote "f."

Εὐλογία, the *Blessing*, the *Lord's Supper*, thrice, 231, note; 272, subnote; ταῖς μυστικαῖς εὐλογίαις, to the *mystic blessings*, to the *secret blessings*, that is, the Eucharist, and the blessings attendant thereupon, 231, note.

εὐλογοῦμεν, *we bless*, 231, note.

ἐφ' ὑψηλοῦ; lxxiv., note "b."

εὐχαριστήσας, *having given thanks*, 230, note; 231, note; 272, subnote.

εὐχαριςτια, *Thanksgiving, Eucharist*; Preface, iii.; 162, note 330; 230, note, thrice; 237; see the Greek of the long passage on the Eucharist in Cyril's Ecumenically approved long Epistle, 241, note; 242, note; 248, note; 271, note; 617. See also the very important Blasphemy 18 of Nestorius in note 1007 on page 474, and indeed the whole of that note, which contains facts on that Greek which should be known. The translation of that Blasphemy is on pages 472, 473 and 474, text. Its vast importance consists in the fact that it contains a profession of Nestorius' Cannibalism, which was condemned by the Third Ecumenical Council, and made one ground for his conviction of heresy and for his deposition therefor. That verdict, of course, amounts by necessary implication to a condemnation of all Man-Eating heresies, be they of any of the Transubstantiation kinds or of any of the Consubstantiation kinds, and to the approval of the Anti-Cannibalistic doctrine which is now that of the Universal Church. Of course the advocates of the Cannibalistic heresies will try and twist out of their guilt, but every such attempt lands them, after all their *multiplying words without knowledge* (Job xxxv., 16), in what really amounts to a denial of the reality and verity of Christ's body and blood, that is, in what is practically Docetism. See further under *Eucharist*, especially page 613, and *Cyril of Alexandria, Christ*, etc.

On page 478, note 1020, Nestorius says: *Ὅδδὲ τὸν τοῦ Θεοῦ Λόγου καταγγέλλομεν θάνατον, τὸ Δεσποτικὸν αἷμά τε καὶ σῶμα σιτοῦμενοι*, "*nor do we tell on the death of God the Word when we feed on the Master's blood and body.*" See that note.

The Greek of St. Cyril of Alexandria's denial of the real presence of Christ's flesh and blood in the Eucharist, and his statement of the *Energy* doctrine instead, is found on page 310, note. Compare his whole teaching against the real presence and against the worship of Christ's Divinity or humanity in the rite, and against the Cannibal view there, and the true reading of the Greek there, with the Romish corrupt Transubstantiation, and the false Latin translation of Kenrick there. See also the context. Cyril's teaching is that approved by

the whole Church at Ephesus, and to dispute against it is to dispute against Ephesus, and the Holy Ghost.

Additional remark on this place: Since exposing in the subnote on pages 308-311 above the adulteration of a passage of St. Cyril on the Eucharist by some Romanist, I have found the following on that passage on page 177 of the work on *Real Presence*, by P. E. Pusey, the Consubstantiationist opposer of the Eucharistic doctrine of Ephesus, who speaks of the difficulty of reconciling Cyril's expression *energy* with the error of Transubstantiation, and adds, "The difference of the expression was felt by Aquinas, who, both in this passage of S. Cyril and in one borrowed from it by Theophylact, substituted the word *verity* (veritatem) for '*efficacy*.'" Pusey here renders the Greek ἐνέργειαν, *energy*, by *efficacy*. This exposure of Aquinas' change of the text and sense of St. Cyril should be a warning to all not to trust that notorious partisan of idolatry, whom the Third Council and the Fifth anticipatively anathematized. The Schoolmen of the Middle Ages, those "*inventors of evil things*," as one calls them, were all opposed in matters of creature-worship to the VI. Ecumenical Synods, which few or none of them knew well, and most or all of them to their doctrine on the Eucharist, and built often on spurious or interpolated materials. They are under the anathemas of the VI. Synods therefore, and must never be quoted as Orthodox. I would add that Pusey, in the context of the passage just cited from him, tries to make out that his Eucharistic idolatrous heresy and St. Cyril's doctrine are identical, but his attempt is false and vain. Indeed, he never understood St. Cyril's Eucharistic teaching, and got farther away from it than even Nestorius' chief champion, Theodoret himself. For, whereas Theodoret held to the Consubstantiation of one nature only of Christ, the humanity, with the bread and wine, and that only it is to be worshipped and then to be eaten in the Eucharist, Pusey went further and held to the Consubstantiation of both His Natures with the bread and wine, and that both are to be worshipped there, and then after that that both are to be eaten there. Cyril held, as is

shown in note 606 above, that neither is present there, neither is to be worshipped there, and neither is eaten there. The following passages from Theodoret, Nestorius' champion and fellow heretic, show that he, like Nestorius and St. Cyril and the Universal Church, held that the Substance of Christ's Divinity is not in the Eucharist; and that, unlike Cyril and the Universal Church, he held that Christ's body and blood are in the Eucharist; and that he worshipped them as Christ's body and blood, and hence was guilty of what St. Cyril calls *the Worship of a Man* (ἀνθρωπολατρεία); and that he held that the flesh of Christ is eaten, and the blood of Christ is drunk in the rite, and hence he was guilty of what St. Cyril brands as ἀνθρωποφαγία, that is, as the *eating a man*, that is, as *Cannibalism*.

It should be added by way of explanation that Theodoret's *Orthodox* in the following Dialogues is Orthodox not in the sense of St. Cyril and of the Third Ecumenical Council, but in his own Nestorian sense; for he bitterly and persistently and long opposed the Orthodox Cyril, and that Council of the whole Church, which condemned his errors on the Inman and on the Eucharist, and surrendered only when he had to lose his see permanently or do so. It is not clear that at any time he sincerely received the decisions of the Third Council and from his heart renounced his own heresies and laid aside his enmity to Cyril on account of his Orthodoxy.

His *Eranistes* represents an Apollinarian or a Eutychian, who held the heresy of but one nature of Christ, and that the Divinity only. Theodoret is arguing below, after the Nestorian fashion, that He must be man only, for though, like Nestorius, he admitted two Natures of Christ, nevertheless he did not believe in the Incarnation of God the Word in His merely human Christ; so that, like his opponent, he also was a One-Nature-ite, only that whereas his opponent held to a Christ who had no Adamic humanity at all, but was God alone, all his humanity having been transubstantiated into God the Word's Divinity, or being a peculiar body, eternal, and not at all from Adam, which had been changed into God; Theodoret, on the contrary, held that Christ had humanity only, that is,

that He is a mere Man, inspired, indeed, like the prophets, but not indwelt by the real Substance of God the Word's Divinity. The Orthodox differed from both in admitting the Incarnation and the two Natures of Christ, but denied that either of His natures is present substantially in the Eucharist.

Passage 1 [on the Eucharist] from Theodoret the Nestorian: OPΘ. [Orthodox, that is, the Nestorian Theodoret]: Φιλαλήθως εἰρηκας. Καὶ γὰρ ὁ Κύριος τὸ σύμβολον λαβὼν, οὐκ εἶπε· Τοῦτό ἐστιν ἡ Θεότης μου· ἀλλὰ, Τοῦτό ἐστι τὸ σῶμά μου· καὶ πάλιν· Τοῦτό ἐστι τὸ αἷμά μου· καὶ ἐτέρωθι, 'Ο δὲ ἄρτος ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστιν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 'EPAN. [the Apollinarian or Eutychian]: 'Αληθῆ ταῦτα, Θεῖα γάρ ἐστι λόγια; that is, in English, "ORTHODOX" [that is, the Nestorian Theodoret], "Thou hast spoken as a lover of truth. For the Lord, when he took the symbol, did not say, 'This is my DIVINITY,' but, 'This is my body;' and again [He said], 'This is my blood.' And in another place [He said], 'And the bread which I will give is my flesh, which I will give for the life of the world.' ERANISTES" [the Apollinarian or Eutychian]: "These things are true, for they are utterances of God. ORTHODOX: If then they are true, the Lord certainly had a body," 279, note.

Here then, what is not always noticed, Theodoret, in accordance with Cyril's, the Church's, and Nestorius' own view, holds that the Substance of Christ's Divinity, is not in the Eucharist; but, against Cyril and the Universal Church, holds that the substance of His flesh and the substance of His blood are. And he cannot be understood to teach that Christ's words, *This is my body; this is my blood*, are to be taken in a figurative sense only. For passages which here follow show that whereas Theodoret's Apollinarian or Monophysite opponent held that after the prayer of consecration the bread and wine are so thoroughly changed that they may no longer be termed *bread* and *wine*, but *God* only, a view which comes, so far, near Transubstantiation, Theodoret, on the other hand, held that the bread and wine remain unchanged and may still be called *bread* and *wine*. See Passage 3 below. And Theodoret's own words below show that he held also that Christ's

words above teach that His real body and His real blood also are in the Eucharist and are actually eaten and drunk there, that is, he held to what St. Cyril says his Master, Nestorius, did, that is, *Cannibalism* (see under *Cannibalism* in the *General Index* to this work, and under *ἀνθρωποφαγία* in the *Greek Index*). Yet, as we shall soon see, Theodoret held that the bread and wine remain in their own substances, but that the real body and blood of Christ are consubstantiated with them.

Passage 2 on the Eucharist from Theodoret the Nestorian. 'ΟΡΟ: Εἰ τοίνυν τοῦ ὄντως σώματος ἀντίτυπα ἐστὶ τὰ θεῖα μυστήρια, σῶμα ἄρα ἐστὶ καὶ νῦν τοῦ Δεσπότου τὸ σῶμα, οὐκ εἰς θεότητος φύσιν μεταβληθὲν, ἀλλὰ θείας δόξης ἀναπλασθέν. In English this is, "If, therefore, [or better, "Since, therefore,"] the Mysteries of God are anti-types of the true body, then the Lord's body is a body still, NOT CHANGED INTO THE NATURE OF THE DIVINITY, but is filled with the Divine glory," 279, 280, note.

Passage on the Eucharist from Theodoret the Nestorian. 'ΟΡΘΟΔ: Ἐάλως αἷς ὕφηνες ἄρκυσιν. Οὐδὲ γάρ, μετὰ τὸν ἀγιασμὸν, τὰ μυστικά σύμβολα τῆς οἰκείας φύσεως. Μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας καὶ τοῦ σχήματος καὶ τοῦ εἶδους· καὶ ὁρατὰ ἐστὶ καὶ ἀπτά, οἷα καὶ πρότερον ἦν· νοεῖται δὲ ἅπερ ἐγένετο· καὶ πιστεύεται, καὶ προσκυνεῖται, ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται. Παράθες τοίνυν τῷ ἀρχετύπῳ τὴν εἰκόνα, καὶ ὅψει τὴν ὁμοιότητα. Χρὴ γὰρ εἰκέναι τῇ ἀληθείᾳ τὸν τύπον. In English this is, "Thou art caught in the nets which thou hast woven. For THE MYSTIC SYMBOLS DO NOT PASS OUT OF THEIR OWN NATURE AFTER THE CONSECRATION. FOR THEY REMAIN IN THEIR FORMER SUBSTANCE AND SHAPE AND APPEARANCE; and they are visible and are touchable and such as they were before. But they are thought of as those things which they have become, and are believed [to be]. And THEY ARE BOWED TO as being those things which [they] are believed [to be]. Compare, therefore, the image with the archetype, and thou wilt see the likeness. For it is necessary that the type should be like the reality. For that body has its former appearance and shape and circumference, and, in a word, THE SUBSTANCE of the body. For it became immortal after the resurrection, and incorruptible, and was deemed worthy of the seat at the right hand [of the Father]

AND IS WORSHIPPED BY ALL THE CREATION as being entitled the body of the Lord of Nature."

Here then we have, 1, the Consubstantiation view, the bread and wine remaining bread and wine, but in the rite the real body of Christ being put *in, under* or *with* the bread, and the blood being put *in, under* or *with* the wine; and 2, we have Nestorian Man-Worship, that is, the worship of Christ's body at the right hand of the Father, and in the Eucharist also.

Passage 4 of Theodoret the Nestorian on the Eucharist. In this Theodoret teaches that the nature of the elements is unchanged in the rite: οὗτος τὰ ὁρώμενα σύμβολα τῇ τοῦ σώματος καὶ αἵματος προσεγορία τετίμηκεν, οὐ τὴν φύσιν μεταβαλὼν, ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς; that is, "He [Christ] honored the visible symbols with the appellation *the body* and *blood*, not changing their nature but adding their grace to their nature," [or, "but adding grace to the nature,"] 282, note.

Passage 5 on the Eucharist from Theodoret the Nestorian. "ERANISTES: A body then hath obtained salvation for us. ORTHODOX: The body of no mere man, but of our Lord Jesus Christ, the Sole-Born Son of God. But if this appear to thee small and worthless, how dost thou suppose that ITS TYPE IS WORSHIPABLE and saving. But since THE TYPE OF IT IS TO BE BOWED TO [προσκυνητός, that is, 'IS AN OBJECT OF WORSHIP'] and is venerable, how can the archetype itself be despicable and mean?"

The Greek is found on page 283 above, note; I quote only the most pertinent part here: Εἰ δὲ τοῦτό σοι νομίζεται μικρόν τε καὶ εὐτελές, πῶς τὸν τούτου γε τύπον σεπτὸν ἡγῇ καὶ σωτήριον; οὗ δὲ ὁ τύπος προσκυνητός καὶ σεβάσμιος, πῶς αὐτὸ τὸ ἀρχέτυπον εὐκαταφρόνητον καὶ σμικρὸν.

Here *the "type,"* the bread, "*is worshippable,*" and "*is to be bowed to,*" that is, is *an object of worship*; but as the body is *with, in,* or *under* that *type*, it, of course, is *a fortiori* to be bowed to.

Passage 6 of Theodoret the Nestorian on the Eucharist. In the following passage Theodoret differs from every Transubstantiationist and from every two-Nature Consubstantiationist in denying that Christ's words of institution of the Eucharist

mean two Natures of Christ, and in asserting that He meant one only, and that the humanity:

“ERANISTES: * * * When He had taken and had broken, and had distributed to the disciples, He said, ‘*This is my body which is given for you,*’ or ‘*broken,*’ according to the Apostle; and again, ‘*This is my blood of the New Testament, which is shed for many.*’

ORTHODOX: Therefore *He did not mention His DIVINITY* when He showed the type of His suffering? (Greek, Ὁρθ. Οὐ τοίνυν θεότητος ἐμνημόνευσε, τοῦ πάθους τὸν τύπον ἐπιδεικνύς).

ERANISTES: Certainly not, (Greek, Οὐ δῆτα)

ORTHODOX: But He did indeed mention His *body and blood*, (Greek, Ἀλλὰ σώματός γε καὶ αἵματος).

ERANISTES: True, (Greek, ἀληθές).

ORTHODOX: Was a body therefore nailed to the cross?

ERANISTES: It so appears.”

And so Theodoret’s *Orthodox*, that is, his own Nestorian self, holds that he has proven that his Eutychian or Apollinarian opponent is wrong in denying that Christ had a human body, and in affirming that He had but one Nature and that the Divine. Theodoret holds also that he has proven that Christ’s Divinity is not in the Eucharist, but only His humanity. This, he means, accords with his own denial of the Incarnation and with his making Christ a mere man, and in worshipping His humanity in the Eucharist, and also at the right hand of the Father. That he denied the Inman is clear from his own language in the note on pages 63 to 68 of this work. See also under *Theodoret* in the *General Index* to this work; and see on the Nestorian view subnote “a,” page 290 of this volume.

Passage 7 on the Eucharist from Theodoret the Nestorian. Καὶ αὐτὸς δὲ ὁ Κύριος οὐ τὴν ἀόρατον Φύσιν, ἀλλὰ τὸ σῶμα δώσεν ὑπέσχετο ὑπὲρ τῆς τοῦ κόσμου ζωῆς. * * * Καὶ οὐδαμοῦ περὶ πάθους διαλεχθεὶς τῆς ἀπαθoῦς ἐμνήσθη θεότητος; In English with part of the context this is, “But the Lord Himself promised to give, NOT HIS INVISIBLE NATURE, but His *body* for the life of the world. For He saith, ‘*The bread which I will give is my flesh, which I will give for the life of the world.*’ And when delivering the

Mysteries of God, He took the symbol and said, '*This is my body which is given for you,*' or '*broken,*' according to the Apostle. And NO WHERE IN DISCOURSING OF HIS SUFFERING DID HE MENTION HIS UNSUFFERING DIVINITY," 284, note. Here we have again Theodoret's implied denial of the real presence of the Substance of God the Word's Divinity in the rite, and his doctrine of one-nature Consubstantiation, that is, the Consubstantiation of Christ's body with the bread and of His blood with the wine.

Theodoret the Nestorian terms Christ's body τὸ ἀρχέτυπον *the archetype*, and ἡ ἀλήθεια, *the reality*, and the ἄρτος, that is the ὄρεαδ, ὁ τύπος, *the type*, ἡ ὁμοιότης, *the likeness*, ἡ εἰκών, *the image*, and τὸ σύμβολον, *the symbol* of it; and he terms the bread and wine τὰ ἀντίτυπα, *the antitypes*, and τὰ σύμβολα, *the symbols* of Christ's body and blood; and he calls the Eucharistic rites τὰ μυστήρια, *the Mysteries*.

He is not faulted by Cyril or the Third World Synod for such language, but for his one-nature real presence, worship of it in the Eucharist, and for the Cannibalism (ἀνθρωποφαγία, to use Cyril's term for it) of eating it there.

ἐφ' ὀψηλοῦ, lxxiv., note "b."

Z

ζήσεται, *shall live*, 474, note 1007.

ζωοποιηθεῖς, *made alive*, 419, note 732.

ζωοποιόν (σάρκα), *life-giving (flesh)*, 239, notes 602, 603, several times.

H

ἡλικία, *in age*, or *in stature*, 470, note 984.

Ἡδρόμην, *I would*, or *I was wishing*, or *I could wish*, or *would that*, or *I would pray*, 483, note 1025.

Θ

θαυμαστῆς, *admirable* or *wonderful*, 155, note; θαυμαστῶν *admirable* or *wonderful*, 155, note.

θαύματα, τά, *the wonders*, 147, note.

θεηγόρων, τῶν, "*of those who have discoursed on God,*" 255, note.

- θεῖος, α ον, *divine*, used wickedly of Emperors, etc., 20, note; θεῖον, τό, *the Divinity*, 76, note 175; θεῖον γράμμα, 8, note 6, and page 505, note B; τὸ θεῖον ἡμῶν στρατόπεδον, *our divine court*, page 505, note B. In the third and fourth examples the Emperor's Letter is termed *divine*, and in the fifth example their court is; all this blasphemously enough.
- θειότης, *Divinity*, "a title applied to Kings and Emperors," 20, note.
- θέλημα, *will*, 71, note.
- θέλω, *I will*, and ἠθέλησε, *He wished*, 70, note
- θεμέλιον, *a foundation*, 191, note 473.
- θεοδώρου * * * Μοψουεστίας, *Theodore * * * of Mopsuestia*, 423, note. Compare υἱοθεσίας.
- θεολατρεία, *Worship of God, God-Worship*, 90, note.
- θεολογεῖ τὸ φαινόμενον, "calls that which appears God," 459, note 935.
- θεοποιεῖσθαι, *to be made a god*, in the expression, τὸ θεοποιεῖσθαι σὺν αὐτῷ τὴν κτίσιν, *the creature to be made a god along with Himself*, 85, note.
- θεοποιίας, *making a god*, 325, note 665.
- θεοποεπές, *God-befitting, prerogative to God*, 378, note, twice.
- θεός, *God*, "the boundless," 445, note 830. θεοῦ μὲν ἐνανθρωπήσαντος, "God has put on a man," 441, note 819.
- θεοσέβεια, *God-Reveringness, God-Fearingness*, 12, note 14; 35, note 87; 58, note, a title.
- θεοσεβεῖς, *worshippers of God*, 76, note.
- θεότητος, τῆς, *of the Divinity*, 83, note; 217, note 555; θεότητι, τῇ, *with the Divinity*, 633; τὴν θεότητα, *the Divinity*, that is, as is there explained, τὸν θεὸν Λόγον, *God the Word*, 474, note 1007.
- θεοτόκος, that is, *Bringer-Forth of God*, vi., xx., xxi., notes "z," "m," xxii., note "b," 161, text, and note 317; 64, note. See Χριστοτόκος. θεοτόκος, 121, note. θεοτόκον, 128, note 192; 161, note 317; 168, note 353; 172, note 365; 184, note 438; 200, note (see ἀνθρωποτόκος); 222, note; 318, note 641; 319, note 642; 320, note 657; 321, note 657; 420, notes 741, 742; τῆς θεοτόκου Μαρίας, *Mary, the Bringer-Forth of God*, 421, text; θεοτόκος, *Bringer-Forth of God*, 534; 575, twice; 588, twice; 599, 635, thrice; 636, thrice.
- θεοφάνεια, *the God-showing*, 417, note 720.

Θεοφάνια, *the God-showing*, 417, note 720.

Θεοφιλῆς, *beloved of God*, 151, note 275.

Θεοφιλεστάτον, *most beloved of God*, 151, note 275; Θεοφιλεστάτων, *of the most dear to God*, 154, note.

Θεοφόρος, in the Nestorian expression, Θεοφόρος ἄνθρωπος, *an inspired Man*, said by them of Christ, 92, note. See the long passage of Greek there, which is translated in the note on pages 91, 92; 217, note 553; Pusey's mistranslation of Θεοφόρον ἄνθρωπον, 222, note, and 253, note; and 327, note 669, where Θεοφόρον is four times referred to, and erroneous translations of it by P. E. Pusey, by Hammond and by a Latin translator. Cyril there writes, Οὐ γάρ τοι Θεοφόρον εἶναι φαμεν ἄνθρωπον ἀπλῶς, ἀλλὰ αὐτόχρημα κατὰ ἀλήθειαν τὸν ἐκ Θεοῦ Λόγον ἡνωθῆναι σαρκί, etc., that is, *For we indeed do not say merely that a man is inspired, but that the Word Who came out of God has been united to flesh in fact and in truth*; Pusey's mistranslation of Θεοφόρος again, 472, note; 589. Θεοφόρων πατέρων, *of God-inspired Fathers*, 135, note; Θεοφόρων; *God-inspired*, 145, note; 151, note.

θέσει, *by external relation, or by adoption*, 422, note 758. See υἱοθεσίας.

Θεωθέντος, *made godly*, 442, note 819.

θορύβους, *uproars, tumults*, 11, note 11.

θυρῶν κεκλεισμένων, "*the doors having been shut*," 306, note; the reference is to John xx., 19, 26.

θυσία, *sacrifice*; see ἀναίμακτος, *unbloody*, and 231, note.

I

ἴδιον σῶμα, *a peculiar body*, or "*an own body*," 268, note; ἰδία (σάρξ), *a peculiar flesh*, 268, note; see σάρξ and σῶμα; ἴδιον, *own, peculiar*, 273, subnote "s;" ὅτι γέγονεν ἰδία τοῦ Λόγου, "*that it has been made an own flesh of the Word*," or "*a peculiar flesh of the Word*," 596.

ιδιότητας, *properties*, 163, note.

ἴδωμεν, *Let us see*, 474, note 1007.

ιεράτευμα, *priesthood*, that is *hervhood*, 39, not; see ἀρχιεροσύνη, *High Priesthood*.

ιερεὺς, *priest*, that is *herv*, that is *sacerd*, 39, note; τοῖς ιερεῦσι, *the sacerds of God*, 120, note 199; τοῦ δοκιμωτάτου ιερέως, "*the most approved priest*," applied to Cyril of Alexandria, 181, note

- 412; so again 195, note 491; *ἱερεῖ*, *Priest*, applied to Nestorius, 190, note 465; the word explained in note 491, pages 195, 196.
- ἱερουργῶν*, *performing the sacred act of*, 313, note 620.
- ἱερωσύνης*, “*of the Priesthood*,” 316, note 622.
- Ἰησοῦν Χριστόν*, *Jesus Anointed*; see *Νεστόριος*.
- ἰσότητι*, *equality*, in the expression, οὐτε μὴν κοινὸν ἄνθρωπον, ἰσότητι μόνη τῶν ἀξιωματῶν τετιμημένον, etc., 67, note; see the English translation there.
- ἰσοτιμία*, *equality of honor*, in the following expression, οὐ γὰρ ἐνοὶ τὰς φύσεις ἡ ἰσοτιμία, 217, *for equality of honor could not unite the natures*, 217, note 560.

K

- καθ' ὑπόστασιν*, *according to Substance*; see *ὑπόστασιν*.
- καθαιρέσει*, *for deposition*, 57, note.
- Καθολικῇ Ἐκκλησίᾳ*, *in the Universal Church*, 46, note; *καθολικῆς*, *Universal*, 134, note. See *παράδοσις* and *πίστις*; *καθολική*, *Universal*, 191, note 475, twice, where the term and the differences between the Greek and the Latin use of it are explained; *τοῦ καθολικοῦ Ἀπτικοῦ*, *the Catholic*, that is, *the Orthodox Atticus*, 194, note 487; *καθολικῇ* * * * *σκέψει*, “*by a Catholic*,” that is, “*by an Orthodox reflection*,” 195, note 489; *τῆς ἐν Σενέα καθολικῆς ἐκκλησίας*, “*of the Universal Church in Seneca*,” 495, note 1107.
- καθολικῶς*, *Universally, Catholically, Orthodoxically*, 191, note 475.
- καινότητας*, *innovations, novelties*, 182, notes 425; 420.
- κακοδοξίας*, *evil belief*, in the unjust and abusive expression, used by Euthenius of Tyana, the Nestorian, against the Orthodox, διὰ τῆς οἰκείας κακοδοξίας, 125, where see the English of the context.
- κάνων*, *rule, canon*, 153, note 284; *κανόνι*, *to the rule, to the canon*, 48, note; *κανόνας*, in the expression, τοὺς κανόνας ἐξείκτους οὕσπερ αὐτοὶ [the Fathers at Nicaea] ἐξέθεντο, 142, note; *κανόνας* occurs thrice there; τοῖς κανόσι τῶν κατὰ Νίκαιαν, in the *Canons of those at Nicaea*, 153, note 284; *κανόνι*, *rule or norm*, 431, note.
- κατὰ πάντα*, *in all things*, 434, note 774.
- κατὰ παράθεσιν*, *by juxtaposition*, 218, note 562.
- καταγγέλοντες*, *telling on*, explained in note 598, page 229.
- καταγώγιον*, *stopping place*, 48, note 129.

καταθέσθαι, *to state*, 46, note.

κατεξετασθῆναι, *to be examined into*, 48, note.

τὴν κατοίκησιν, *the indwelling*, 217, note 557.

ξεφαλῇ, in the expression, ἦν γὰρ ἡ ὁδὸς ξεφαλὴ μία, lxxiii., note "a."

κοινῇ ψήφῳ, *by a common vote*, 38, note 94.

κοινὸν ἄνθρωπον, *a common man*; the Nestorians made Christ such, 92, note.

κοινωνία, *Communion*, 231, note.

κοινωνόν, *colleague*, 180, note 398, and κοινωνῶν in note 404.

κοσμικοὺς, *worldly men*, 11, note 10.

κρότον, *clapping, applause*, 453, note 898.

κτῆμα ἐς αἰεί, *a possession forever*, xii.

κτίζω, *I create*; ἔκτισε, *he created*, 457, note 919.

κτίσις, *creature*, in the following cases: κτίσιν, see θεοποιεῖσθαι, and page 85, note; κτίσει, τῇ, *to the creature*, 92, note; κτίσιν, *creature*, 432, note.

κτίσμα, *creature*, 457, note 919.

κτισματολάτραι, *worshippers of a creature*, 219, note 565. See ἀνθρωπολατρεία in this Index, and the references there.

κτισματολατρεία, *worship of creatures, creature-worship*, 18; 90, note; 355, note. See the references under ἀνθρωπολατρεία in this Index.

κτισματολατρεία, *creature-worship*, that is, *the worship of a creature, or of creatures*, 256, note; 628.

κτιστολάτρης, *worshipper of a creature*, 628. See ἀνθρωπολάτρης, and 639.

Κύριον, *Lord*, 20, note. Κύριον, *Lord, Master*; see under Νεστόριος, 477, notes 1010, 1012.

Λ

τοῦ λαβόντος, *who has taken*, 467, note 966; τῷ λαβόντι, *ibid.*; λαοῖς, τοῖς, *the peoples, the congregations*, 209, note 528.

λατρεία, *service, worship*, 406, note; 628. See besides the references under δουλεία. See λογικὴν.

λατρεύω, *I serve*, in the following forms: λελατρεύκαμεν, *we have served*, 84, note; λατρεύειν, in the expression of Cyril on page 92, note, where he says that "*we [Christians] have refused as a blasphemous thing to worship the creature.*" See the Greek there. It is too long to be quoted in full again here. See also a very

important passage from Athanasius under προσκυνούμεν in this Index; λατρεύοντες, *serving*, quoted by Valentinus from Holy Writ, 431, note; λατρεύω, *I serve, I worship*, 628.

ληφθεὶς, *δ, the Man taken*, 467, note 966.

λογικὴν λατρείαν, *reasonable service*, quoted from Romans xii., 4; page 527. See λατρεία.

Λόγος, *the Word*, Valentinus, the Apollinarian, on Him and His worship, 431, note; λόγου, *work or treatise*, 435, note; Λόγος, *δ*, see under αἰδώς; 74, note 169; Λόγος, *the Word*, 216, note 551; *δ * * * ἅγιος Θεὸς Ἰησοῦς, δ * * * Λόγος, the * * * Holy God Jesus, ἡ * * * Word*, 371, note; on page 371, note, *δ Λόγος τὸ αὐτοῦ ὑπὲρ ἡμῶν ἐξέχεεν αἷμα, the Word shed His blood for us; δ Λόγος τοῦ Θεοῦ, the Word of God*, 579. On page 416, note, *τοῦ Θεοῦ Λόγου * * * τοῦ Μονογενοῦς, the Word of God * * * the Soleborn; δ Λόγος ἐνδιάθετος, the Word in and through the Father*, 455, note 911; 457, note 919; τὸν Θεὸν Λόγον, *God the Word*, 474, note 1007; *δ Λόγος προφορικώς, the Word borne forth out of the Father*, 455, note 911; 457, note 919.

λύειν, *solution, answer*, 11, note 12.

M

μάγοι, *Magians*, 435, note 778.

μᾶλλον, *rather, on the contrary*, 61, note 155.

Μαρίας, see Θεοτόκος.

μαρτύριον, *Martyry*, lxxiv.

μεγαλοπρεπεστάτου, *most magnificent*, 182, note 417.

μεγαλύνουμον πόλιν, *city of great name*, 12, note 14. The reference is to Constantinople.

μεγέθη, *magnitudes or depths*, 445, note 829.

μέθεξις σχετικὴν, *relative participation*, 283, note 563; 318, note 640.

μεθίστησις, *changes, transfers*, 270, note.

μετά, with the genitive, *within* or *with*, 97, several times, and 98, note, and 117, note, several times. See σύν with the dative in expressions under σύν and under μετά in this Index. See also προσκυνῶ, *I bow*, and its derived forms, and συμπροσκυνεῖσθαι, *to be bowed to*, and the other forms derived from it or

connected with it; *μετά*, *within* or *with*, 108, note; how Andrew of Samosata understood *σύν* and *μετά*, 117, note; 97, note; in what sense Athanasius and Cyril and the Fifth Synod used it in the expression, *μετά σαρκός*, 117, note; 97, note; 225, note; *μετ' αὐτῆς*, *within it*, 118, note; *μετά τοῦ ἰδίου σώματος*, *within or with His own body*, 118, note. See page 119, note, where Andrew of Samosata writes that Cyril held that *συνήδρευσε* ὁ Υἱὸς τῷ Πατρὶ *μετά τῆς ἰδίας σαρκός*. See also under *σάρκα*. Andrew contends that *μετά* and *σύν* mean the same in a certain passage, for Cyril writes to him, εἰτα πῶς ἐπιλαμβάνη τοῦ λέγοντος ὅτι χρή συμποσकुνεῖσθαι τὸν ἄνθρωπον τῷ Θεῷ Λόγῳ καὶ συγχρηματίξεν Θεῷ; ταῦτόν γάρ ἐστιν εἰπεῖν καὶ τὸ Σύν καὶ τὸ Μετά, 119, note, where see the English translation. Cyril's reply as to *σύν* and *μετά* corrupted, 119, note; *μεθ' ἡμῶν*, *among us* or *with us*, 196, note 493; *μετά σαρκός*, *within* or *with flesh*, 571, 578, 633; see *σάρκα*. *μετά*, *after*, in the expression, *μετά τὴν ὑπατείαν*, 19; *μεθ' οὗ*, *with which*, 82, note; *μετά*, *within* or *with*, in the expression, *μετά τῆς ἰδίας αὐτοῦ σαρκός*, 85, note; 354, note; so, page 85, note, where Cyril writes, *ἕνα προσκύνει μετά τῆς ἰδίας αὐτοῦ σαρκός τὸν ἐκ Θεοῦ Λόγον*; and 86, note, *τὸν ἐκ Θεοῦ Πατρός Λόγον μετά τοῦ ἰδίου σώματος*; and on page 86, note, *ἀλλ' ὡς ἕνα μᾶλλον ἑαυτὸν μετά τῆς σαρκός*; and on page 87, note, *μετ' αὐτῆς*; and on the same page, note, *μετά τοῦ ἰδίου σώματος*; on page 89, note, in the expression of St. Cyril *Εἰς οὗν ἀρα πρὸς τῶν ἄνω πνευμάτων ὁ προσκυνούμενος, ὁ ἐκ Θεοῦ Πατρὸς Λόγος μετα τῆς ἰδίας σαρκός*; see under *προσκυνούμενος* and its cognate forms; *μετά σαρκός*, *within* or *with flesh*, 97; 222, note; 354, note; 356, note, at least thrice; 598, twice; *μετά σαρκός*, *within* or *with flesh* in the statement of the Nestorian Andrew of Samosata regarding St. Cyril of Alexandria, *λέγων αὐτὸν μετά σαρκός δεῖν προσκυνεῖσθαι, ἀπαγορεύων δὲ συμποσकुνεῖσθαι τῇ Θεότητι τὴν σάρκα*, 97, note. See the expression of heretics reported by Athanasius in the note on pages 99 and 100, for which he calls them *impious*, especially their words, *Οὐ προσκυνούμεν ἡμεῖς τὸν Κύριον μετά τῆς σαρκός ἀλλὰ διαιρούμεν τὸ σῶμα, καὶ μένψ τουτω λατρεύομεν*. From this we see that Athanasius used the expression *μετά τῆς σαρκός* in the same sense that St. Cyril, his successor, did, that is, of bowing to the Lord *within* or *with*

the flesh; μετὰ τῆς σαρκὸς αὐτοῦ, *within or with His flesh*, 102, note: in what sense used by Cyril, 106, note; μετὰ σαρκός, *within or with flesh*, 117, note; 225, note; 354, note; μετὰ σαρκός, in the following expression on page 117, note, the words being those of the Nestorian Andrew of Samosata, where, writing of St. Cyril of Alexandria, he says of him: Φαμέν ὡς πάνυ ἐπιστημονικῶς ἐπέσκηψε [Cyril] τοῖς σὺν τῇ σαρκὶ προσκυνεῖν τῷ ἐνὶ καὶ τῷ αὐτῷ Ἰῶβ βουλομένοις, ὡς ἑτέρου τινὸς ὄντος παρὰ τὸ σὺν τοῦ Μετά· ὕπερ αὐτὸς ἔθηκεν, ὡς προεῖρηται, λέγων [Cyril] αὐτὸν μετὰ σαρκὸς δεῖν προσκυνεῖσθαι, ἀπαγορεύων δὲ συμπροσκυνεῖσθαι τῇ θεότητι τὴν σάρκα. On page 216, note 550, St. Cyril writes, μετὰ τῆς ἰδίας σαρκός, *within His own flesh*; and note 583, page 226, twice; there equivalent to συμπροσκυνεῖσθαι τῇ θεότητι τὴν σάρκα μετὰ τῆς ἰδίας αὐτοῦ σαρκός, *with or within his own flesh*, 260, note, and 353, note. In the last instance, those who worship Christ's humanity would translate it, "*together with His own flesh*," 353, note. See also under προσκυνεῖν and συμπροσκυνεῖν and their cognates in this Index for further instances of μετὰ with the genitive. μετὰ τῆς σαρκὸς αὐτοῦ, "*within*" or "*with His own flesh*," 660. μετὰ, in the words of Anathema IX. of the Fifth Ecumenical Synod, which approves him who μιᾷ προσκυνήσει τὸν Θεὸν Λόγον σαρκωθέντα μετὰ τῆς ἰδίας σαρκὸς αὐτοῦ, that is, "*who bows with [but] one worship to God the Word infleshed within His own flesh*." μετὰ, its connection with μέσος, *mid, middle, midst*, 353, 354, note; μετὰ, with the genitive, 353, 354, note, at least 5 times.

μετά and σὺν, 225, note; see σὺν and μετά; and 634.

μετάνοια, *change of mind*, in the following cases: μετάνοιαν, *change of mind*, 435, note; μετανοίας, *change of mind*, 195, note; 488, note 779.

μεταπλασθῆναι, *remodeled or remoulded*, 269, note.

ἐκ μετουχῆς, *by partaking*, 318, note 640.

ἡ μήτηρ τοῦ Θεοῦ, *the mother of God*, 222, note; 318, note 641; 420, note 741.

μητροπολιτῶν, *Metropolitans*, lxxv., note "e."

μιᾷς γυναικὸς ἄνδρα, *husband of [but] one wife*, 14, note; γεγονυῖα ἐνὸς ἀνδρὸς γυνή, *wife of [but] one man*, 14, note.

μονογενῇ, *Sole Born*, used of God the Word, 67, note; *Μονογενής*, *Sole-Born*, 156, note 300; τοῦ Μονογενοῦς, *of the Sole-Born*, in Cyril always of God the Word, as *the Sole-Born* out of the Father, 329, note 674; 379, note; 466, note 963; 589; τοῦ Θεοῦ Λόγου * * * τουτέστι τοῦ Μονογενοῦς, *the Word of God* * * * *that is, the Soleborn*, 416, note; Nestorius' use of *Μονογενοῦς*, 477, note 1013; μονογενῇ τῆς Καθολικῆς Ἐκκλησίας τὴν ἀλήθειαν, "*the sole-born truth of the Universal Church*," 485, note 1038.

μορφῇ, in the expression, ἐν μορφῇ Θεοῦ, *in God's form*, 77, note.

μορία, "*countless things*" or "*spaces*," 445, note 829.

μυστηριων, *of mysteries*, lxxviii., note "a;" μυστήριον, *Mystery, Sacrament*, 273, subnote "k;" τὰ θεῖα μυστήρια, "*the Mysteries of God*," the Eucharistic, 280.

N

ναόν, *temple*, used by Nestorius of Christ's body, τὸ σῶμα ναὸν καὶ ναὸν κατ' ἄκραν τινά, 163, note 334; ὁ ναός, *the temple*, 465, note 957.

See the English in the text of those pages.

νεκρολάτραι, *worshippers of a corpse*, 467, note 966.

νέκρωσιν, *death*, 163, note 334.

Νεστόριος, *the heresiarch*; τὴν Νεστορίου βλασφημίαν, *the blasphemy of Nestorius*, xxv., note "k;" complimentary titles used by individuals for him till he was convicted; for instance, he is termed by Theodore of Gadara τὸν τιμιώτατον Νεστόριον, "*the most honored Nestorius*," as head of the Eastern Church, perhaps, 174, note 379. The Greek of some of his Blasphemies is found on page 416, note 716, and the English to it on page 411.

The following is a specimen of his heresy on the Incarnation: ἀλλ' ἐπειδὴ περ ὁ Υἱὸς τοῦ Θεοῦ διπλοῦς ἐστὶ κατὰ τὰς φύσεις, οὐκ ἐγέννησε μὲν τὸν Υἱὸν τοῦ Θεοῦ, ἀλλ' ἐγέννησε τὴν ἀνθρωπότητα, ἥτις ἐστὶν Υἱὸς διὰ τὸν συνημμένον Υἱόν. Translated, this is as follows: "*For the Virgin Bringer Forth of the Anointed One brought forth God's Son, but precisely because the Son of God is double as regards His Natures, she did not bring forth the Son of God, but she brought forth the humanity, which [humanity] is Son because of the Son conjoined to Him.*" Here we have also two

Sons, that is, 1, God the Word, and 2, a mere Man, and that relative applying of the name of the former to a creature, a mere Man, which is in effect anathematized in Cyril's Anathema VIII., which is approved by the whole Church at Ephesus. See note 890, page 451.

On Mary, Nestorius writes on page 452, note 895, ἀλλ' οἶδα σεβασμίαν τὴν δεξαμένην Θεόν, δι' ἧς προῆλθεν ὁ τῶν ὅλων Θεός, δι' ἧς ἀνέλαμψε τῆς δικαιοσύνης ὁ ἥλιος; "*I know that she who received God is deserving of respect,*" or "*is venerable.*"

On page 453, in his Blasphemy 2, he admits that God the Word "*went forth*" (προῆλθεν) from the Virgin, but denies that He was "*born* (γεννηθῆναι) *out of her.*" See there and notes 899, 900, 901 and 902 on that page.

On pages 450, 451, in his Blasphemy 1, he takes the words Χριστός, Anointed One, Υἱός, Son, and Κύριος, Lord, to signify "*the Two Natures*" of Christ, "*at one time, for example, * * * one of them; at another time * * * the other, at still another time * * * both of them.*" But there and in his Blasphemy 3 on pages 453, 454, he denies that God the Word was born out of Mary, and so understands those three terms to designate nothing but Christ's humanity when it is said in Holy Writ that *Christ*, the *Son*, or the *Lord* was born out of her; and in his first three Blasphemies he thrice denies that God the Word was born out of her. See all those pages, text, and the Greek of the notes, especially notes 883 and 905. His Blasphemy 4 denies five times the birth of God the Word out of the Virgin, and his Epistle to Cyril denies it six times; see the former on pages 454 to 458, and on the latter, note 335, page 164. That makes fourteen times in all. And indeed, that denial is implied in others of his XX. Blasphemies. It is strange that, after all this, some will still ignorantly and perversely maintain that the heresiarch was wrongly condemned and deposed, and so refuse to anathematize him. Such persons are justly anathematized themselves in Anathemas XI. and XIV. of the Fifth Ecumenical Council.

In his Blasphemy 4 Nestorius tries to so pervert the γεννηθέν of Matt. i., 20, as to make it teach that Christ is a mere Man; see it on pages 454 to 458, and notes 910-932 there.

On page 504, the Third Ecumenical Council, in their Sentence of Deposition on Nestorius, say to him that it was done "*on account of thy blasphemous preachings,*" διὰ τὰ δυσσεβῆ σοῦ κηρύγματα.

See further on Nestorius' heresies under the different forms of προσκυνέω, and under ἀνθρωπολατρεία, *Man Worship*, ἀνθρωποφαγία, *eating a Man*, that is, *Cannibalism*; οἰκειώσεις οἰκονομική, *Economic Appropriation*; Εὐχαριστία, *Eucharist*; συνάφεια, *Conjunction*; σάρκωσις, *putting on flesh*, *Incarnation*; σαρκωθέντα, *infleshed*; γίνομαι, *become, made, be*, in this Index.

νεύματος, *decree*, 32, note 70.

νομός, *Nome*; νομοί, *Nomes*; *districts in Egypt*, 499, note.

νοσοῦσης, *sick in mind*, *doting*, 163, note 334.

0

οἰκειότης τὴν πνευματικὴν, *spiritual intimacy*, 64, note.

οἰκειότητος, *of appropriation*, 163, note 334.

οἰκείωσιν, οἰκονομικὴν, *Economic Appropriation*; see οἰκονομικὴν οἰκείωσιν.

οἰκείωσασθαι, *appropriated to Himself*, 65, note; οἰκειούμενος, *appropriating to Himself* in the expression, ὡς τῆς ἰδίας σαρκὸς τὴν γέννησιν οἰκειούμενος, *appropriating to Himself the birth of His own flesh*, 74, note 173; Καὶ ἦν ἐν τῷ σταυρωθέντι σώματι τὰ τῆς ἰδίας σαρκὸς ἀπαθῶς οἰκειούμενος πάθη, "*And He [God the Word] was in the suffering body without suffering, and yet appropriating to Himself [that is, "claiming as His own"], the sufferings of His own flesh,*" 227, note 585. See under πάθος and οἰκονομικὴν οἰκείωσιν. See also in the *General Index* under *Economic Appropriation*. οἰκειοῦσθαι, *appropriates to Itself*, 163, note 334.

οἰκονομία, used of the Christian Dispensation, 157, note 308; of the Incarnation, 161, note 317.

οἰκονομικὴν οἰκείωσιν, *Economic Appropriation*, 75, note; 409, note; 410, note; see also under πάθος and under οἰκειότητος. See also in the *General Index* under *Economic Appropriation*, and 603.

οἰκονομικῶς, *Economically*, 319, note 651.

οἰκουμένην, τὴν, *the inhabited world*, 89, note.

οἰκουμένης, in the expression on page xliv., note "a." The reference is to an appeal to the common sense of the Christian world in

Century II. by Polycrates, Bishop of Ephesus, against the threats of Victor of Rome.

οἰκουμενικῶν, *Ecumenical*, or, better in this place, *worldly*, 40.

ὁμοδυναμεῖ, *is of the same tenor*, 153, note 282.

ὁμοδύναμον, *of the same tenor*, 145, note.

ὁμοούσιον, see σάρκα and Συνουσιασταί.

ὁμοιότητα, τόν, *the likeness*, 282, note.

ὁμολογία, *profession*, 373, note.

ὁμοουσιαστής, *Homoousiast*, that is, a *Same-Substanceite*, 211, note.

The word, as Sophocles in his *Lexicon* states, was of Arian coinage. It was intended as a reproach.

ὁμοούσιον, in Valentinus' denunciation of the Timotheans for "*daring to assert that the body taken out of Mary is of the same Substance as the Divinity*," τοὺς τολμήσαντας εἰπεῖν ὁμοούσιον τὸ ἐκ Μαρίας σῶμα τῇ Θεότητι. See the whole passage with its English translation on page 431.

ὁμῶνυμον, *of the same name or tenor*, 144, note.

ὁσιωτάτου, *most holy*, 32, note 69; *most devout*, 166, note 350.

Θυαλεντίνος, *Valentinus*; see ὁμοούσιον and σῶμα.

ὀρθόδοξος, *of right opinions, orthodox*, 192, note 475; 211, note.

οὐσίας, *Substance*, 442, note 821.

II

παθητὸν ἀρχιερέα, "*a passible High Priest*," 471, note 990.

πάθος, *suffering*, 163, note 334; παῖος, *suffering*; πάθη, *sufferings*; ἀπαθής, *without suffering*, and ἀπαθῶς, *unsufferingly*, in the two following passages on *Economic Appropriation*; see under that expression in the *General Index*, and under οἰκονομικὴν οἰκειώσιν; see also under οἰκειότητος, *of appropriation*. On page 410, note, we read in Cyril's Epistle to John of Antioch, which was approved by the Fourth Ecumenical Council, Ἀπαθὴ δὲ πρὸς τοῦτῃ τὸν τοῦ Θεοῦ Λόγον ὑπάρχειν ὁμολογοῦμεν ἅπαντες, καὶ εἰ πανσόφως Αὐτὸς οἰκονομῶν τὸ μυστήριον, Ἐαυτῷ προσνέμων ὀρφῶτο τὰ τῇ ἰδίᾳ σαρκί, συμβεβηκότα πάθη. Ταύτῃ τοι καὶ ὁ πάνσοφος Πέτρος "Χριστοῦ οὖν, φησὶ, παθόντος ὑπὲρ ἡμῶν σαρκί," καὶ οὐχὶ τῇ φύσει τῆς ἀρρήτου Θεότητος. "Ἰνα γὰρ Αὐτὸς ὁ τῶν ὅλων Σωτὴρ εἶναι πιστεύηται, κατ' οἰκειώσιν οἰκονομικὴν εἰς Ἐαυτὸν, ὡς ἔφη, τὰ τῆς ἰδίας σαρκὸς ἀναφέρει πάθη, that is in English,

“ And moreover, we all confess that the Word of God is not liable to suffering, even though He Himself in all-wisely managing the mystery [of Redemption] is seen to ascribe to Himself the sufferings which happened to His own flesh. And for that very reason the all-wise Peter saith, *Christ then hath suffered for us in the flesh* [I. Peter iv. 1], and not in the nature of the ineffable Divinity. For in order that He Himself may be believed to be the Saviour of all, He refers the sufferings of His own flesh to Himself by Economic Appropriation, as I have said. A thing implying that doctrine is what was predicted through the prophetic utterance, as from Himself, *I gave my back to scourges, and my cheeks to blows, and I turned not away my face from the spittings of shame*” [Isaiah 1., 6]. On page 410, note, St. Cyril of Alexandria, in his Long Epistle to Nestorius, which was approved and made of Ecumenical authority by the Third Council of the whole Church, and which must therefore be accepted and believed by all under pain of anathema, writes as follows:

Ὁμολογοῦμεν δὲ ὅτι Αὐτὸς ὁ ἐκ Θεοῦ Πατὸς γεννηθεὶς Υἱὸς καὶ Θεὸς Μονογενὴς καίτοι κατὰ φύσιν ἰδιαν ὑπάρχων ἀπαθὴς, σαρκὶ πέπονθεν ὑπὲρ ἡμῶν, κατὰ τὰς Γραφάς· καὶ ἦν ἐν τῷ σταυρωθέντι σώματι τὰ τῆς ἰδίας σαρκὸς ἀπαθὴς οἰκειούμενος πάθη; that is, “ And we confess that He Himself, the Son born out of God the Father, and God Sole-Born, although in His own [Divine] Nature He is not liable to suffering, [nevertheless] *suffered in flesh* for us, according to the Scriptures, and He, though He did not suffer, [nevertheless] was in the crucified body, appropriating to Himself the sufferings of His own flesh.” On page 411, note, is found the following, which has *πάθους* and bears on Economic Appropriation; it is found in the longer recension of Ignatius’ *Epistle to the Romans*, Ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου, “ Permit me to be an imitator of the *suffering of my God.*” Page 410, note, also has a passage on Economic Appropriation, which I place here for that reason; it is from the longer recension of Ignatius’ *Epistle to the Ephesians*, and is as follows: ἀναζωπυρρῶσαντες ἐν αἵματι Θεοῦ, “ *recalled to life by God’s blood.*” Πάθος, *suffering*, 603.

παιδίον, τό, *the little child* of Matt. ii., 20, interpreted by Nestorius to mean not God the Word Incarnate, but His merely human Christ, 453, note 906, and the whole of Nestorius' Blasphemy 3 in the text there.

παρά, in the sense of *contrary to* in the expressions, παρά τὴν πίστιν, *contrary to the faith*, 172, note 367; παρά τὴν ὀρισθεῖσαν παρά τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαίᾳ συνεληθόντων σὺν Ἁγίῳ Πνεύματι, "*contrary to the faith decreed [or "decided"] by the holy Fathers who came together with the Holy Ghost in the city of the Nicæans,*" 172, note 367. παρά τὸν κτίσαντα, in Romans i., 25, "*contrary to the Creator,*" 172, note 367; see remarks of explanation there. παρ' ὃ παρελάβετε, *contrary to [or besides,] that which ye have received*, 173, note 368.

παράδίδεται, *is transmitted, transmits*, 161, note 317.

παράδοσιν, *transmission, tradition*, in the phrase, τὴν ἀποστολικὴν παράδοσιν, 132, note. τὴν παράδοσιν, the *Delivery* or *Transmission*, 156, note 296; and παράδοσιν in the expression of Nestorius, τότε τὴν τῆς ἐνανθρωπήσεως, καὶ τοῦ πάθους, καὶ τῆς ἀναστάσεως ἐποικοδομοῦσι παράδοσιν, 156, note; τὴν παράδοσιν, the *tradition, the transmission*, 156, note 296, and 156, note 301; τῶν εὐαγγελικῶν παραδόσεων, the *Gospel transmissions*, 163, note 334. παραδόσεις, *transmissions, traditions*, 164, note 339; τῇ παραδόσει τῆς καθολικῆς Ἐκκλησίας, the *tradition of the Universal Church*, 170, note 364; παράδοσις explained, 170, note 364.

κατὰ παράθεσιν, *by juxtaposition*, 218, note 562.

παρερμηνεύω, *I misinterpret*, 474, note 1007. παρερμηνεύω, *misinterpreting*, 474, note 1007.

εἰ παρίσταται, *if it be pleasing* or *since it is at hand*, 57, note.

παροιχίας, *Parish, Paret*, what we commonly call a *diocese* now, 497, text and note.

ὁ ζῶν Πατήρ, the *Living Father*, 474, note 1007; Πατὴρ, παρά, "*by the Father,*" 316, note 621.

πατριάρχης, *patriarch*, 32, note 73.

πελάγων, *of seas*, 445, note 829.

πελαγῶν, *of seas*, 445, note.

περιβόλαιον, a *wrapping*, said of Christ's flesh, 431, note. It is used by Valentinus the Apollinarian there.

περιοδευτής, a visitor, itinerant, literally, one who goes about, 496, note 1112. The plural is found in the same note.

πηδάλιον, rudder, 144, note 238.

πίνων, drinking, 474, note 1007.

πιστευομεν, We believe, 433, note.

πίστις, faith, Creed, 50, notes; 133, note; πιστεῖ * * * γεγεννημένη, the Faith composed [at Nicaea], 135, note; see παράδοσις, and 623; see also πίστει in note 256, page 147, and the long Greek passage in which it stands, where the faith of Nicaea is lauded. In note 259, page 148, it is called the διαλάμπουσαν πίστιν; πίστει in note 263, page 148; τῇ τῆς Καθολικῆς Ἐκκλησίας πίστει, the faith of the Universal Church; see under παρά. Atticus of Constantinople is termed ὁ διδάσκαλος τῆς Καθολικῆς Πίστews, the teacher of the Universal faith, 180, note 395; πίστει, credit or good faith, 415, note 708; πιστεῖ, that of the Apollinarian Valentinus, 431, note; τῇ πίστει τῶν Χριστιανῶν πεπραγμένων, for the good faith of the Christian Acts, 449, note 879.

Πνεῦμα, in the following cases: Πνεύματι, in the expression of Cyril regarding worship of the Three Persons of the Trinity, on page 90, note, σὺν τῷ Ἁγίῳ Πνεύματι; καὶ μὴν καὶ εἰς τὸ Ἅγιον Πνεῦμα, "and moreover to the Holy Spirit also;" or, "and moreover in the Holy Spirit also," 314, note 621; Πνεύματος * * * Ἁγίου, "of the Holy Ghost," 455, note 911; ἐν πνεύματι, καὶ εἰς αὐτό, "in the Spirit, and [watching] in It," [or "for It"], 314, note 621; αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει, "The Spirit pleads in us for us [or "intercedes for us"] with unutterable groanings," 314, note 321; πνεῦμα, τὸ, the Spirit, 316, note; καὶ προχεῖται [the Holy Spirit] παρ' αὐτοῦ, καθάπερ ἀμέλει καὶ ἐκ Θεοῦ καὶ Πατρὸς, "And It [the Spirit] is poured forth from [or "by"] Him [God the Word] as [It is] certainly also out of the God and Father, 317; note 638; πνεύματι, by the Spirit or in Spirit, 419, note 732; Πνεύματι, in Divinity, Gregory of Nazianzus so uses the term on page 440, note 807.

ποιέω, I make; forms of the verb; ποιήσαντι, made or appointed, 373, note; 469, note 975. On page 373, ποιήσονται is an error for ποιήσαντι. ποιηθέντα, made, 455, note 911.

Πολέμιος, *Polemius*, the leader of the Cosubstancer wing of the Apollinarians. See on him and his errors under *εμουόσιον* and *σῶμα* and *συμπροσκυνεῖται*, and the Greek and its English translation on page 431.

ποτήριον, *τό*, *the cup*, 231, note.

Πρακτικὸν τῆς Τρίτης Συνόδου, *Book of the Acts of the Third Synod*, 1, note.

τοῖς πραττομένοις, *the things done, the Acts* 204, note 519.

πρεσβείαν, *a delegation*, 483, note 1028.

πρέσβεις, *delegates*, 484, note 1034.

πρεσβύτερος, *elder, presbyter*. 46, note; 47, note; 363, note 682.

προεδρεύοντος, *presiding, being President, Foresitter*, 209, note.

προέκοπτεν, *progressed*, 470, note 983.

προῆλθεν, *went forth*, 453, notes 899 and 901, where we find *προελθεῖν*; see *Νεστόριος*.

προκείμενον *τό*, *the point before us*, 474, note.

προλάμπει, *shines forth*, 179, note 393.

προπατορικὸν ἁμάρτημα, *forefather's sin, original sin*, 193, note 482.

Forms of the verb *προσκυνέω*: *προσκεκυνήκαμεν*, *we have bowed to*, 88, note. See the whole passage in which it stands under *ἀνθρωπολάτρης* in this Index. On page 378, note, we read, *εἰ γὰρ ἐπέπερ γέγονε καθ' ἡμᾶς προσκεκύνηκε μεθ' ἡμῶν ὡς ἀνθρώπος· καίτοι προσκυνούσης αὐτὸν τῆς ἄνω πληθῆος, καὶ τῶν ἁγίων πνευμάτων, λέγοντός τε Μωσέως περὶ αὐτοῦ* “*Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνήσατωσαν αὐτῷ πάντες οἱ τοῦ Θεοῦ*.” In English this is, “*For if when He was made a man like us, He worshipped with us as a Man, although the multitude above and the Holy Spirits worship Him [as God the Word,] and Moses saith concerning Him, Rejoice ye heavens with Him, and let all God's sons worship Him,*” etc., Deut. xxxii., 43, Sept. *προσκυνῶ*, *I bow*, in the following forms: *προσκυνούμενος*, *bowed to, worshipped*, 64, note; *προσκυνεῖν*, *to bow* in Cyril's expression, *Εἰ μὲν γὰρ ἡνώσθαι φῆς καθ' ὑπόστασιν τῷ ἐκ Θεοῦ φύντι Λόγῳ τὸ ἀνθρώπινον τὴν θεῖαν εἰπεῖ μοι περιυβρίξεις σάρκα; Καίτοι προσκυνεῖν αὐτῇ μὴ παραιτυμενος, πρέποντος μόνῃ τῇ Θεῳ τε καὶ ἀπορρήτῳ φυσεὶ τοῦ προσκυνεῖσθαι δεῖν*, 80, note, and 347, note. See *σέβω*, *ἀνθρωπολατρεία* and *ἀνθρωπολάτρης*. *προσκυνεῖν*, *to bow*, 80, note. See also under the following words: *μετά* with the genitive, and *συν* with the dative,

and δοξάζω and συνδοξάζω and their derived forms. προσκυνῶ, *I bow to*, in the expression of Nestorius, προσκυνῶ δὲ σὺν τῇ θεότητι τοῦτον, ὡς τῆς Θείας συνήγορον αὐθεντίας, 81. note. προσκυνῶ, *I bow to*, in Nestorius' profession of *relative Creature-Worship* as told us by Cyril, "Διὰ τὸν φοροῦντα," φησὶ, "τὸν φοροῦμενον σέβω· διὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαίνόμενον," 85, note; and see 223, note; and προσκυνῶ in the expression on page 86, note, where Cyril is ridiculing the above language of Nestorius: Διὰ τὴν τοῦ βασιλέως ψυχὴν σέβω τὸ σῶμα αὐτοῦ, διὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαίνόμενον. On page 221, St. Cyril and the Synod of his Diocese, in their Ecumenically approved Long Epistle to Nestorius say in response to some of Nestorius' language above, Παραιτούμεθα δὲ λέγειν ἐπὶ Χριστοῦ, "Διὰ τὸν Φοροῦντα τὸν φοροῦμενον σέβω, διὰ τὸν Ἀόρατον προσκυνῶ τὸν δρώμενον," φρικτὸν δὲ πρὸς τοῦτω χάκειν εἰπεῖν "Ὁ ληφθεὶς τῷ Λαβόντι συγχρηματίζει Θεός," "Furthermore we decline to say of Anointed, 'I WORSHIP HIM WHO IS WORN [that is, the mere Man indwelt not by God the Word's Substance, but only by the influences of His Holy Spirit,] FOR THE SAKE OF HIM [God the Word] WHO WEARS HIM. I BOW TO HIM WHO IS BEEN [the mere Man, that is, the mere creature] ON ACCOUNT OF HIM [God the Word] WHO IS UNSEEN; and it is A HORRIBLE THING to say also, in addition to that, HE WHO IS TAKEN [the mere Man] IS CO-CALLED GOD WITH HIM [God the Word] WHO HAS TAKEN HIM.'" See under *Union*, and what next follows the above on page 222, where Cyril shows that in "*the [true] Union * * * no one is bowed to as one with another, nor is any co-called God as one with another, but Anointed Jesus, Son, Sole-Born, is understood to be [only] one, and is honored with [but] one bow within His own flesh.*" See part of the Greek just below in note 583. By all these names of the Son Cyril means only God the Word, Who has, however, put on flesh; see in proof page 313, note 616, and the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*, pages 200-203, Section 13, of Cyril's *Scholia*, and indeed, all of St. Cyril's *Scholia on the Incarnation of the Sole Born* there. I translate *Μονογενής* by *Sole Born*, and the Oxford translator renders it

Only-Begotten. The *Sole Born* out of the Father, that is, God the Word, is meant by the expression, as it is in the following very important passage of Cyril on page 225, note, in this volume, where he is commenting on Hebrews i., 6, and showing against the Nestorians that the *Sole-Born* (*Μονογενής*), and the *First Brought Forth* (*Πρωτότοκον*) mean God the Word alone, and that the worship there ordered by the Father is to Him alone, within His flesh as in a shrine, and not, as Nestorius falsely asserted, to a mere creature, even His humanity; I quote it: “Ὅταν δὲ εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν οἰκουμένην λέγει, Καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.”

Μονογενής κατὰ φύσιν ὁ ἐκ Θεοῦ Πατρὸς ὠνόμασται Λόγος, ὅτι μόνος ἐκ μόνου γεγέννηται τοῦ Πατρὸς· ἐῤρηται δὲ καὶ Πρωτότοκος, ὅτε καὶ εἰσῆλθεν εἰς τὴν οἰκουμένην ἄνθρωπος γεγυνώς, καὶ μέρος αὐτῆς. Πλὴν καὶ οὕτω προσκυνεῖται παρὰ τῶν ἁγίων ἀγγέλων, ἀνακείμενου τε καὶ πρέποντος μόνῳ Θεῷ τοῦ καὶ προσκυνεῖσθαι δεῖν. Πῶς οὖν οὐ Θεὸς ὁ Χριστὸς, ὁ καὶ ἐν οὐρανῷ προσκυνούμενος, that is in English: “From the Epistle to the Hebrews, ‘*And when He bringeth in the First Brought Forth into the inhabited world, He saith, And let all God’s angels bow to Him.*’

“The Word who has come out of God the Father has been named *Sole-Born* with reference to His [Divine] Nature, because He alone has been born out of the Father alone. And He was called *First Brought Forth* also when having been made Man He came into the inhabited world and [became] a part of it. And besides He is so bowed to by the holy angels, and that too when THE RIGHT TO BE BOWED TO BELONGS TO AND BEFITS GOD ALONE. How then is Christ not GOD, SEEING THAT HE IS BOWED TO EVEN IN HEAVEN?” Here again we have the old Christian argument, Since all religious bowing is prerogative to God alone, and since the Father commands it to be given to the Word, therefore He [the Word] must be God. In note 583, page 226, Cyril writes, ἀλλ’ εἰς νοεῖται Χριστὸς Ἰησοῦς, Υἱὸς Μονογενής, μιᾷ προσκυνήσει τιμώμενος μετὰ τῆς ἰδίας σαρκός. In English this is, “*But Anointed Jesus, Son, Sole-Born, is understood to be [only] one, and is honored with [but] ONE BOWING [that is, with but ONE WORSHIP, that is,*

God-Worship, not mere Nestorian Man-Worship] *within His own flesh*," 226, note 583. On page 461, note 949, we find the Greek of a passage of Nestorius above quoted again, but more fully in his Blasphemy 8, with a profession in order to escape the charge of worshipping a mere separate Man, a mere creature, that is, Christ's mere humanity, that though he separated the Natures, he nevertheless united the worship of them, that is, he worshipped them with but one bowing, that is, with but one worship, that is, with worship to God the Word absolutely, combined with his own relative worship to His humanity. That excuse did not save Nestorius from condemnation and deposition. Indeed, that Blasphemy 8 is adduced as one of the proofs of his *Man-Worship* (ἀνθρωπολατρεία), on the basis of which and other proofs and Blasphemies he is deposed at the end of Act I., in which it stands. His creature worship in it is condemned by Cyril in his *Shorter Epistle*, on pages 79-85, text, above; and in his *Longer Epistle*, on pages 221-223, text, above, and in its Anathema VIII. Both those Epistles, including that Anathema, are approved by the Third Ecumenical Council. Nestorius' Man-Worship is condemned again by the Fifth Ecumenical Synod in its Definition, and in its Anathema IX. For his excuse for it leaves it, nevertheless, *Man-Worship* still, and that confessed by Himself. I quote here the whole of that Blasphemy 8, as on page 461, note 949: Διὰ τὸν φοροῦντα τὸν φορούμενον σέβω. Ἱὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαίνόμενον. Ἀχώριστος τοῦ φαινομένου θεός. Διὰ τοῦτο τοῦ μὴ χωριζομένου τὴν τιμὴν οὐ χωρίζω. Χωρίζω τὰς φύσεις, ἀλλ' ἐνῶ τὴν προσκύνησιν. The English is, "I bow to him [the Man, that is, Christ's humanity] who is worn, for the sake of Him [God the Word] Who wears. I bow to him [the mere Man, Christ's humanity] who is seen, for the sake of Him [God the Word] Who is hidden. God is unseparated from him [the Man] who appears. For that reason I do not separate the honor of the unseparated One. I separate the Natures, but I UNITE THE BOWING." As this question of Nestorius' Man-Worship, that is, Creature-Worship, in the mind of Cyril and the Third Ecumenical Council was a most important and burning one, as involving error

against Christ's law in Matt. iv., 10, and other texts (see note matter on pages 94-96), we find it referred to again and again; see in proof the passages quoted above and under all the forms of προσκυνῶ and προσκύνησις here, and in note 949, pages 461-463. This sin of Man-Worship is found in the following of the XX. Blasphemies, on the basis of which, among other things, Nestorius was deposed, Blasphemies 5, 6, 8, 9, 10, 14 and 15; see them on pages 459-469. Nestorius, in note 965, page 466, says, προσκυνῶ δὲ σὺν τῇ Θεότητι τοῦτον ὡς τῆς Θείας συνεργὸν ἀσθεντίας, that is, in English, "*I bow to him*" [Christ's mere separate humanity] "*together with the Divinity*" [of God the Word] "*inasmuch as he*" [the mere Man] "*is a co-worker with the divine authority.*" Here we have relative worship of the mere separate creature again.

προσκυνῶ, *I bow to, I worship*, 597, 628, 637; προσκυνοῦμεν, in the following passage on page 98, note: Οὐ κτίσμα προσκυνοῦμεν· μὴ γένοιτο. Ἐθνικῶν γὰρ καὶ Ἀρειανῶν ἡ τοιαύτη πλάνη· ἀλλὰ τὸν Κύριον τῆς κτίσεως σαρκωθέντα τὸν τοῦ Θεοῦ Λόγον προσκυνοῦμεν. The English of this is, "*We do not worship a creature. God forbid! For such an error as that belongs to the pagans and to the Arians. But we worship the Lord of the Creation Who has put on flesh, that is, the Word of God.*" The word "*worship*" in this passage means literally to *bow*, but, as is common in Athanasius and Cyril, is used for that and every other act of worship, as being the most common of them all. προσκυνοῦμεν, *we bow to*, that is, *we worship*, in Cyril's reply to the Orientals, in which he asks them, οὐκέτι δὲ τὸν ἐν ἀνθρωπείᾳ μορφῇ πεφηνότα δι' ἡμᾶς προσκυνοῦμεν Λόγον, 120, note; in English, "*Are we no longer to bow to the Word Who has appeared in human form for us?*" προσκυνοῦμεν in the expression in note 548, page 215, Ἡνωσθαί γε μὴν σαρκὶ καθ' ὑπόστασιν ὁμολογοῦντες τὸν Λόγον, ἕνα προσκυνοῦμεν Υἱὸν καὶ Κύριον Ἰησοῦν Χριστόν: "*Moreover, confessing that the Word has been Substantially united to flesh, we bow to but one Son and Lord, Jesus Anointed;*" προσκυνοῦμεν, *we bow to, we worship*, 633. προσκυνοῦμεν, *we bow to*, in Athanasius' expression, Ποῦ δὲ ὅλως οἱ ἀσεβεῖς καὶ καθ' ἑαυτὴν εὐρήσουσι τὴν σάρκα, ἣν ἔλαβεν ὁ Σωτὴρ, ἵνα καὶ τολμῶσι λέγειν· Οὐ προσκυνοῦμεν ἡμεῖς τὸν Κύριον μετὰ τῆς σαρκός· ἀλλὰ διαίρομεν τὸ σῶμα καὶ μόνῳ τούτῳ λατρεύομεν.

This passage is found in Section 5 of his Epistle to Adelphius. Here Athanasius uses μετὰ τῆς σαρκός, in the sense of *within* or *with the flesh*, a use in which St. Cyril, his successor, follows him, as we see under μετὰ and προσκυνῶ and συμπροσκυνῶ in this Index. I translate: "*But where at all will the impious men find any reason for daring to say also in regard to the flesh itself which the Saviour took, WE DO NOT BOW TO THE LORD WITHIN THE FLESH, BUT WE SEPARATE THE BODY AND SERVE IT ALONE.*"

On the above passage I would add the following *Remark*: In the translation of the Greek in the note on pages 99 and 100, above, I have, in the main, followed the rendering of the latter part of it, as I find it on pages 66 and 67 of the Oxford translation of Saint Athanasius' *Later Treatises*. Yet I confess that I doubt whether it is the most exact rendering. See both those places. The question is whether the τούτῳ in the last part of the sentence does not refer to Christ's *body* instead of to God the Word. I give it again, as on page 100 above:

Ὁὐ προσκυνοῦμεν ἡμεῖς τὸν Κύριον μετὰ τῆς σαρκός· ἀλλὰ διαιροῦμεν τὸ σῶμα, καὶ μόνῳ τούτῳ λατρεύομεν. The natural sense would seem to make τούτῳ refer to the body, in which case we must translate: "We do not bow to the Lord within the flesh, but we separate the body and serve it."

The common rule of Greek Grammar is that οὗτος refers to what immediately precedes it. But σῶμα, that is "*body*," is here the nearer, and not τὸν Κύριον, "*the Lord*." According to this, the creature serving Arians here referred to, (and let us remember that all the Arians worshipped, on their own confession, a created Logos), who went so far as to deny the Incarnation, could, on their own creature-worshipping principles, worship Christ's humanity, as they seem to do here. Hence, as we see in this *Epistle to Adelphius*, St. Athanasius argues against giving any worship to it as wrong; see above, pages 98-101.

If we could know exactly what the heretics held to, whom Athanasius is here opposing, we might get at his meaning in the above passage. He is not in every respect so clear as we might desire, but we can gather the following:

1. Like the other Arians they denied the Divinity of the Son, and made Him a mere creature; but, unlike them, they denied His Incarnation, and hence made their Christ to be a mere Man, as the Nestorians afterwards did theirs, and, like them, made all worship of that mere Man to be mere Man-Worship of course. This seems to be implied by Athanasius in Section 1 of that Epistle to Adelphius. I quote a part of it:

“Formerly, while denying the Divinity of the Sole-Born Son of God, they pretended that at any rate they acknowledged His coming in the flesh; but now, taking a downward course little by little, they have fallen away from even this opinion of theirs, and are become godless at all points, so as neither to recognize Him as God, nor to believe that He became Man.” Hence, as has just been said, their Christ was a mere Man, like the Christ of the Nestorians, and their worship of him was mere worship of a Man, like that of the Nestorians.

2. While refusing to call the Son *God*, and to worship Him, they did worship His body, for Christ’s humanity was their sole and only Christ. For Athanasius in Section 5 of the same Epistle writes what implies all that. I quote:

“These sayings of theirs are being uttered with diabolical audacity, through the evil mindedness which they have contrived for themselves. For those who refuse to worship the Word made flesh are unthankful for His Inman (οἱ γὰρ μὴ θέλοντες σάρκα γεγόμενον τὸν Λόγον προσκυνεῖν, ἀχαριστοῦσι τῇ ἐνανθρωπήσει αὐτοῦ); and those who separate the Word from the flesh think that no redemption has been made for sin, and that there has been no undoing of death. But where at all will the impious men find any reason for daring to say also in regard to the flesh itself which the Saviour took, “*We do not bow to the Lord within the flesh, but we separate the body and serve it alone.*”

Hence Athanasius throughout this whole Epistle devotes himself to asserting and proving the Incarnation of God the Word, the necessity of worshipping Him inside His flesh as in a temple, and the wrong of worshipping His humanity, a mere creature. Some of those points are made by him in the above quotations. All of them are made in the Epistle itself. A translation of it will, God willing, appear later on in this Set, which will

bring out these facts. Meanwhile the reader is warned against the translation of it in the *Later Treatises of Saint Athanasius* for it errs grievously in places as do some of the notes on it. In the note on pages 98-101 above I have translated a part of it in which Athanasius shows that he held the flesh of Christ to be non-worshippable. To it I refer the Scholar. I can do no more in this Index.

The *Admonitio on the Epistle of Saint Athanasius to Adelphius*, in col. 1069-1072, tome xxvi. of Migne's *Patrologia Graeca*, is far astray in giving the scope of that Letter. It is by a blind Romanist who could not see the truth on Creature Worship because he himself was an idolater. Bright has followed him too much.

προσκυνοῦμεν, in the profession of worship to the two Natures by the Nestorian Theodoret, "*We bow to,*" that is to say, "*We worship as one Son Him who took and that which was taken,*" ὡς ἓνα μὲν υἱὸν προσκυνοῦμεν τὸν λαβόντα καὶ τὸ ληφθέν, 116, note. προσκύνει, *bow to*, in the expression, ἓνα προσκύνει μετὰ τῆς ἰδίας αὐτοῦ σαρκὸς τὸν ἐκ Θεοῦ Λόγον, 85, note; in English, "*bow to [but] One, the Word Who has come out of God, within His own flesh.*" προσκυνεῖς, *thou bowest, thou worshippingest*, 82, note. προσκυνήσεις, *thou shalt bow to*, 83, note. οὐδὲ προσκυνήσεις, *thou shalt not bow to*, in the expression, οὐκ ἔσται ἐν σοὶ Θεὸς πρόσφατος, οὐδὲ προσκυνήσεις Θεῷ ἄλλοτρίῳ, 88, note, where see the English. See also πρόσφατος Θεός. προσκυνήσεις, *thou shalt bow*, 103, note. προσκυνεῖται, *is bowed to*, in Cyril's expression, προσκυνεῖται γὰρ καὶ μετὰ σαρκὸς, ὡς καὶ πρὸ αὐτῆς ὑπάρχων προσκυνητὸς, ἣν γὰρ καὶ ἔτι κατὰ φύσιν Θεός, καὶ πρὸ τῆς κενώσεως, etc., 84, note; where see the English. προσκυνεῖται, *is bowed to*, 85, note: προσκυνεῖται, *are bowed to*, 107, note. προσκυνεῖται, *is bowed to*, is found on page 431, in a passage of Valentinus, the Apollinarian, where he is arguing against Timothy, the leader of the other wing of the Apollinarians, the Cosubstancers, and telling how his heresy differs from theirs, πολλὸν δὲ ἡγνόησαν Τιμόθεος, καὶ ὁ διδάσκαλος αὐτοῦ Πολέμιος, καὶ οἱ σὺν αὐτοῖς, ὅτι ἐνὸς ὄντος τοῦ προσώπου τοῦ Θεοῦ Λόγου καὶ τῆς σαρκὸς, τῆς γενομένης ὑπὸ τοῦ Θεοῦ Λόγου πρὸς Θεὸν ἢ προσκυνήσις σαρκωθέντα, οὐ πρὸς σάρκα ἢ προσκυνήσις· οὐδὲ γὰρ ὁ Λόγος διὰ τὴν σάρκα προσκυνεῖται, ἀλλ' ἡ σὰρξ τῷ Λόγῳ συμ-

προσκυνεῖται. In English this is, "*Timotheus, and Polemius, his teacher, and their followers, were very ignorant of the fact that inasmuch as there is but one Person of God the Word and of the flesh made by God the Word, the bowing is to be done to God who has put on flesh; the bowing is not to be done to the flesh; for the Word is not bowed to on account of the flesh; but the flesh is co-bowed to with the Word, as a garment and wrapping, as I have said before.*"

Here two differences of Valentinus from St. Cyril are to be noted.

1. Whereas, Cyril uses both *Person* (Πρόσωπον), and *Subsistence*, that is *Being* (Υπόστασις) for God the Word alone, the heretic Valentinus applies *Person* (Πρόσωπον) to God the Word and to His flesh, that is to the two together.
2. Valentinus, after seeming, like Cyril, to deny bowing to Christ's humanity, directly contradicts himself and makes the flesh to be co-bowed to with God the Word, and so differs from St. Cyril. See Cyril's doctrine set forth in his Anathema VIII., page 109. Compare page 82, and again and again in note 183. On pages 82 and 109 Andrew of Samosata, the Nestorian, shows what the Nestorians understood Cyril to mean. Compare the Definition of the Fifth Ecumenical Council and its Anathemas IX. and XII., pages 109-112. See also under the different forms of *συμπροσκυνέω* in this Index.

προσκυνούμενος, *bowed to*, in the expression of Cyril, *Εἰς οὖν ἄρα πρὸς τῶν ἄνω πνευμάτων ὁ προσκυνούμενος, ὁ ἐκ Θεοῦ Πατὴρ Λόγος μετὰ τῆς ἰδίας σαρκὸς*, 89, note, and in the same note on the same page, in the expression of Cyril against Nestorius, *καὶ προσκυνούμενον ἄνθρωπον τῇ ἁγίᾳ καὶ ὁμοουσίῳ Τριάδι προστιθεῖς, οὐκ αἰσχύνεται*. See the English there.

προσκύνει, *worship*, literally *bow to*, in the language of the alleged Julius, on page 432, note, *ἀλλ' αὐτὸν ἀσωμάτως προσκύνει τὸν μετὰ τοῦ ἰδίου σώματος προσκυνούμενον, ὡς ἕνα καὶ μόνον. Ὑῖὸν τοῦ Θεοῦ ἐξ αἰῶνος καὶ εἰς αἰῶνας*. See the English there. *προσκυνεῖν*, *to bow to*, and *προσκυνεῖται*, *is bowed to*, 431, note, 432, note; where it is not clear whether both Natures of Christ are to be worshipped or not. The passage is from the alleged Julius. See the Greek and its English translation there; *προσκυνεῖν*, *to bow*, hence *to worship* because bowing is the most common act

of worship, for we bow when we pray, and when we perform the other acts of religious service; it occurs in the expression προσκυνεῖν δὲ ὁμολογεῖ σὺν τῇ Θεότητι τοῦτον, 82, note; προσκυνεῖσθαι, *to be bowed to*, in the expression, σὺν τῇ Θεότητι προσκυνεῖσθαι, 82 note; προσκυνεῖσθαι, *to be bowed to*, 85, note; προσκυνεῖσθαι, in the expression of Theodore of Mopsuestia in favor of the relative worship of Christ's humanity, anathematized by the whole Church in its Fifth Synod, καὶ κατ' ἰσότητα Βασιλικῆς εἰκόνης, εἰς πρόσωπον τοῦ Θεοῦ Λόγου προσκυνεῖσθαι, 111, note. The English translation is found there. More of the Greek with its English translation is found on pages 423, 424, note, where see them. προσκυνεῖσθαι, *to be bowed to*, hence *to be worshipped*, 89, note; St. Epiphanius on Heresy 79, Section 7, writes, Ἐν τιμῇ ἔστω Μαρία, ὃ δὲ Πατὴρ, καὶ Υἱὸς, καὶ Ἁγίον Πνεῦμα προσκυνεῖσθω τὴν Μαρίαν μηδεὶς προσκυνεῖτω, *Let Mary be in honor, but let the Father, and the Son, and the Holy Ghost be bowed to; let no one bow to Mary*; 184, note 438. προσκυνῶν, *worshipping*; literally *bowing*, 433 note. The following is a Monophysite utterance, which is ascribed to Julius, Bishop of Rome, but falsely; it is found on page 429, note, ἀσεβοῦντες, ἂν τε προσκυνῶσιν ὃν λέγουσι δοῦλον καὶ κτιστὸν, ἂν τε μὴ προσκυνῶσι τὸν ἐξαγοράσαντα ἡμᾶς τῷ ἰδίῳ αἵματι * * * Ἀνάγκη γὰρ αὐτοὺς δύο λέγοντας φύσεις, τὴν μὲν μίαν προσκυνεῖν, τὴν δὲ ἑτέραν μὴ προσκυνεῖν, etc.

The English of the above on the same page reads, "*They are impious if they bow to him whom they assert to be a servant and a creature; and if they do not bow to Him Who redeemed us by His own blood* * * * *For those who assert Two Natures must, as a necessary consequence bow to the one, but not bow to the other.*" But Athanasius answers this and still holds to two Natures by saying that he bowed to God the Word in his body as in a created temple. See the note matter on pages 98-101. προσκυνεῖν, *to bow*, in the expression, τοὺς παρ' αὐτὸν τῇ κτίσει προσκυνεῖν ἡγρημένους; 84, note. See the English there. προσκυνεῖν, *to bow*, in the expression on page 343, note, μετὰ δὲ τὴν ἐνανθρώπησιν τοῦ Θεοῦ Λόγου, τουτέστι, μετὰ τὴν γέννησιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μίαν φύσιν προσκυνεῖν, καὶ ταύτην Θεοῦ σαρκωθέντος καὶ ἐνανθρωπήσαντος. In English this is, "*Since the Inman of God the Word, that is, since the birth of our Lord Jesus Anointed, he*

[Eutyches] bows to [but] one Nature, and that the Nature of God who took flesh and put on a Man."

Eutyches, notwithstanding the above language, was a creature-server *in fact*, though not *in intention*, for he held that at the Inman Christ's human nature was transubstantiated into Divinity, and then worshipped it as God with the Word. See on this whole topic, and as to what Eutyches was condemned for on pages 343-362. προσεκύνει in the expression of Athanasius on page 98, note, προσεκύνει γὰρ τὸν Θεὸν ἐν σώματι ὄντα, καὶ ἐγίνωσκειν ὅτι Θεὸς ἦν, λέγων, Κύριε, etc. See the English there. προσκύνησον, "*bow to*," that is *worship*, 444, note 825. προσκυνούσης, in the expression of Cyril on page 91, note, προσκυνούσης τε Αὐτῷ καὶ ἐξουσίας ἀπάσης δυνάμεώς τε καὶ κυριότητος. See the English there.

The noun προσκύνησις, *bow*, *bowing*, *worship*, and its cases: προσκύνησις, *bow*, *bowing*, hence *worship*; in the following cases: μιᾷ προσκυνήσει, *with one bow*, *with one worship*, 82, note: μιᾷ προσκυνήσει, *with one bow*, *with one worship*, 87, note; σχετικὴ προσκύνησις, *relative worship*, 219, note 563: μιᾷ προσκυνήσει, *with one worship*, said of the worship of the Three Persons of the Trinity, 90, note: μιᾷ προσκυνήσει, *with one worship*, 106, note; explained in note 677, page 331; 332, note 679; 353, note, where the Fifth Ecumenical Council in its Anathema IX. approves him who μιᾷ προσκυνήσει τὸν Θεὸν Λόγον σαρκωθέντα μετὰ τῆς ἰδίας σαρκὸς προσκυνεῖ, that is him "*who bows with [but] one worship to God the Word infleshed within His own flesh.*" προσκύνησις, *bowing*; Valentinus, the Apollinarian, and therefore Two-Partite, tells how he co-worships Christ and His flesh, 431, note. See *Two-Partite* and *Dimoerite* in the *General Index* to this Work. προσκύνησιν, *bowing*, *worship*, 68, note; 69, note; 86, note; and 116, note. See σχετικὴν προσκύνησιν, on page 337, note; and τιμητικὴν προσκύνησιν, *honorary worship*, on page 337, note; τὴν προσκύνησιν, *the bowing*, *the worship*, 86, note. On page 120, note, Nestorius says, Χωρίζω τὰς φύσεις, ἀλλ' ἐνῶ τὴν προσκύνησιν: "*I separate the natures, but I unite the bowing*, that is *the worship*: τὴν παρὰ πάσης τῆς κτίσεως δέχεται προσκύνησιν, ὡς ἀχώριστον πρὸς τὴν θείαν φύσιν ἔχων τὴν συνάφειαν, ἀναφορᾷ Θεοῦ καὶ ἐννοίᾳ πάσης αὐτῷ τῆς κτίσεως τὴν προσκύνησιν ἀπονεμούσης; that is, the Nestor-

ian Creed here quoted asserts that their merely human Christ "receives bowing [that is, worship] from all the creation, as having the inseparable [external] conjunction with the Divine Nature [of the Word], all the creation giving him worship with reference to God and in consideration of God," 337, note. This is, in effect, relative worship. δύο προσκυνήσεις, *two worships*, 116, note: προσκύνησις, *bowing*, hence *worship*, 325, note 665; 664.

On Relative Worship see under τιμητικὴν προσκύνησιν.

The adjective προσκυνητός and its cases: προσκυνητός, *to be bowed to*, 118, note; 628; προσκυνητόν, *to be bowed to*, 83, note; 84, note; οὐ προσκυνητόν, *not to be worshipped*; said of Christ's *human body*, 100, note; and 351, note. Both these last references are to the same passage of St. Athanasius in his *Epistle to Adelphius*. As it is a very important one as bearing on the question as to whether he deemed the humanity of Christ to be worshippable or not, and as it is not accurately translated into English either in the Oxford version of Saint Athanasius' *Later Treatises*, or in the version of it in Athanasius' *Select Works and Letters*, published by the *Christian Literature Co.*, of New York City, I dwell a little on it here, limiting myself however to the question *as to its true reading*, for there is no space in an Index to do more. I proceed:

οὐ προσκυνητόν, "it [Christ's body] *is not to be bowed to*," that is, "*is not to be worshipped*," 100, note. This passage is wrongly edited in the Greek of the Benedictine edition of St. Athanasius' *Epistle to Adelphius*, and in Migne's reprint of it in his *Patrologia Graeca*, and is wrongly translated in the *Later Treatises* of Saint Athanasius in the *Oxford Library of the Fathers*, and in the *Christian Literature Company's* translation of "*Athanasius' Select Works and Letters*," because they followed that altered text. We wish to show here briefly the difference between the true text of the manuscripts and the false one of both the editions just mentioned, and between the true translation and the false one of both the English versions aforesaid.

In columns 1080, 1081, tome 26, of Migne's *Patrologia Graeca*, sections 6 and 7 of St. Athanasius' *Epistle to Adelphius*, I find

the following. Athanasius has just been arguing against the heretics who denied the Incarnation, and so refused to worship God the Word inside His flesh as in a temple; and then continues in Sections 6 and 7 as follows:

- “6. * * * And let them [the heretics aforesaid] know that when we bow to the Lord in flesh, we do not bow to a creature, but to the Creator who has put on the created body, as we have said before [*Καὶ γυνωσκέτωσαν, ὅτι, τὸν Κύριον ἐν σαρκὶ προσκυνοῦντες, οὐ κτίσματι προσκυνοῦμεν, ἀλλὰ τὸν Κτίστην ἐνδυσάμενον τὸ κτιστὸν σῶμα, καθὰ προείπομεν*].
- “7. But we were wishing that thy Piety would ask them the following question: When Israel were commanded to go up to Jerusalem to bow [that is, “to worship”] in the temple of the Lord, where was the ark *and over it the Cherubim of glory shadowing the mercy seat* [Heb. ix., 5], did they do well or the contrary? If they did amiss, why were those who neglected that law liable to punishment? For it is written that *Whosoever should set at nought* [that enactment] *and would not go up, should be cut off from the people* [Deut. xvi., 16]. But if they did well, and in that thing were well pleasing to God, why are not the abominable Arians, the worst of all heretics, deserving of many a death, because, while approving the former people [of God] for their honor for the temple, they [nevertheless] are not willing to bow to the Lord who is in flesh as in a temple And yet the ancient temple was constructed of stones and of gold as a [mere] shadow; but when the Reality came, then the figure ceased, and, as the Lord said, *there remained not one stone upon another that was not thrown down* [Matt. xxiv., 2]. And when they saw the temple of stones, they did not think that the Lord who spoke in that temple was a creature, nor on the other hand did they make nothing of the temple and go far off and bow [that is, “worship”]; but they went into it and worshipped, according to the Law, the God who gave oracles from the temple. Since then this was so, why is the body of the Lord, the [body] truly all-holy and all-sacred, announced as glad tidings by the archangel Gabriel, and fashioned by the Holy Ghost, and made a garment of the Word, not to be bowed to”

[that is, “not to be worshipped”]. I quote the Greek of the above of section 7 in full:

7. Ἐβουλόμεθα δὲ τὴν σὴν εὐλάβειαν πυθέσθαι παρ’ αὐτῶν τοῦτο· ἡνίκα ὁ Ἰσραὴλ ἐξελεύετο ἀνέρχεσθαι εἰς τὴν Ἱερουσαλὴμ προσκυνεῖν ἐν τῷ ναῷ Κυρίου, ἔνθα ἡ κιβωτὸς καὶ ὑπεράνω ταύτης τὰ χερουδὶμ τῆς δόξης κατασκηιάζοντα τὸ ἰλαστήριον, καλῶς ἐποιοῦν ἢ τοῦναντίον; Εἰ μὲν οὖν φαύλως ἔπραττον, πῶς οἱ τοῦ νόμου τούτου κατολιγωροῦντες ὑπὸ ἐπιτιμίαν ἐγίνοντο; Γέγραπται γάρ· Ὅς ἐὰν ἐξουθενήσῃ καὶ μὴ ἀναβῇ, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ· εἰ δὲ καλῶς ἔπραττον, καὶ ἐν τούτῳ εὐάρεστοι τῷ θεῷ ἐγίνοντο, πῶς οὐκ ἀπολωλέναι πολλάκις εἰσὶν ἄξιοι οἱ μιαιοὶ καὶ πάσης αἰρέσεως αἰσχιστοὶ Ἀρειανοὶ, ὅτι, τὸν πάλαι λαὸν ἀποδεχόμενοι διὰ τὴν πρὸς τὸν ναὸν τιμὴν, οὐ βούλονται τὸν Κύριον ἐν σαρκὶ, ὡς ἐν ναῷ ὄντα, προσκυνεῖν; Καίτοι ὁ πάλαι ναὸς ἐκ λίθων ἦν καὶ χρυσοῦ κατασκευασθεὶς, ὡς σκιά· ἐλθοῦσης δὲ τῆς ἀληθείας, πέπαιται λοιπὸν ὁ τύπος, καὶ οὐκ ἔμεινε, κατὰ τὴν Κυριακὴν φωνήν, λίθων ἐπὶ λίθων ἐν αὐτῷ, ὃς οὐ κατελύθη. Καὶ οὐτε, τὸν ναὸν βλέποντες ἐκ λίθων, ἐνόμιζον καὶ τὸν ἐν αὐτῷ ναῷ λαλοῦντα Κύριον εἶναι κτίσμα, οὐτε, τὸν ναὸν ἐξουθενοῦντες, ἀπερχόμενοι μακρὰν προσεκύνουν ἀλλ’ εἰς αὐτὸν ἐρχόμενοι νομίμως ἐλάτρευον τῷ θεῷ ἀπὸ τοῦ ναοῦ χρηματίζοντι. Τούτου δὲ οὕτως γενομένου, πῶς τὸ σῶμα τοῦ Κυρίου, τὸ (11) πανάγιον καὶ πάνσεπτον ἀληθῶς, ὑπὸ μὲν τοῦ ἀρχαγγέλου Γαβριὴλ εὐαγγελισθὲν, ὑπὸ δὲ τοῦ ἁγίου Πνεύματος πλασθὲν, καὶ τοῦ Λόγου γεγονὸς (12) ἐνδύμα, οὐ προσκυνητόν;

The above Greek from Sections 6 and 7 of this Epistle is found, with the exception of a few slight corrections by Migne, word for word, on pages 915, 916 of the Second Part of tome 1 of the Benedictine edition of Athanasius, Paris, A. D. 1698. They are found word for word on page 161, tome 1 of the editio Coloniae of A. D. 1686, which on its title page, professes to follow the Paris edition of A. D. 1626. Professor Bright in his article on Athanasius in Smith and Wace’s *Dictionary of Christian Biography*, towards the end, mentions what I take to be that edition, though there is a discrepancy of a year between them, which is perhaps explainable. He writes thus: “The Greek text with a Latin version, Paris, 1627, ‘*threw into the shade all previous editions*,’ but the work was loosely executed.” In the same article Prof. Bright adds, “The first Greek edition was the Commelinian, at Heidelberg, in 1600.”

Now, before I go further, let me quote notes 11 and 12, referred to by the figures in the text just quoted.

On the word τὸ above before the "(11)," the Benedictine note 11 in column 1081, tome 26 of Migne's *Patrologia Graeca* is as follows: "Sic editi, sed manuscripti pro τό habent οὐ, quam particulam Seguerianus infra ante προσκυνητόν omittit." I translate this Latin into English.

"So the editions, but the manuscripts have οὐ [that is "not"] instead of τό [that is "the"], which particle the Seguer [manuscript] omits below before προσκυνητόν." This note is found as note "f" on page 915, in the Second Part of tome 1 of the Benedictine edition of Athanasius, Paris, A. D. 1698.

The 12th note is of no doctrinal importance. It merely states that the Basle and English manuscripts of the *Epistle to Adelphius* have ἐπλάσθη καὶ τοῦ Λόγου γέγονεν, instead of the above reading πλάσθην, καὶ τοῦ Λόγου γεγονός.

The Coloniae edition of A. D. 1686 does not contain the notes just quoted. So far as I know they were written for the Benedictine edition, and first appeared in it. It seems strange in view of the facts which they themselves state in note 11 that they did not conform their edition to the manuscripts.

We see here then that some editor before the Benedictines, estimating Orthodoxy from his own creature worshipping standpoint, not from the standpoint of the Six Ecumenical Councils, and wishing to save St. Athanasius from what he looked upon as the heresy of denying worship to Christ's humanity, therefore changed the text here. According to the Benedictines' own account in note 11 above; "*the manuscripts*" (except, so far as appears, the Seguer), in the sentence above give the following Greek text:

Τούτου δὲ οὕτως γενομένου, πῶς τὸ σῶμα τοῦ Κυρίου οὐ πανάγιον καὶ πάνσεπτον ἀληθῶς, ὑπὸ μὲν τοῦ ἀρχαγγέλου Γαβριὴλ εὐαγγελισθὲν, ὑπὸ δὲ τοῦ ἀγίου Πνεύματος πλάσθην. καὶ τοῦ Λόγου γεγονός ἐνδύμα; Οὐ προσκυνητόν.

Hence we must translate this true text of "*the manuscripts*" as follows and we have the correct reading, the genuine sense of the great Athanasius, God's noble champion against Creature Worship, including Man-Worship and every other sort:

“Since then this was so, why is the body of the Lord not truly all-holy and all-sacred, announced [as it was] as glad tidings by the archangel Gabriel, and fashioned by the Holy Ghost, and made a garment of the Word? IT IS NOT TO BE BOWED TO, [that is, “IT IS NOT TO BE WORSHIPPED.”]” Then Athanasius goes on to show how God the Word used the hands and voice of that body as His instruments in working His miracles. The Latin translation of this place of Athanasius as on page 161, tome 1 of the edit. Coloniae of 1686 is as follows: “Quod cum ita se habeat, quî fieri posset, ut corpus Domini undequaque sanctissimum, a Gabriele archangelo evangelizatum, a Spiritu Sancto formatum, amiculumque Verbi Dei, non sit adorabile,” etc. I find exactly the same reading on page 104 of the edit. Basileae, A. D. 1564, with the exception of one word, that is “Gabriele” which it has not. In the front of that tome of the Basileae edition of A. D. 1564, just before page 1, we are told that the Latin translation of St. Athanasius’ Epistle to Adelphius in it is by Peter Nannius (Alcmarianus) Professor of Latin in the College of Louvain. In Phillips’ *Dictionary of Biographical Reference*, London, A. D. 1871, his date is A. D. 1500-1557. Lippincott’s *Pronouncing Biographical Dictionary*, calls him *Nanning*, and tells us that he was born at Alkmaar, whence I presume comes his name of “*Alcmarianus*” above. In the article on him in the *Nouvelle Biographie Générale*, tome 37, Paris, A. D. 1866, we are informed that Cardinal Granvelle made him a Canon of the Cathedral of Arras, and that he was a Latin in religion, and that he published St. Athanasius’ works in Latin at Basle in 1556 in four volumes, and that that translation has been often reproduced.

In the Benedictine edition of St. Athanasius, Paris, A. D. 1698, tome 1, in a *Syllabus* in front, they state that Peter Nannius translated the Epistle to Adelphius in tome 1 of the Paris edition of Athanasius in A. D. 1627, and that the Benedictines in their own edition of the same Epistle in A. D. 1698, used the “Codice Segueriano, et lectionibus Felckman. Codicum Basil. Anglic. Gobler, et 1.”

Let us now, 1, ask, What is the *external evidence* for the reading of the Benedictines which makes this passage teach the worship of Christ's humanity?

The answer given by themselves in the above note is "*editions*," or "*the editions*" (*editi*). So far as appears no manuscript favors the view, for though the Seguer manuscript lacks the *ov*, "*not*," the Benedictine does not tell us its full reading.

If, on the other hand, we ask, What is the *external evidence* for the reading which makes this passage forbid the worship of Christ's humanity, the Benedictines in the note above reply, "*the manuscripts*." (*manuscripti*). And the annotator seems to imply that the testimony of the manuscripts is opposed to that of the printed editions. For he writes, "So the printed editions, but the manuscripts have '*not*' (*ov*) instead of '*the*' (*τὸ*)."

We turn now, 2, to ask, what is the *internal evidence* as to the question whether St. Athanasius favored or disfavored the worship of Christ's humanity in this passage?

We answer, On that point his witness is clear against it. For in speaking on that very topic, which runs through much of this Epistle, he writes at the end of section 6 of it, as just quoted:

"And let them [that is the heretics just mentioned by him] know that when we bow to the Lord in flesh, *we do not bow to a creature, but to the Creator Who has put on the created body, as we have said before.*"

In section 3, he teaches what is also plainly against Man-Worship (*ἀνθρωπολατρεία*, St. Cyril calls it), as follows:

"WE DO NOT WORSHIP A CREATURE—GOD FORBID! FOR SUCH AN ERROR AS THAT BELONGS TO THE HEATHEN AND TO THE ARIANS. *But we bow to the Lord of the creation Who has put on flesh, that is to the WORD OF GOD.*" See the note on page 350 above and the context, and pages 98-101, where more matter to the same effect is found in the note. Particularly pertinent there is Athanasius' commendation of the leper because in his worship of Christ "*he was bowing* [not to Christ's humanity, but] *to the Creator of the Universe as in a created temple*, [that is in His body], and he was made clean." * * *

FOR THE CREATURE DOES NOT WORSHIP A CREATURE, NOR, ON THE OTHER HAND, WAS THE CREATURE DECLINING TO WORSHIP ITS LORD BECAUSE OF THE FLESH" [which he wore], etc. Here is worship of God the Word alone, not at all the humanity which he wore. This is clear from the whole passage. See it more fully on pages 98-101, note. Towards the end of this Epistle Athanasius again professes that he worships God the Word as in flesh. See there. He terms his doctrine on that "*the faith of the Catholic Church.*" He urges the Ariomaniacs, as he here terms them, as follows:

"But if they are willing let them repent and no longer serve the creature contrary to the God who created all things. But if they wish to remain in their impieties let them alone be filled with them, and let them gnash their teeth like their father, the Devil, because THE FAITH OF THE UNIVERSAL CHURCH knows the Word of God to be Creator and Maker of all things, and [because] we know that *In the beginning was the Word and the Word was with God* [John I., 1], and we bow to Him made man for our salvation, not as made an Equal in an equal thing, the body, but as the Master Who has taken the form of the servant, and as the Maker and Creator, who has come in a creature, and in him has freed all things and has brought the world to the Father, and has made peace for all things, both those in the heavens and those on the earth. For so do we acknowledge that His Divinity is from the Father, and worship His Presence [that is His Divinity] in flesh even though the Ariomaniacs may burst themselves."

I quote a part of the above:

ἡ πίστις τῆς Καθολικῆς Ἐκκλησίας Κτίστην οἶδε τὸν τοῦ Θεοῦ Λόγον καὶ Δημιουργὸν τῶν πάντων, καὶ οἶδαμεν, ὅτι Ἐν ἀρχῇ μὲν ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν· γενόμενον δὲ Αὐτὸν καὶ ἄνθρωπον διὰ τὴν ἡμετέραν σωτηρίαν προσκυνούμεν, οὐχ ὡς Ἰσον ἐν ἴσῳ γενόμενον, τῷ σώματι, ἀλλ' ὡς Δεσπότην προσλαβόντα τὴν τοῦ δούλου μορφὴν, καὶ Δημιουργὸν καὶ Κτίστην ἐν κτίσματι γενόμενον. * * * Οὕτω γὰρ καὶ τὴν Πατρικὴν αὐτοῦ Θεότητα ἐπιγινώσκουμεν, καὶ τὴν ἔνσαρκον αὐτοῦ παρουσίαν προσκυνούμεν καὶ Ἀρειομανίται διαβρῆγνῶσιν ἑαυτούς.

See the rest of the above quotation, in English, on page 101, note, above, and the context before it.

προσκυνητῶς, the adverb; προσκυνητῶς, *in a way to be bowed to, in a way to be worshipped, to be worshipped*, 164, note 338.

Remark. On pages 359, 360, above, and in subnotes “a” and “b” on page 360, will be found two passages quoted by the learned Bishop Jeremy Taylor from St. Cyril of Alexandria, for the worship of the Divine Nature alone. I quoted Bishop Taylor’s Latin alone, because he does not give the Greek original. He quotes it from a Latin translation in the Paris edition of A. D. 1604. I had some trouble in finding a copy of that edition, but finally did so in the Library of the Union Theological Seminary of New York City, which I was courteously and kindly permitted to consult, for which I return my thanks to its Librarian, Rev. Mr. Gillett, as I do for similar favors to the Librarians of the General Theological Seminary Library of the same city, to those of the Astor Library, and to those of Columbia College Library. I here summarize results as to the Greek reading of the aforesaid passages:

The first passage quoted from Cyril of Alexandria by Jeremy Taylor, is found in tome Second of Cyril’s Works, Paris, A. D. 1604, page 159, inner column, C., and with its context is as follows; Cyril says of God the Word:

“Verus enim homo factus est nec idcirco verus Deus non est. Merito igitur modo ut homo, modo ut Deus loquitur. Quòd autem haec vera sunt, ipsum audias ad Samaritanam, quasi Judaeorum loquentem, *Vos, (inquit), adoratis quod nescitis, nos autem adoramus quod scimus*, ut homo loquitur. Non enim ex adorantibus Verbum est, sed cum Patre atque Spiritu Sancto simul adoratur. *Adorent, inquit, ipsum omnes angeli Dei.* Nemo autem ignorat, nulli prorsus naturae, praeterquam Dei, adorationem à Scriptura contribui. Scriptum est enim, *Dominum Deum tuum adorabis et Ipsi soli servies.* Sicut igitur Filius quamvis vere adorabilis sit, tamen ut homo adorat; sic quamvis Deus secundum Naturam sit, tamen Patrem ut homo Deum suum appellat.

I translate this into English:

“For He [God the Word] was made very Man, and yet He has not thereby ceased to be very God. Therefore He justly speaks sometimes as Man, sometimes as God. And that these

things are true hear Him saying as a Jew to the Samaritan woman, *Ye, (says He), worship what ye know not, but we worship what we know,* [John iv., 22]; [here] He speaks as Man. For the Word is not a worshipper, but is worshipped together with the Father and the Holy Ghost. *Let all God's angels,* Scripture says, *worship Him* [Heb. i., 6]. But NO ONE IS IGNORANT THAT WORSHIP IS PERMITTED TO NO NATURE AT ALL BY SCRIPTURE BUT THAT OF GOD. [For it is written], *Thou shalt bow to the Lord thy God, and Him only shalt thou serve* [Matt. iv., 10.]. So therefore though the Son [that is the Word] is verily worshippable, nevertheless as Man He worships: [and] so although He is God by Nature, nevertheless as Man He calls the Father His God [John xx., 17]."

The Greek original of the above is not found in the Paris edition of A. D. 1604. It contains nothing but the Latin rendering of it and of the passage here following.

I find the Greek for the above Latin in column 117, tome 75 of Migne's *Patrologia Graeca*, though the arrangement of Migne is different from the Paris edition of A. D. 1604. I quote it with more of the context:

The heading of the Greek of the section here, translated, is:

"*That the Son is Consubstantial to the Father is proved by the following text, I go to my Father and your Father, and [to] my God and your God,*" [John xx., 17]. Then, without any break, comes the following,

Ὅτε τὴν τοῦ ἀνθρώπου μορφήν ὁ τοῦ Θεοῦ Λόγος περιεβάλετο, καὶ διὰ τὴν ἀπάντων ἡμῶν σωτηρίαν ὑπάρχων ἐν μορφῇ Θεοῦ, καθὰ γέγραπται, τεταπείνωκεν ἑαυτὸν, τότε δὴ καὶ ὡς ἄνθρωπος ἔσθ' ὅτε διαλέγεται, οὐδὲν ἀδικούμενος εἰς τὴν δόξαν τὴν Θεοπρεπῇ διὰ τοῦτου. Εἰ γὰρ ὅντως ἄνθρωπος γέγονε, καὶ οὐ διὰ τοῦτο ἀπέστη τοῦ εἶναι Θεός, καὶ ὡς ἄνθρωπος γεγωνὼς λέγει τὰ ἀνθρώπῳ πρέποντα, οὐ διὰ τοῦτο τὸ θεοπρεπὲς ἀξίωμα ζημιωθήσεται· ἀλλ' ἔσται πάλιν ὁ αὐτός, φερομένης ἐπὶ τὴν οἰκονομίαν τῆς ἐν λόγοις ταπεινότητος. "Ὅτι δὲ οἰκονομικῶς ὡς ἄνθρωπος τὰ τοιαῦτά φησι, καλῶς ὅπερ ἀνείληψε σχῆμα λόγῳ τε καὶ ἔργῳ φυλάττων, ἐντεῦθεν εἰσόμεθα. Λέγει γάρ που πρὸς τὴν ἐν τῇ Σαμαρείᾳ γυναῖκα τὸ Ἰουδαϊκὸν ὑποκρινόμενος πρόσωπον· "Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε· ἡμεῖς προσκυνούμεν ὃ οἶδμεν." Καίτοι τῶν προσκυνουμένων ὁ Υἱός, οὐ τῶν προσκυνούντων ἔστι. "Προσκυνήσατέωσαν γὰρ αὐτῶ,

φησὶ, πάντες ἄγγελοι Θεοῦ.” Καὶ περὶ μὲν ἀγγέλλων ἢ ἐτέρας τινὸς τῆς κατ’ αὐτοὺς τάξεως οὐδὲν φέρεται τοιοῦτο παρὰ ταῖς θείαις Γραφαῖς. Οὐ γὰρ ἀγγέλοις κελεύεται τις προσκυνεῖν, ἀλλὰ μόνῳ Θεῷ. Γέγραπται γάρ· “Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.” Ὡς περ τοῖνυν προσκυνούμενος ὁ Υἱὸς, προσκυνεῖν φησιν οἰκονομικῶς, ὡς ἄνθρωπος. οὕτως ὅταν Θεὸς κατὰ φύσιν ὑπάρχων, Θεὸν ἑαυτοῦ τὸν Πατέρα καλῇ, πάλιν ὡς ἄνθρωπος οἰκονομικῶς, οὐ διὰ τοῦτο τοῦ εἶναι Θεὸς ἐκκληθῆσεται· ἀλλ’ ὡς κατὰ φύσιν Υἱὸς, ἔσται δὲ ὁμοούσιος.

I translate the above Greek into English, premising that I am not aware what the exact reading of the Greek was on which the above Latin rendering of A. D. 1604 was based, though, if we may judge from the Latin rendering, the translator must have had a different text, at least in places, before him.

“When the Word of God cast about Himself the form of the Man, and though He was *in the form of God* as it is written, [Philip. ii., 6], nevertheless humbled Himself for the salvation of us all, then indeed He sometimes speaks even as Man, but in so doing He does no wrong to His God-befitting glory. For since He really became Man, and yet did not thereby cease from being God, even though as having been *made Man* He speaks the things which befit the Man, He will not thereby damage His God-befitting dignity, but He will still remain the same [Word], the humble expressions [that is His utterances as Man] being referred to the Economy [of our Redemption]. And that He utters such expressions Economically as Man, and so guards well both in word and deed the [conditions of the human] form which He put on, we shall see thence. For He says somewhere to the woman in Samaria, where He speaks as a Jewish person, [or “under a Jewish mask,” that is His body], *Ye worship ye know not what: we worship what we know*; though the Son [by “Son” Cyril here means God the Word] is of those who are worshipped, not of those who worship. For He [the Father] says, *Let all God’s angels bow to Him*, [that is to God the Word, as Cyril often teaches]. AND NO SUCH COMMAND IS FOUND IN THE SCRIPTURES OF GOD REGARDING [WORSHIPPING] ANGELS INDEED OR ANY OTHER ORDER LIKE THEM. *For no one is commanded to bow to angels, but to God alone.* For it is written,

Thou shalt bow to the Lord thy God, and Him only shalt thou serve [Matt. iv., 10]. As therefore the bowed to Son [that is, God the Word] says that He bows Economically as Man, so when He [God the Word] being God by Nature, calls the Father His *God*, He speaks again Economically as Man, but is not thereby cast out of being God, but as Son by Nature, [that is as God the Word] He will be of the same Substance'' as the Father.

I here contrast the Latin translation of part of the above and the Greek here:

Latin translation.

Nemo autem ignorat nulli prorsus naturae praeter quam Dei, adorationem a Scriptura contribui.

English translation of the above Latin.

“But no one is ignorant that worship is given by Scripture to no Nature at all except that of God.”

Greek original.

Καὶ περὶ μὲν ἀγγέλλων ἡ ἐτέρας τινος τῆς κατ' αὐτοὺς τάξεως οὐδὲν φέρεται τοιοῦτο παρὰ ταῖς θείαις Γραφαῖς. Οὐ γὰρ ἀγγέλλοις κελεύεται τις προσκυνεῖν, ἀλλὰ μόνῳ Θεῷ.

English translation of the above Greek.

“And no such command is found in the Scriptures of God regarding [worshipping] angels indeed or any other order like them. For no one is commanded to bow to angels but to God alone.”

The Greek differs in wording from the Latin here, but in sense they both agree in forbidding worship to any besides God alone.

Jeremy Taylor's second quotation, from Cyril of Alexandria's *The-saurus* as in the Latin translation of Vol. II. of his works, Paris, 1604, page 158, inner column, C, I find in tome 75 of Migne's *Patrologia Graeca*, in the Greek; I give it with the immediate context as in the Greek in columns 113, 116, where Cyril is answering an objection of followers of the heresiarch Eunomius; Eunomius' objection to Christ's Divinity there is as follows; it is prefaced by the following heading: Ὡς ἐξ ἀντι-θέσεως τῶν Εὐνομίου. *Ex Objectione Eunomii* is the Latin rendering in the parallel column there for the above heading.

The English of the Greek is "*As from an objection of Eunomius,*" Eunomius says, *Εἰ ὁμοούσιός ἐστι, φησὶν, ὁ Υἱὸς τῷ Πατρὶ, τὸ μὴ καὶ αὐτός ἐστιν ἀγαθὸς οὕτως ὡς ὁ Πατήρ; Λέγει γάρ που πρὸς τινα ὁ Χριστός· "Τί με λέγεις ἀγαθόν; Οὐδείς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός."* "Ἐνα δὲ εἰπὼν, ἑαυτὸν ἔξω τέθεικεν, ὡς ἀγαθὸν μὲν ὄντα καὶ αὐτὸν, οὕχ οὕτω δὲ ὥσπερ ἂν εἴη καὶ ὁ Πατήρ.

That is the objection. Now comes Cyril's "*Solution of the objection,*" or, as the Greek there is, *Πρὸς ταῦτα λύσις.* It is as follows:

Κύριον ἀποκαλούσης τὸν Υἱὸν τῆς θείας Γραφῆς, δώσεις ἄρα καὶ αὐτὸν εἶναι Κύριον, καὶ τοῦτο κατὰ ἀλήθειαν, ἢ πρὸς τοῖς ἄλλοις ἀρνήσῃ καὶ τότε. Εἰ μὲν γὰρ οὐκ εἶναι Κύριον ἔρεῖς, τάναντία φρονεῖς ταῖς θείαις Γραφαῖς καὶ τῷ ταῦτα λαλήσαντι Πνεύματι. Συντεθειμένος δὲ καὶ φάσκων αὐτὸν εἶναι Κύριον, ἀσεβῶς ἐλεγχθήσῃ καὶ Κύριον λέγων καὶ προσκυνῶν ὃν οὐ φῆς ὁμοούσιον εἶναι τῷ Θεῷ καὶ Πατρὶ, καὶ κτίσματι μᾶλλον ἢ Θεῷ κατὰ φύσιν λατρεύεις. Τὸ γὰρ ἐτέρας ὑπάρχον οὐσίας παρὰ τὸν ὄντα Θεόν, οὐκ ἂν εἴη φύσει Θεός. Καὶ τούτου μάρτυς ἡ θεία λέγουσα Γραφή, "Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἰς ἐστι·" μία γὰρ θεότητος φύσις. Καὶ ὅτι ταύτῃ μόνῃ δεῖ προσκυνεῖν, ἀκούσῃ πάλιν· "Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις."

I translate this into English. It is as follows:

"*Eunomius,* (who evidently has in mind, Christ's words in Mark x., 18, "*Why callest thou me good? there is none good but one, that is God,*" and is trying to pervert them into a proof that the Word is not God, contrary to the plain assertion by the Holy Ghost in John i., 1, that He is), "If He says that the Son is of the same Substance as the Father, why is not He Himself also [the Son] as good as the Father [is]? For the Anointed One (ὁ Χριστός) says somewhere to a certain one, *Why callest thou me good? There is none good but one, that is God.*" And when he said "*One,*" He put himself outside [of that One]; for though He Himself is good also, He cannot be so good as the Father is."

Cyril's "*Solution of the above difficulty.*"

"Forasmuch as the Scripture of God calls the Son *Lord*, thou wilt therefore grant that He is *Lord*, and that in accordance with the truth, or thou wilt refuse to Him that title also as thou dost to the rest. For if indeed thou wilt say that He is not *Lord*, thou wilt hold an opinion which is contrary to the

Scriptures of God and to the Spirit which has said that He is. But if thou agreeest and sayest that He is *Lord* thou wilt be convicted of IMPIETY by applying [the title] *Lord* to him whom thou deniest to be of the same Substance as the God and Father, and by bowing to [that is by worshipping] him [that mere creature]; and [so] thou worshippest a creature contrary to Him who is God by Nature. For that which is of a substance other than God can not be God by Nature. And the Scripture of God is a witness to this, for it says, *The Lord our God is* [but] *One Lord* (Mark xii., 29; Deut. vi., 4); for the Nature of Divinity is [but] *One*: AND THAT WE MUST BOW TO THAT NATURE ALONE, hear again [the following words of Christ], *Thou shalt bow to the Lord thy God, and Him only shalt thou serve,*" [Matt. iv., 10].

I have rendered *μᾶλλον ἢ* above by "*contrary to*" as making a Greek idiom clearer to the English speaking reader. In Liddell and Scott's Greek Lexicon, Oxford, 1869, under *Μάλα* we read, "*μᾶλλον ἢ* * * * is often followed by *οὐ* (where *οὐ* seems redundant,) because in all comparisons, the very notion of *preference* also implies *rejection* or *denial*". But if any man prefers "*rather than God by Nature*" or "*in preference to God by Nature;*" the sense will not be widely different, for it will mean that the Eunominan prefers to worship his mere created Christ *in preference* to the Orthodox uncreated Logos who is God by Nature.

To conclude on this passage; Cyril in it teaches plainly again, 1, that all religious bowing, and, by parity of reasoning, every other act of religious worship, is prerogative TO THE DIVINE NATURE ALONE; and so is God's name.

And, 2, that to give bowing, or any other act of religious worship, or God's name, to anything but the Divine Nature is an "IMPIETY".

3. This passage, which limits all worship to the Divine Nature alone, of course agrees with the passage of St. Cyril on pages 79, 80, and with that on pages 225 and 226, in both which he denies worship to Christ's humanity, and condemns it as wrong. In the passage last above, both in the Greek and in the English translation, he argues for the Divinity of the

Logos because He is bowed to, on the ground that all bowing being prerogative to God alone, when it is ordered by God to be given to any one in Holy Writ, it proves that that one is God. See those two passages and the remarks there on them.

St. Cyril of Alexandria in his *Thesaurus*, Assertion X., col. 129 of tome 75, Migne's *Patrologia Graeca*, writes:

Εἰ μόνῳ Θεῷ τῷ κατὰ φύσιν τὸ προσκυνεῖσθαι παρὰ τε ἡμῶν καὶ ἀγγέλων ὀφείλεται, ἐτέρῳ δὲ οὐδενί, καὶ ἐφ' ἡμῶν μὲν τέθειται· “Κύριον τὸν Θεόν σου προσκυνήσεις,” ἀγγέλοις δὲ τὸ Πνεῦμα κελεύει προσκυνεῖν τὸν Υἱόν, κατὰ τὸ, “Ὅταν δὲ εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνήσάτωσαν Αὐτῷ πάντες ἄγγελοι Θεοῦ.” Θεὸς ἄρα ἐστὶν ὁ προσκυνούμενος Υἱός. Πῶς οὖν ἔσται μία Θεότης, εἰ οὐκ ἔστι, καθ' ἑμᾶς, ὁμοούσιος τῷ Πατρί;

I translate:

“Since bowing is due, both from us and from the angels, to God alone, Who is God by Nature, and to no other, and since the obligation to bow” [to Him] “has been laid upon us by the words, *Thou shalt bow to the Lord thy God*” [Matt. iv., 10], “and the Spirit” [evidently used here in the sense of *Divinity*, and not of the Holy Ghost specially, for it is the Father that speaks, Hebrews i., 6], “commands the angels to bow to the Son, as we see in the words, *And when He bringeth in the First Brought Forth into the inhabited world, He saith, And let all God's angels bow to Him.* The bowed-to Son is therefore God. How then will there be [but] One Divinity, if, as you say, He is not of the same Substance as the Father?”

Here again Cyril argues that inasmuch as religious bowing is prerogative to God, and is commanded by the Father in Heb. i., 6, to be given to the Word, therefore the Word must be God. The source of that argument is Hebrews i., 6, 8, and the context, where the inspired Apostle Paul is proving, in effect, that the Son, that is the Word evidently, is no creature, no, not even a high creature like an angel, but is “*Character of*” the Father’s “*Substance*,” is worshipped by *bowing*, and is called *God*; in other words he is showing by all those facts that He is God. Hence we find Athanasius arguing from “*Character of His Substance*,” Heb. i., 3, that the Word must be God; see

the Greek of pages 325, 494, of the Oxford translation of Athanasius' *Treatises against Arianism*, as an example, though other mentions of it are found in that work, And the fact that religious bowing is prerogative to God, and that it is ordered by the Father to be given to the Word in Hebrews i., 6, is adduced by St. Athanasius, St. Epiphanius, and by Faustin, a Presbyter of Rome, to prove that He must be God; see the passages on pages 234, 235, 240, 251 and 252, in Volume I. of *Nicaea* in this Set. See in the Oxford translation of *Cyril of Alexandria on the Incarnation* in the *Index of Texts*, under Heb. i., 3, and especially Heb. i., 6, and in P. E. Pusey's edition of the Greek of Cyril, vol. vi., under those texts in the *Index Locorum* * * * *Scripturae*, and in vol. vii., part 1, pages 98-106, 193, 240, 241, 270, and in the *Index Locorum* * * * *Scripturae*. In his Anathema VIII. St. Cyril approved by Ephesus, anathematizes every one who applies the name *God* to Christ's mere created humanity, and much more does he anathematize any and every one who applies God's name to any lesser creature, that is to any other creature, for Christ's humanity is the highest and noblest of all created things. And the third Ecumenical Synod approved the doctrine that every act of worship is prerogative to God; see *Man Worship*, *Worship*, etc., in the *General Index* in this volume.

But, alas ! in the middle ages men were given to the relative worship of the Virgin Mary, martyrs, other saints, and alleged saints, crosses, relics, pictures, and graven images, and they could no longer argue that all acts of religious worship are prerogative to God; and that wherever in Holy Writ any of them is given to the Word, it proves that He must be God. But the Reformation has restored that truth to us. Let us guard and use it as a bulwark against all creature worship, for every kind of it damns the soul of the deceived and misled to the everlasting fires of hell. So God's Word infallibly teaches, and the Holy Ghost led the Third Ecumenical Synod to formulate it in effect as the doctrine of the whole church, and to depose Nestorius for denying it and for his relative worship of creatures.

προσλήψει, *taking to*, in the expression ἐν προσλήψει προσώπου μόνου *taking to a man's person merely*, 71, note.

πρόσφατος θεός, *new god*; 91, note. See also προσκυνήσεις. πρόσφατος θεός, again used of Christ's humanity, 92, note. See τέταρτος in this Index, and in that place. Cyril says that the Nestorian Worship of Christ's humanity makes him a *fourth God* and changes the Trinity into a Tetrad. See also the English and Latin of another passage of similar purport in the note on pages 92, 93; another of like meaning is found in the note on pages 93, 94, and pages 259, 260 of P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*.

πρόσωπον, *Person*, the *connection* of the two Natures of Christ in one Person, not two Persons, confessed by Nestorius, 158, note 309. That connection left the natures merely external to each other and denied the Incarnation, *ibid.*, and Nestorius elsewhere: προσώποις, *Persons*, 313, note 608. Πρόσωπον is used for God the Word alone, to the exclusion of His humanity, in the following expression in note 616, page 313, 'Ὡς τοιγαροῦν προσώπῳ τὰς ἐν εὐαγγελίοις πάσας ἀναθετέον φωνάς, ὑποστάσει μὲν τοῦ Λόγου σεσαρκωμένη. Κύριος γὰρ εἷς Ἰησοῦς Χριστός, κατὰ τὰς Γραφάς. See more as to that use under "*Person*" in the *General Index*, and on page 649. προσώποις δυσὶν ἤρουν ὑποστάσεις, "*two Persons*, that is *Subsistences*, that is *Beings*," 325, note 666. Πρόσωπον, *Person*, in the following expression of Valentinus the Apollinarian, on page 431, where he is arguing against Timothy, the leader of the other wing of the Apollinarians, the Cosubstancers, and explaining how his heresy differs from theirs: πολλὸν δὲ ἡγνόησαν Τιμόθεος, καὶ ὁ διδάσκαλος αὐτοῦ Πολέμιος, καὶ οἱ σὺν αὐτοῖς, ὅτι ἐνὸς ὄντος τοῦ προσώπου τοῦ Θεοῦ Λόγου, καὶ τῆς σαρκὸς, etc. See the rest of this passage on page 431 with its English translation. Compare also under συμπροσκυνεῖται.

πρότασιν, *proposition*, in the expression κατὰ προτάσιν τε καὶ λύσιν, 11, note 12, where see the English.

προτιμῶ, *I prefer*, 415.

Πρωτότοκον, τόν, *the First Brought Forth*, 89, note, thrice: Πρωτοτοκον, in the expression of Cyril, where he explains the τὸν Πρωτότοκον, of Hebrews i., 6, τότε γὰρ τέτοκε, καὶ ὡς πρωτεῶν ἐν πᾶσι, νοεῖται

πρωτότοκος, 89, note: See under προσκυῶ, and note 582, pages 225, 226, where as above, Cyril explains the expression to mean God the Word: note 589, page 228.

Σ

σαρκωθέντα, *put on flesh*, 431, note; 456, note 916. On the difference in meaning between σαρκώω and ἐνανθρωπέω, see the article next below. See also under ἐνανθρωπήσαντος in this Index.

σάρκωσις, *Inflesh*, that is *Incarnation*, a case of: σάρκωσιν, *putting on flesh*, 458, note 924, where the Word which means *Incarnation*, *Inflesh*, is perverted into a denial of it by Nestorius. On the same page that heresiarch twists *Inman*, (in Greek ἐνανθρώπησιν), into a denial of the Inman of God the Word's real Substance in His humanity. Compare note 922 there. Eutyches includes γέννησιν, that is *birth*, in the *Inman*, that is in the *Inflesh* (σάρκωσις) on page 343, note. See also under φύσις in this Index. The difference between σάρκωσις, *Inflesh*, and ἐνανθρώπησις, *Inman*, is that the former asserts merely the *putting on of flesh*, which is only part of a man, whereas the latter affirms the putting on of a whole man, that is of body, soul, and mind, and is therefore much the stronger expression. Just the same difference exists between σαρκώω, *I put on flesh*, and ἐνανθρωπέω, *I put on a man*. Compare also ἐνανθρωπήσεως in this Index.

σάρξ and its cases: σάρκα, *flesh*; see under ψυχῇ; and 80, note; 81, note; and 633, under μετά, and 85, note. See under Συνουσιασταί in this Index.

The following are Apollinarian heresies on Christ's flesh, some held by the Valentinian wing, others by the Timothean wing, page 105, note; Christ's flesh was οὐκ ἐξ Μαρίας ἀλλ' ἐκ τῆς ἑαυτοῦ οὐσίας. Ἐξ ἑαυτοῦ μεταποίησας σάρκα ὁ Λόγος. Ἐξ ἀρχῆς ἐν τῷ Υἱῷ τὴν σαρκώδη ἐκείνην φύσιν εἶναι. ἄκτιστον καὶ ἐπουράνιον λέγοντες τὴν τοῦ Χριστοῦ σάρκα. ἐξ οὐρανοῦ τὸ σῶμα. See the English there. Χριστὸς οὐ χοῖκος, ἀλλ' ἐπουράνιος, 105, note. See also the Latin on that page. See more on Apollinarian views as to Christ's flesh or body on pages 104, 105 above. See more on the Valentinian view of Christ's flesh and its worship, and on the

Timothean opinion, on page 431, note; 432, note, where different errors on Christ's flesh are mentioned. (On the Nestorian view as to Christ's flesh, its worship, etc., see σὺν τῇ σαρκί, *together with the flesh*, 117, note; and Cyril and Nestorius in the General Index in this volume).

κατὰ σάρκα, *according to the flesh, as regards the flesh*, 128, note 195: ἐν τῇ σαρκί, *in the flesh*, 457, note 919: ἰδίαν (σάρκα), *own, or peculiar flesh*, 240, note. κατὰ σάρκα θάνατον, *death according to flesh*, 241, note. τὴν ἑαυτοῦ σάρκα, *His own flesh*, 272, subnote. μετὰ τῆς ἰδίας σαρκός, "with" or "within His own flesh," 323, note 662: see also under μετὰ. διὰ σαρκός, *by flesh, that is in flesh*, 458, note 926. κατὰ σάρκα, *according to flesh*, 459, note 935, twice. ἡ σὰρξ, *the flesh*; 477, note 1018. See ἴδιον. τὴν σάρκα, *the flesh*, 474, note 1007, where the Eucharist is the topic. τὴν σαρκός, *of the flesh*, 474, note 1007.

The verb σέβω and different forms from it; σέβω, *I worship*, in the expression, σέβω αὐτόν, ὡς τῆς παντοκράτορος εἰκόνα θεότητος, 83, note; and in the notorious profession by Nestorius of his relative Man-Worship, and Cyril's refutation of it on page 85 and after; I quote Nestorius as there, Διὰ τὸν φοροῦντα, φησὶ, τὸν φοροῦμενον σέβω· διὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαινόμενον, 85, note; and σέβω in the expression on page 86, note, Διὰ τὴν τοῦ βασιλέως φυγὴν σέβω τὸ σῶμα αὐτοῦ, διὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαινόμενον. See also under προσκυνῶ and its derived forms and προσκύνησις. σέβωμεν τὸν τῇ θείᾳ συναφείᾳ τῷ παντοκράτορι θεῷ συμ-προσκυνούμενον ἄνθρωπον, page 464, note 954: see the English in the text on the same page. σέβειν, *to worship*; 88, note. See also under ἀνθρωπολάτρης in this Index.

σεπτῶν in the expression, σεπτῶν τοῦ Χριστοῦ μυστηρίων, *august mysteries of the Anointed One*, lxxviii., note "a."

σκηνώ, *to tabernacle, to dwell*, 343, note.

στολή, *a garment*, said of Christ's flesh by an Apollinarian, 431, note.

The noun σχέσις and its cases: σχέσις, *relation*, 96, note: σχέσει, *by relation*, 223, note; 256, note; 459, note 935; 533; σχέσιν, *relation*, used in a heretical sense by the Nestorians in the following expressions, κατὰ σχέσιν, *by relation, that is relatively*, 63, note; 65, note; and κατὰ γε τὴν ἔξωθεν σχέσιν, *according to the external*

relation, 84, note; *σχέσιν*, *relation*, 96, note; 651, 652, twice; *σχέσει*, *by relation*, 95, note, and 96, note.

The adjective *σχετικὸς* and cases of it: *σχετικὴν*, in the expression, οὐ σχετικὴν, *not relative*, οὐ σχ. ἐποιήσατο τὴν ἐνοίκησιν, *He has not made His indwelling relative*, 66, note, and page 637; *σχετική* and *σχετικὴν*, 96, note: 651; 652, twice. ὡς κατὰ μέθεξιν *σχετικὴν*, *as by relative participation*, 218, note 563: *σχετικὴ προσκύνησις*, *relative worship*, 219, note 563, twice. *σχετικὸς*, *relative*, Pusey's mistranslation of, 219, note 563, thrice: *σχετικὴν*, *relative*, 223, note; 256, note; 459, note 935; 532, text, and note "a" there. Pusey, who mistranslates it, could render it correctly when he would, 532, note "a," *σχετικὴν*, *relative*, 533. Compare under *συνάφεια*, and *ἐνοίκησις*: *σχετικὴν*, *relative*, 651; 661.

The adverb *σχετικῶς*: *σχετικῶς*, *relatively*; 63, note; 67, note; οὐ σχετικῶς, *not relatively*, 66, note: *σχετικῶς συνήφθαι τῷ Λόγῳ*, *relatively conjoined to the Word*, 67, note. *σχετικῶς relatively*, 80, note; 81, note: 459, note 935. Compare under *συνάφεια*. *σχετικῶς*, *relatively*, 96, note. Pusey's mistranslation of those terms to blunt the edge of their testimony against his own relative worship, and against Roman and Greek mediaeval and modern relative creature worship, which are Nestorian, 96, note. Compare 532, note "a" there. See *συνάφεια*, and *συμπροσκυνέω*: *σχετικῶς*, 256, note. *σχετικῶς*, *relatively*, 532, and 651, 652, twice.

συγγρασεῖ, Θεοῦ μὲν ἐνανθρωπήσαντος, ἀνθρώπου δὲ θεωθέντος, 441, note, where see in the text the English translation.

συγκροτηθῆναι, *to be celebrated*; 483, note 1027. *συγκροτουμένην*, *celebrated*, 46, note.

συγχρηματίζει Θεός, *co-called God*; 467, note 966.

συκοφαντίας, *slander*; 156, note 298.

συμβαῖνον, *upshot*; 452, note 894.

σύμβολον, *A Symbol, A Creed*, xxii., note "c;" xxiii., note "e;" *σύμβολον*, *Creed*, that of Nicaea, 129, note. See *ἐκθεσιν*, *Exposition* or *Statement*; and 133, note; 572. *Theodosius*, Bishop of Mastaura, says of the Faith of Nicaea, Ἐμμένω καὶ συντίθεμαι, συμφώνῳ οὐσῇ, ὡς ἔφη, τῇ τῶν Πατέρων φυχωφελεῖ διδασκαλίᾳ, 139, note. See also the long Greek passage in note 256, page 147, which praises the Faith of Nicaea and that set forth in Cyril's

Shorter Epistle to Nestorius; as does also note 267, page 149: τῷ Συμβόλῳ, *the Creed of Nicaea*, note 267, page 149: τοῦ Συμβόλου, *of the Creed of Nicaea*, 152, note 281.

σύμβολον, *the Eucharistic Symbol*, and σύμβολα, *the Eucharistic Symbols*; σύμβολον, *Symbol*, 279, note. Εἰ γὰρ μὴ ἀπέθανεν ὁ Ἰησοῦς, τίνος σύμβολα τὰ τελούμενα; “*For if Jesus did not die, of whom are the consecrated things Symbols?*” 237, note: Σωτηρίου πάθους ἀπόρρητα σύμβολα, that is “*the secret Symbols of the Saviour’s suffering*,” 237, note. τὰ μυστικά σύμβολα, “*the mystic Symbols*,” in the Lord’s Supper; 282, note: τὰ ὁρώμενα σύμβολα, “*the visible Symbols*” of the Eucharist.

συμπροσκυνεῖν, *to co-bow to, to co-worship*, 84, note; and 86, note, in the following expressions, καὶ ὡς ἕτερον ἐτέρῳ συμπροσκυνεῖν ὁμολογῶν. See σχέσις, σχετική, and συνάφεια. Andrew of Samosata, the Nestorian, states St. Cyril’s position as follows, λέγων [Cyril] αὐτὸν μετὰ σαρκὸς δεῖν προσκυνεῖσθαι, ἀπαγορεύων δὲ συμπροσκυνεῖσθαι τῇ θεότητι τὴν σάρκα, “*He [Cyril] says that He [the Son] must be bowed to within flesh but forbids the flesh to be co-bowed to with His Divinity*,” 225 note. See also under προσκυνῶ, where this passage is found again, and on pages 97, 98, note, where some of the words before it are given. Compare pages 102-128, note, especially page 117 where still more of the context is quoted. It is found again on page 356, note. I quote the Greek as on page 117, where more of it is given, φαμέν ὡς πάνυ ἐπιστημονικῶς ἐπέσκηψε [Cyril of Alexandria] τοῖς σὺν τῇ σαρκὶ προσκυνεῖν τῷ ἐνὶ καὶ τῷ αὐτῷ Υἱῷ βουλομένοις, ὡς ἐτέρου τινὸς ὄντος παρὰ τὸ Σὺν τοῦ Μετά· ὕπερ αὐτὸς ἔθηκεν, ὡς προεῖρηται, λέγων αὐτὸν μετὰ σαρκός, etc., as above. I translate this part:

“*In addition to the foregoing we say that he has very unlearnedly and very unskilfully censured those who wish to bow to the One and the same Son together with His flesh as though the [preposition] μετὰ were something other than the [preposition] σὺν, which very assertion he himself has made, as has been said before;*” then comes as above “*[by] his saying,*” etc. Compare page 633, where part of the passage is quoted again, though συμπροσκυνεῖσθαι and the rest of it should form part of the quotation there. συμπροσκυνεῖς, *thou co-bowest*, that is *co-worshippest*, 82, note. συμπροσκυνεῖσθαι, *to be co-bowed to*, in the expression, ὃν τῇ θεό-

τητι συμπροσκυνεῖσθαι δεῖν ἀνοήτως ἔφασκεν, 83, note; and τὸ συμπροσκυνεῖσθαι καὶ συνδοξάζεσθαι, *the expression co-bow and co-glorify*, page 97, note; and 117, note; in both these cases the Nestorian Andrew of Samosata speaks and explains his sense of those expressions. Noteworthy is Cyril's Anathema VIII., adopted by the whole Church at Ephesus, where συμπροσκυνεῖσθαι occurs. I quote it all: *Εἴ τις τολμᾷ λέγειν τὸν ἀναληφθέντα ἄνθρωπον συμπροσκυνεῖσθαι δεῖν τῷ Θεῷ Λόγῳ καὶ συνδοξάζεσθαι καὶ συγχρηματίζειν Θεόν, ὡς ἕτερον ἑτέρῳ, τὸ γὰρ Σὺν ἀεὶ προστιθέμενον τοῦτο νοεῖν ἀναγκάσει· καὶ οὐχὶ δὴ μᾶλλον μιᾷ προσκυνήσει τιμᾷ τὸν Ἐμμανουὴλ, καὶ μίαν Αὐτῷ τὴν δοξολογίαν ἀναπέμπει, καθὼς γέγονε σὰρξ ὁ Λόγος, ἀνάθεμα ἔστω;* that is in English, as in the text of pages 331, 332, where see it. συμπροσκυνεῖσθαι, *to be co-bowed to*, 571; 598. συμπροσκυνεῖται, *is co-bowed to*, page 225, note 581. συμπροσκυνεῖται, in the expression on page 431 of Valentinus, the leader of the milder wing of the Apollinarians, *ἡ σὰρξ τῷ Λόγῳ συμπροσκυνεῖται, the flesh is co-bowed to with the Word*. See the context where, illogically enough, he precedes the above statement by the contradictory one, οὐ πρὸς σάρκα ἢ προσκύνησις, *the bowing is not to be done to the flesh*. συμπροσκυνούμενον, *co-bowed to*, in Nestorius' expression, *σέβωμεν τὸν τῇ Θεῷ συναφείᾳ τῷ παντοκράτορι Θεῷ συμπροσκυνούμενον ἄνθρωπον*, 90, note. This place is found with some of the context on page 464, note 954, as follows, where Nestorius says, *ἀσύγχυτον τοίνυν τὴν τῶν φύσεων τηρῶμεν συνάφειαν· ὁμολογῶμεν τὸν ἐν ἀνθρώπῳ Θεόν· σέβωμεν τὸν τῇ Θεῷ συναφείᾳ τῷ παντοκράτορι Θεῷ συμπροσκυνούμενον ἄνθρωπον*. In English this is, "Therefore let us keep the unmixed conjunction of the [Two] Natures. Let us confess the God in a Man. LET US WORSHIP THE MAN CO-BOWED TO WITH THE ALMIGHTY GOD IN THE DIVINE CONJOINMENT." συμπροσκυνούμενον, in the expression τὸ γὰρ ἑτέρῳ συμπροσκυνούμενον, 82, note, where Cyril is speaking, "*For that which is co-bowed to with another thing*," etc. συμπροσκυνούντες, in the expression, οὐχ ὡς ἄνθρωπον συμπροσκυνούντες τῷ Λόγῳ ἵνα μὴ τοῦτο εἰς φάντασμα παρεισκρίνεται, διὰ τοῦ λέγειν τὸ Σύν· ἀλλ' ὡς ἓνα καὶ τὸν αὐτὸν προσκυνούντες, ὅτι μὴ ἀλλότριον τοῦ Λόγου τὸ σῶμα αὐτοῦ, 79, note: the first six words are quoted again on page 356, note. The above Greek and the most important part of the context is found in note 183, page

79. The English translation constitutes the text of pages 79-85, where see it. This passage is most important and wholly authoritative as being part of a document which was approved and adopted by the whole Church at Ephesus.

σύν, *together with*, 97, several times; see also μετὰ σαρκός, and μετὰ wherever it occurs with the genitive in this Index, and the different forms of προσκυνῶ, *I bow to*, and συμπροσκυνέω, *I co-bow to*; and σύν, page 108, note, and 117, note, several times; σύν τῇ σαρκί, *together with the flesh*, 117, note; and 226 note 583; σύν, *together with*; 598; 631, twice; 634.

συνάπτω; forms of; συνάπτει, *conjoins*, 84, note. συναφθέντες, *conjoined*, in the expression of St. Athanasius, ἀλλ' ὡς τῷ ἐξ οὐρανοῦ Λόγῳ συναφθέντες; *we, as having been conjoined with the Word Who came out of heaven*, 421, text. See note 747 there on that use of συνάπτω.

συνάφεια, *Conjunction*, cases of in the following expressions; συνάφειαν, *Conjunction*, in the expression, συνάφειαν, * * * τῇ ἐξωθέν τε καὶ σχετικῇ, etc., 66, note; 68, note; 69, note; 637: see the English there. διὰ συνάφειαν δὲ σχετικῇ, *because of a relative Conjunction*, 85, note. Compare σχετικῇ, σχέσις, and σχετικῶς; and in Nestorius' expression, on page 89, note, καὶ τότε τῇ τοῦ Θεοῦ συναφείᾳ θεολογεῖ τὸ φαινόμενον· ἵνα μηδεὶς ἀνθρωπολάτρην τὸν Χριστιανὸν ὑποπτέῃ. See the English there. Compare under ἐνοίκησιν. συναφείᾳ in Nestorius' profession of Man-Worship on page 90, note, σέβωμεν τὸν τῇ Θεῷ συναφείᾳ τῷ παντοκράτορι Θεῷ συμπροσκυνούμενον ἄνθρωπον. See the English there. συνάφεια, *Conjunction*, in Nestorius' profession of worshipping, τὸν τῇ Θεῷ συναφείᾳ τῷ Θεῷ Λόγῳ συμπροσκυνούμενον ἄνθρωπον, "*the Man co-bowed to in the divine Conjunction with God the Word*," 118, note; συναφείᾳ, *by conjunction*, 459, note 935; σχετικῇ συνάφειαν, *Relative Conjunction*, 118, note. See συμπροσκυνέω and σχέσις, σχετικῇ. Cyril on page 118, note, rebukes Andrew of Samosata, one of his Nestorian antagonists, for the language last cited above and tells him, ἔδει γὰρ μᾶλλον εἰπεῖν, Σέβωμεν τὸν τοῦ Θεοῦ Λόγον γενόμενον ἄνθρωπον καὶ χρηματίζοντα Θεὸν καὶ ἐν ἀνθρωπότητι προσκυνούμενον, ὅτι καὶ φύσει Θεὸς ἐστὶ καὶ ἐκ Θεοῦ πέφηνας Πατρός. See the English there. Nestorius uses συνάφεια to express his heresy, the root from which all his other heresies proceed,

of a mere external connection of Christ's two Natures as opposed to the truth that God the Word's Eternal Substance dwells in that Man whom It put on in Mary's womb. *συναφείας, τῆς, of the Conjunction*; 81, note; 459, note 935. *συνάφειαν, Conjunction*; 82, note; 219, note 565. Nestorius confesses the connection of the two Natures for [or "in"] a conjoiment of one Person, *τὴν τούτων εἰς ἐνὸς προσώπου συνάφειαν*, 158, note 309: explained, 163, note 333; 163, note 334. *ὡς ἀχώριστον πρὸς τὴν θείαν φύσιν ἔχων τὴν συνάφειαν, as having the inseparable [external] conjunction with the Divine Nature*," Nestorian language, 337, note. *συνάφειαν, conjunction*; 464, note 954.

συνδοξάζω, I co-glorify; see under *συμπροσκυνῶ* and its derived forms; and 97, note, *τὸ συμπροσκυνεῖσθαι καὶ συνδοξάζεσθαι*.

συνδραμεῖν, concur, co-run, 40, note.

συνεδρεύων, co-sitting, 117, note. *συνήδρευσεν*, 118, note: see under *μετὰ σαρκός*.

συνεδρίου, assembly; 189, note 450.

συνεργόν, co-worker; 466, note 965.

σὺν ἑτέρῳ, together with another, 89, note.

συνήγορος, co-speaker or advocate, 81, note; 82, note.

συνιστάμενοι, Co-standers, 246, note.

συνόδου, assembly; 189, note 450.

Συνουσιασται, Co-substancers, 104, note; see *σῶμα*; Leontius writes that they held, *ὁμοούσιον τὸ ἐκ Μαρίας σῶμα τῇ τοῦ Λόγου θεότητι*, 104, note, where see the English. Athanasius says that they held of Christ's flesh, that it is a *σάρκα προαιώνιον τινα καὶ συνουσιωμένην*, 105, note, where see the English. See their views further explained in the note on page 431, where their leader, Timotheus, is mentioned, and where Athanasius is cited by the Apollinarian Valentinus, as saying that the Co-substancers came out of Hades. See also page 432, note.

Σύνταγμα, that of Ralle and Potle, 249, note.

συνφθά, in consonance, 146, note.

σῶμα, body, 128, in the expression, *Ἰδιὸν τε σῶμα τὸ ἡμῶν ἐποίησατο*, 128, note 190: see the English in the text of pages 100, 101, *ἐαυτοῦ σῶμα*, 273, subnote "j:" The English is on the same page. On the Timothean error that the body taken from Mary is

Consubstantial with the Divinity see under ὁμοούσιον, and on pages 431, 432, note. σώματος in the expression of Gregory of Nazianzus, ἀμιγῇ σώματος καὶ τῶν ὅσα σώματος, 440, note 805. See the English translation in the text there.

T

τὰ αὐτὰ, *the same things*, 143, note.

τελειωθείς, *made perfect, made complete*, 469, note 977; compare note 986, page 470.

τέταρτος, *a fourth* (Person); said of the Nestorian belief as to Christ's humanity in the expression of Cyril to Nestorius on page 92, note, πῶς ἐν θρόνοις ὁρᾶται, τῆς ἀνωτάτω θεότητος τέταρτος ὥσπερ τις ἡμῖν μετὰ τὴν ἁγίαν Τριάδα πρόσφατος θεὸς ἀναδευγμένος; οὐ καταπέφρικας κοινὸν ἄνθρωπον, τῇ κτίσει τὸ σέβας ἐπινοῶν; a passage of similar purport is given in Latin and English in the note on pages 92, 93; and another on pages 93, 94 in the same note. τέταρτος, *a fourth Person* again: on page 379, note, we find, εἰ δὲ δὴ τις λέγοι συκοφαντῶν τὴν ἀλήθειαν, ὅτι, ναί, κεκάθικεν ἐν δεξιᾷ τοῦ Πατρὸς ἰδικῶς ἄνθρωπος συνημμένος τῷ Λόγῳ, κατὰ μόνην τὴν ἰσότητά τῆς ἀξίας· οὐδέτι μονογενῶς εἶναί φησι τῆς ἁγίας Τριάδος τὸν ἀνωτάτω καὶ μόνῃ καὶ αὐτῇ πρέποντα θρόνον, ἀλλ' ἤδη τις ἡμῖν τέταρτος οὕτοσί, πρόσφατός τε καὶ γεννητὸς ἐπεισκρίνεται θεὸς, μετὰ τὴν ὁμοούσιον καὶ ἁγίαν Τριάδα. In English this is, "But now if any one by way of slandering the truth would say, *Yes, He has sat down at the right hand of the Father merely as a man conjoined to the Word in an equality of dignity only*; no longer does he say that the loftiest throne above belongs to the Nature of the Holy Trinity only, even that throne which is prerogative to It alone [or "which befits It alone"] but there is at once brought in to us this here some fourth Person, a new and created God, after the Consubstantial and Holy Trinity." Pages 79-98, and indeed all of note 183 contain important utterances of Cyril against Tetradism.

Athanasius is as strict as Cyril, his disciple and follower, in excluding Christ's humanity from being reckoned as a part of the Divine Person of God the Word, and from being a part of the Trinity. For in Montfaucon's *Collectio Nova Patrum*, tome 2,

Paris., A. D. 1707, page 106, and also on page 216, tome v. of Galland. *Biblioth. Vet. Patr.*, Venet., A. D. 1769, and in col. 1324, of tome 26, of Migne's *Patrologia Graeca*, St. Athanasius gives the following judgment, which is interesting as against Tetradism; that is, against the notion that the Divine Person of the Word received any addition to its *Personality* when the human nature was added to It. In other words he includes, like Cyril, nothing in the Second Person but the Logos. Ἡ μὲντοι Τριάς, καὶ λαβόντος σῶμα ἐκ Μαρίας τοῦ Λόγου, Τριάς ἐστίν· οὐ δεχομένη παραθήκην οὐδὲ ἀφαίρεσιν, ἀλλὰ ἀεὶ τελεία ἐστί. Καὶ ἐν Τριάδι μία Θεότης ἐπιγινώσκεται.

In English this is,

“*The Trinity, even since the Word has taken a body from Mary, is certainly [only] a Trinity, and receives no addition and suffers no subtraction, but is always complete, and [only] one Divinity is acknowledged in a Trinity.*”

In columns 1321, 1322, tome 26 of Migne's *Patrologia Graeca*, the above fragment of Athanasius is set down as from “Royal Codex 2280, of silk (or “cotton”), of the XIVth Century, page 13.” Nothing is said in Migne against its genuineness. It is not given there among the doubtful nor among the spurious works ascribed to St. Athanasius. They are in tome 28 of Migne's *Patrologia Graeca*.

Here the human nature, which God the Word took in Mary's womb is made no part of His *Hypostasis*, that is Divine *Substance*, that is His *Divine Person*, but only its wrapping, its *temple*, as Athanasius terms it on pages 98-101.

The fully developed Ecumenical use and Ecumenically defined sense of the expressions, ἐκ δύο φύσεων, *from Two Natures*, ἐν δύο φύσεσι, *in Two Natures*, πρόσωπον, *Person*, and ὑπόστασις, *Subsistence, Substance*, is found in the utterances of the Six World Synods only, that is in their Two Creeds, their Definitions, and the Epistles approved by them. Especially definite on such themes are the XIV. Anathemas which form part of the Definition of the Fifth Ecumenical Council. God willing, they will all appear in this work. The Creeds and parts of the rest may be found in Greek in Hahn's *Bibliothek der Symbole*, Second Edition, Breslau, 1877. Anathema V. of the

Fifth World Council, has what is as strong as Athanasius above, namely, *ὅτε γὰρ προσθήκην προσώπου ἔγουν ὑποστάσεως ἐπεδέξατο ἡ ἁγία Τριάς καὶ σαρκωθέντος τοῦ ἐνὸς τῆς ἁγίας Τριάδος, Θεοῦ Λόγου*, that is, "*For the Holy Trinity has received no addition of a Person, that is of a Subsistence [or 'Substance'] even though one Person of the Holy Trinity, God the Word, has put on flesh.*"

τετιμημένον, *honored*, 67; note: see under *Ἰσότητι*.

τέτοκε, *He brought forth, or caused to be brought forth*; see under *Πρωτότοκον* in this Index.

τετράδιον, *four sheets, a tetrad*, 449, note 880, and 450, note 480.

τετρασά, *a four, a quaternion*, 450, note 880.

τεύχεσι, *in sections*, 450, note 880.

τεχθέν, *begotten*, 457, note 919.

τιθηνόμενος, *nursed, suckled*, 434, note 776.

τιμητικὴν προσκύνησιν, *honorary worship*, 337, note.

τόπον, *place*, 22, note 24.

τοποτηρητῶν, *place holders*, 202, note 514.

τοποτηρῶν ἡμῖν, *holding our place*, 202, note 514.

τρία, *three*; 450, note 883.

τριμηναῖον * * * θεόν, *three months old * * * God*, 416, note 716. The English is found on page 412, text.

τρισά, *three sheets, a ternion*, 450, note 880.

τρώγων, *eating*, 474, note 1007, twice.

τύπον, *τύπος*, *the type*; 282, note: *τύπον σεπτὸν ἡγῆ καὶ σωτήριον*, "*How dost thou suppose that its type is worshippable and saving?*" Said by a Nestorian to an Apollinarian or a Eutychian, 283, note. *ὁ τύπος προσκυνητὸς καὶ σεβάσμιος*, "*the type [is] to be bowed to and venerable*," said by a Nestorian worshipper of Christ's created and separate humanity and of its type, the bread of the Eucharist, to an Apollinarian or a Eutychian, 283, note. *τοῦ πάθους τὸν τύπον ἐπιδεικνύς*, "*Showing the type of the suffering*," 283, note.

Υ

ὑδατος, *of water* in the expression, *ἐξ ὑδατος καὶ πνεύματος*, *out of water and the Spirit*, 168, note 355.

υιοθεσίας, *adoption to sonship*, in the Twelfth Anathema of the Fifth Ecumenical Council, which anathematizes that heresy of Theodore of Mopsuestia; see it in Greek and English on pages 423, 424, note 758. *Adoptionism*, as we see there, includes denial of the Incarnation and results in relative worship of Christ's mere humanity, and therefore is anathematized by the Fifth Synod of the Universal Church in its Anathema XII. Compare its Anathema IX., and Cyril's Anathema VIII., which was approved at Ephesus.

Υἱός, Son, Nestorius on, 450, note 883; see under Νεστόριος. See also note 905, page 453: Υἱός, ὁ; see under αἰδῖος: Υἱοῦ, διὰ, *through the Son* in the expression, ἕκαστα τῶν ὁρωμένων πεπράχθαι διαθεβαιούμενος παρὰ Πατρός δι' Υἱοῦ ἐν Πνεύματι, Cyril "contends" that whatever Christ did, "*was done by the Father, through the Son, by the Spirit*," 316, note 621. ἐλάλησεν ἡμῖν ἐν Υἱῷ, *hath spoken to us in the Son*, 477, note 1016.

ὑπαγορεύσαντος, *dictated*; 152, note.

ὑπανεγνώσθη, *has been read*, 42.

ὑπαρξιν, *existence*; 76, note 175.

ὑπέλαβον, *have understood*; 422, note 758.

ὑποκρίσει, *dissimulation, hypocrisy*, of Peter, etc., in Galat. ii., 13.

ὑπομνήμασι, *Records*, 294, note 519: τῶν ὑπομνημάτων, *of the records*, 415, note 708.

ὑπομνῆσει, *to admonish, to remind*, 44, note; 48, note.

ὑπόστασιν, *Substance in the expressions*, καθ' ὑπόστασιν, *according to Substance*, 61, note 156; ὑποστάσεων, *used of the two substances*, that is the *two natures* of the Son, 67, note; and Χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, *Character of His Substance*, notes 165, 167, page 73. καθ' ὑπόστασιν, 74, note 169: ὑπόστασις, *substance*, 74, note: τὴν καθ' ὑπόστασιν ἔνωσιν, 128, note 184. See ἔνωσιν: καθ' ὑπόστασιν, *according to Substance, Substantially*, 215, notes 547, 548: 220, note 570: ὑποστάσεις διὸν οὐτε μὴν προσώποις καταμερίζομεν, 241, note: "*We do not part the expressions used of our Saviour in the Gospels either between two Subsistences, or furthermore between two Persons*," 241, note: ὑποστάσεις, *Beings or Hypostases*, 313, note 607: ὑποστάσεις, *Hypostases*, that is *Persons*, 465, note 960: ἐν τοιγαροῦν Προσώπῳ τὰς ἐν τοῖς εὐαγγελίοις πάσας ἀναθετέον φωνάς, ὑποστάσει μιᾷ τῇ τοῦ Λόγου σεσαρκωμένη: In

English, "*Therefore all the expressions in the Gospels are to be ascribed to [but] One Person, to [but] One Subsistence of the Word Who has put on flesh;*" 313, note 616. Here *προσῶπ* and *ὑποστάσει*, are evidently used for God the Word only, Who, however, has put on flesh. So the same Greek is used by Cyril in note 660 on pages 322, 323, with the addition, *Κύριος γὰρ εἰς Ἰησοῦς Χριστὸς, κατὰ τὰς Γραφάς*; 649: *τὰς ὑποστάσεις μετὰ τὴν ἔνωσιν*, *the Substances after the Union*, that is the Substance of Christ's Divinity and the substance of His humanity, 323, note 664: here plainly Cyril, approved by the Third Synod, confesses *two substances*, that is, of course, two Natures of the Son after the Union, which opposes the Eutychians, who acknowledged but one, and that the Divinity. Yet how often is he slandered as a Monophysite by those who do not understand him! How strongly he opposed those who would deny the permanence of the Two Natures we can see even in the Fragments of his Work *against the Co-substancers* (Synusiasts) which have reached us. *ἐν ὑποστάσει * * * ἰδιᾷ*, "*in its own Person*," that is "*in its own Substance*," 316, note 634; *καθ' ὑπόστασιν*, "*according to Substance*," 318, note 641; explained, 322, note 660; *ἵνα μὴ τὰς ὑποστάσεις συγχέωμεν*, "*in order that we may not confound the Subsistences*," that is "*the Persons*" of the Trinity, 442, note 821, said against mixers of the Two Natures by Gregory of Nazianzus and read as an approved passage at Ephesus; *ὑπόστασις*, *Subsistence*, 442, note 821, five times; *ἐτέρας ὑποστάσεως ἢ οὐσίας*, "*of another Subsistence or Substance*" than the Father, 442, note 821; *καθ' ἐκάστην * * * ὑπόστασιν*, *to each one of the Three Persons separately*; 468, note 969.

ὕστερον, *afterwards* or *later*; 47, note.

Φ

φανόμενον, *that which appears*; 459, note 935, twice; *τὸν φανόμενον*, *he who appears*, that is Christ's humanity, 472, note 1000, where Nestorius speaks; 474, note 1007.

φάντασμα in the expression, *μὴ τοῦτο εἰς φάντασμα*, "*lest this*" (be brought in) "*for a phantasm*," 56, note: *φάντασμα* in the ex-

pression, μή τομῆς φάντασμα, "*lest a fancy of a cutting,*" that is of a division, 56, note.

φρενοβλαβοῦς, *of an injured or smitten mind*, 163, note 334.

φυσικόν, *natural*, 306, note.

φύσις, *nature*, and cases of it; φύσις, *nature*, in the expression, κατηρρώστησεν ἡ ἀνθρώπου φύσις τὴν ἀμαρτίαν, 316, note 627; see the English on page 264; φύσιν, used of the divine *Nature* of God the Word, 319, note 645; μετὰ δὲ τὴν ἐνανθρώπησιν τοῦ Θεοῦ Λόγου, τουτέστι, μετὰ τὴν γέννησιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μίαν φύσιν προσκυνεῖν, καὶ ταύτην Θεοῦ σαρκωθέντος καὶ ἐνανθρωπήσαντος, that is, "*Since the Inman of God the Word, that is since the birth of our Lord Jesus Anointed, he [Eutyches] worships [but] one Nature, and that the Nature of God who took flesh and put on a Man,*" 343, note; this utterance was not faulted when he uttered it but only his denial of the doctrine of the Two Natures of Christ, for he admitted only His Divinity. Athanasius the Great, worshipped God the Word within the temple of His body; see "*Athanasius*" in the *General Index* to this volume. φύσιν in the expression, ἐνωθεὶς κατὰ φύσιν, *united as respects [His] Nature*, 217, note 558; φύσις in the expression, οὐ γὰρ ἐνοὶ τὰς φύσεις ἡ ἰσοτιμία, *for equality of honor could not unite the natures*, 217, note 560; φύσιν, *Nature*, in the expression of Eutyches on page 344, note, ὁμολογῶ ἐκ δύο φύσεων γεγενῆσθαι τὸν Κύριον ἡμῶν πρὸ τῆς ἐνώσεως, μετὰ δὲ τὴν ἐνωσιν μίαν φύσιν ὁμολογῶ. In English this is, "*I confess that before the Union our Lord was of two Natures, but after the Union I confess [only] One.*" On page 344, note, ἐκ δύο φύσεων, *of two Natures*; on page 437, note 794, Ambrose, Bishop of Milan, confesses the Two Natures of Christ, and their difference; see the Greek and English there. Noteworthy is the fact that it was one of the passages of normal Orthodoxy read by Cyril's Presbyter Peter to guide the Council in making up its decisions on the Faith. It was probably chosen by Cyril, or at least approved by him before being read, as it certainly was afterwards. This serves to refute the slander of those who accuse him of Monophysitism; φύσεις μὲν γὰρ δύο, "*For there are Two Natures;*" this is the statement of Gregory of Nazianzus in a passage of normal Orthodoxy cited from him in

Act I. of the Third Ecumenical Council to guide it in defining; which shows how free the Holy Synod was from the heresy of One Natureism, and that Man Worship, that is Creature-Worship, which is its logical and necessary sequence; τῶν φύσεων, *of the Natures*, 450, note 883, where Nestorius confesses the Two Natures, though he held them to be apart from each other, and so denied the Inflesh of God the Word's Substance. So on page 464, note 954, he writes, ἀσύγχυτον τούτων τὴν τῶν φύσεων τηρῶμεν συνάφειαν, etc., "*Therefore let us keep the unmixed conjunction of the Natures*," etc. Directly after he professes to co-worship the humanity of Christ with His Divinity.

φῶς, τὸ ἐκ τοῦ φωτός, *the Light out of the Light*, 56, note.

X

χαῖρε, *Rejoice*; 419, note 735.

χαρακτήρ, *character*; see ὑπόστασις.

χάρις and its cases: χάριτι Θεοῦ, *by the favor of God*, or *by God's grace*, 503, text; χάριτι τοῦ Χριστοῦ, *by the grace of the Anointed One*, note 266, page 149. χάρις, ἡ, *the favor*, 418, text; χάριτι, *by favor*, 418, text; 470, note 985.

χαριτόω; one form of this verb is found on page 419, note 736, namely κεχαριτωμένη, *favoured*.

χαρτία, *papers*; 415, note 704.

χρέος, *debt*; 193, note 484.

χρίεται δὲ ὡς ἄνθρωπος, *but as Man He is anointed*, 216, note 55r.

Χριστομάχοι, *fighters against Christ*, 20, note.

Χριστός, *Anointed*, and its cases: Χριστός, ὁ, *the Anointed One*, xxi., note "j," 62, note 156; 72, notes 161 and 162; 82, note; page 88, note; 111, note, thrice; 128, note 196; 317, note 635; 352, note; 156, note 299; 200, note 529; ἐν Χριστῷ, *in Anointed*, 148, note 260: τοῦ Χριστοῦ, *of the Anointed One*, 152, note; 219, note 566: ἕνα * * * Χριστόν, "*one Anointed*," 323, note 661: ἐπὶ Χριστῷ, *on or of Anointed*, 325, note 668. See Θεοφύρος in this Index: τοῦ Χριστοῦ, *the Anointed*, explained by Cyril, 328, note 671; 450, notes 881, 883; Nestorius' explanation of ὁ Χριστός, *the Anointed One*, 460, note 943; compare 471, note

994; 477, notes 1009, 1011: τὸν Δεσπότην Χριστόν, *the Master Anointed*; xxvi., note "q." τῷ δεσπότῃ Χριστῷ, *the Master Anointed*, 137, note: Χριστός used by Nestorius for both Natures of the Son, whereas Cyril uses it, by Economic Appropriation, for God the Word, though the *anointing* was done to the humanity only, 157, note 307.

Χριστοτόκος, "*Bringer Forth of an Anointed Man*," preferred by Nestorius to θεοτόκος, "*Bringer Forth of God*," to help his denial of the Incarnation, 161, text, and note 317: 200, note; see θεοτόκος and ἀνθρωποτόκος. On page 451, note 889, Nestorius calls Mary, ἡ Χριστοτόκος παρθένος, *the Virgin Bringer Forth of an Anointed [Man]*;" so he does in note 904, page 453 also; Χριστοτόκος, *Bringer Forth of an Anointed Man*, 635. χωρεπίσκοπος, *Chorepiscopus*, that is "*Country Bishop*," 495, note 1105

Ψ

φήφω, *note*; see κοινῇ φήφω.

ψυχή, cases of; ψυχῇ, in the expression, σάρκα ἐψυχωμένην ψυχῇ λογικῇ, 69, note: ψυχή, *soul*, 441, note 815. See there as to the Apollinarian error of denying to Christ a mind.

ψυχικόν, *soulish*; 306, note, twice.

ψυχωφελεῖ, *soul-profitting*; see σύμβολον.

Ω

ὠμώμοκεν ἀσυνήθως, *he swore in an unusual manner*, lxxviii., note "a."

ὠμόνυμον, or ὁμόνυμον, *of the same tenor*, 144, note.

ὡσιώτατε, *most holy*, or *most devout*, 41, note.

CORRECTIONS AND ADDITIONS.

Very great care has been taken with the proofs of this volume, nearly every page having been read at least six times. But, nevertheless, a remark often made is true of it, "No work is published without some errors." For some will be found in the about 860 pages. All of any importance are given below, though a large part of the following list are mere typographical errors, in the way of misspelling, wrong punctuation, etc., which some would not put into the *Errata*, because the intelligent reader might be expected to correct them himself, and because to mention them might give the inexperienced the false idea that the proofs have not been carefully read. But, nevertheless, it has been deemed best, as they are marked, to print them.

Furthermore, in strict justice, it must be remembered that part of what here follows comes under the head of *Additions*, not *Corrections*.

Page xvi., line 28, *page* should be *pages*.

Page xvii., line 19, *Syrian* should be *Syrians*.

Page l., line 38, *Metropolitan* should be *Metropolitans*.

Page lviii., line 8, *Stancaoro* should be *Stancaro*.

Page lxxii., line 23, the quotation ends with *Constantinople*.

Page lxxv., to note "c" add, "The Greek here seems corrupt. The Greek original and the Latin translation do not agree in places."

Page 12, line 3, after "*court*," insert in brackets, "literally '*to our divine court*,'" Greek, τὸ θεῖον ἡμῶν σπατόπεδον.

Page 13, note 18, line 7, *Nestorius* should be *Nestorius*

Page 14, line 9, *Ireenaeus* should be *Irenaeus*.

Page 18, line 6, κτισματολατρεία should be κτισματολατρεία.

Page 18, line 29, *appaling* should be *appalling*.

Page 28, line 17, *Taua* should be *Tava*.

Page 47, line 9, the comma after "*them*" should be a semicolon.

Page 52, note 140, *collective* should be *collective*.

Page 76, note 173, line 4, the period before "*Migne's*" should be a semicolon.

Page 79, note 183, line 2, Κύριον should be Κύριον; in line 6, ἀλλ' should be ἀλλ', and ἐνός should be ἐνός.

Page 86, note, line 4, there should be a comma before δὲ.

Page 86, note, line 21, ἀλλ' should be ἀλλ'.

Page 87, line 24 of the note, οὐ should be οὐ.

Page 92, line 27 of the note, ἐπινοῶν should be ἐπινοῶν.

Page 92, line 33, *Mem.* should be *mem.*

Page 93, line 41 of the note, after "*placet*" add, "See also pages 259, 260 of P. E. Pusey's translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*."

Page 100, line 1 of the note, the period before οὐ should be a comma.

Page 100, line 7 of note, add, "But on the words '*serve Him* [God the Word alone]' compare pages 729-736."

- Page 104, line 25 of the note, separate "unio" from "non."
- Page 104, line 41 of the note, "of a Man" should be in brackets.
- Page 105, line 26 of the note, σρκώδη should be σαρκώδη.
- Page 105, line 33, ἐπον should be ἔπον.
- Page 115, line 25 of the note, "His" should be "Nestorius'."
- Page 118, line 21 of the note, One should be one.
- Page 118, line 32, Soul should be soul and His should be his.
- Page 119, line 3 of note, "but" should be "but."
- Page 119, line 9 of note, ἀνθρωπων should be ἀνθρώπων.
- Page 131, line 22 "Holy" should be "holy."
- Page 145 lines 2 and 12, "Holy" should be "holy."
- Page 149, line 10, Nicaeas should be Nicaeans.
- Page 149, line 2 of note 267, read τῷ before Συμβόλῳ. The ῶ in τῷ is broken.
- Page 162, note 327, *VIII.* should be *VIII.*
- Page 173, note 371, *cous.* should be *cons.*
- Page 184, note 438, line 5, *Kin.* should be *kin.*
- Page 220, note 574, add, "John xx., 17. See page 670."
- Page 225, note 580, line 1, put comma after *Apostates.*
- Page 225, note 582, line 34, Προτότοκον should be πρωτότοκον.
- Page 234, note, line 13, after "and" add "so."
- Page 235, note, line 20, after "ANTITYPES," add in brackets, "that is, AFTERTYPES."
- Page 236, note, line 14, after "Chapters" add "delivered at Ephesus."
- Page 267, subnote "rr." *deprehenditur* is but one word.
- Page 288, note, line 29, the quotation begins with "the power."
- Page 329, note 671, line 15, after "statement" add "that Apollinarians held."
- Page 343, note, line 32, τάντην should be τάντην.
- Page 360, subnote "a," line 2, "c. 1" should be "c. 1."
- Page 377, note, line 14, put comma after "it," not a period.
- Page 379, note, line 16, after "here" should be inserted the words "Fourth Person."
- Page 393, line 12 of note matter, after "and" and before "all" add, "Cyril in effect teaches that."
- Page 415, note 714, line 3, put comma after "death."
- Page 419, line 7, insert in parentheses "733."
- Page 422, note 755, line 3, insert after "time," "before his death, or."
- Page 429, note, line 38, εξαγοράς should be εξαγοράς.
- Page 431, note, line 16, "23" should be "2, 3."
- Page 439, note 802, line 11, the quotation should begin with "sufficient," and Hammond's, in line 16, *id.*, should be Hammond's.
- Page 450, note 880, line 6, αὐτίκα should be αὐτίκα.
- Page 454, note 910, line 6, put a comma after γεννηθέν, and another after "conceived."
- Page 454, note 911, line 9, use parentheses instead of the brackets there.
- Page 462, text, line 6, "Ihe" should be "the."
- Page 462, note, line 13, "cou." should be "con."
- Page 464, note, line 19, the quotation ends with "worship."
- Page 465, note 960, line 1, the "a" in ὑποστασει should be "ά."
- Page 466, note 963, line 3, put a comma after "Scholia," and another after "conjoined," in line 6, *id.*
- Page 472, line 14, remove bracket from after "Man," and put it after "means."
- Page 523, note "a," in line 1, "aud" should be "and."
- Page 590, note, line 29, change "t" to "l" in the last syllable of "absolutely."
- Page 596, line 8, "En." should be "Eu."
- Page 628, line 4 from foot of page, put a comma after "6."
- Page 666, above line 3 from foot, put "Z" as a heading.
- Page 696, line 25, ανθω, should be άνθρω.
- Page 699, line 3 from top, put the semicolon before "454," not the comma.
- Page 701, last line, ἐξηγήσεων, should be put after ἐξαρχον.

The following gift to the fund to Publish the VI. Ecumenical Synods, from my highly esteemed namesake, who is now 94 years old, and in active work, came to hand too late to be put in its proper place in the List of Donors on pages liii.-lv. It is therefore put here.

REV. JAMES CHRYSTAL, D.D., Auchinleck, Ayrshire, Scotland.

N. B.—On pages 102, 103, 346 and 356, I have declined to express my own opinion as to the lawfulness of worshipping Christ's humanity with God the Word, that is, on the co-worship of His two natures by some who admit the Incarnation. At the close of this volume I repeat that declinature, and wish to be understood on all that topic as speaking only *historically* of the opinions of St. Cyril of Alexandria, St. Athanasius, and others, as I have said on page 103, note, top. At some time in the future I may give my own personal view. Of course, however, I condemn the Nestorian co-worship of them.

For the present I deem it enough to say that, as all Orthodox men agree that Ephesus has decided forever that Christ's perfect and sinless humanity, the highest of all mere creatures, may not be worshipped separately from the Divinity of God the Word (see above, pages 108-112); therefore much less may any lesser creature be worshipped, be it the Virgin Mary, martyrs and other saints, or any archangel or angel, or any other creature whomsoever, and that no mere thing may be, be it the cross, a picture, a graven image, relics, a communion table, an altar, or any thing but God and that directly, not through any of those alleged mediums, relatively or otherwise. And any one guilty of any of those sins, if a clergyman, is deposed, if a laic, is excommunicated and anathematized. This, in effect, is the Holy-Ghost-led and irreversible decision of the Whole Church, East and West, in its Third Ecumenical Synod. Compare pages 96 and 112 on that matter, and indeed all of pages 102-128, aye, all note 183, pages 79-128.

TO ALL CHRISTIAN SCHOLARS.

Note well, the most important and most authoritative Christian documents next to the Scriptures now translated in full for the first time. A translation into English of the Six Ecumenical Councils, the sole utterances of the Whole Church before its division into East and West in the Ninth Century. Translated by James Chrystal, M. A., and others.

The terms are, Three Dollars a Volume to Subscribers to the Set; Four Dollars to all others. Books sent Prepaid on receipt of price. All orders and subscriptions should be forwarded by Money Order, Cheque, or Registered Letter, to James Chrystal, 255 Grove Street, Jersey City, New Jersey, U. S. A.

VOLUMES ALREADY PUBLISHED.

Vol. I. of the First Ecumenical Council, held at Nicaea, A. D. 325. It contains all its Genuine Remains in Greek and English.

WHAT DID THE WHOLE CHURCH DECIDE AT NICAEA?

It decided:

1. That the Logos, that is, the Word (John i., 1), is eternal God, of one Substance with the Father, and condemned the creature-worship and polytheism of Arianism; and put forth a Creed in which that doctrine is proclaimed; (Synodal Epistle).
2. It fixed the time of keeping Pask, that is Easter, (Synodal Epistle).
3. Forbade self-castration, (Canon I.); and
4. The ordination of the newly baptized, (Canon II.); and
5. Forbade clerics to have synisact women, except close relatives, etc., (Canon III.)
6. It orders the Provincial System to be maintained everywhere, and guards the rights of Metropolitans, (Canons IV., V., VI. and VII.)
7. Directs how the Catharist clergy are to be received and dealt with, (Canon VIII.); and
8. Rejects from the Presbyterate unworthy persons who had been ordained without examination, (Canon IX.)
9. Fixes the time of Public Confession and discipline of those who had fallen into the sins of invoking creatures and worshipping images, (Canons X., XI., XII., XIII. and XIV.); and
10. Forbids the translation of Bishops, Presbyters, or Deacons, from one diocese to another, under penalties, and invalidates the ordination of a man belonging to one diocese by the Bishop of another, without his own Bishop's consent, (Canons XV., XVI.)
11. Forbids any cleric to take usury, and filthy lucre, under pain of deposition, (Canon XVII.)
12. Forbids the presumption of Deacons in the Eucharist, and in sitting among Presbyters, (Canon XVIII.)
13. Orders how the Paulianist heretics are to be received, and commands them to be baptized again and reordained, (Canon XIX.)
14. Commands all to stand in Prayer on the Lord's Day and from Pask to Pentecost, that is, from Easter to Whitsunday, (Canon XX.)

Volume I. of Ephesus, A. D. 431. What does it contain? All of Act I. of the Council.

WHAT DID THE UNIVERSAL CHURCH DO IN THAT ACT?

It condemned, deposed, and anathematized Nestorius, because,

1. He denied the Incarnation.

2. Because he worshipped by bowing, etc., Christ's mere separate humanity, which is the *Worship of a Man* (ἀνθρωπολατρεία), as St. Cyril of Alexandria, the leader of the Orthodox, terms it, that is, the *worship of a creature*, contrary to Christ's law in Matt. iv., 10.

3. Because he held to one nature Consubstantiation in the Eucharist, that is, to the Consubstantiation of Christ's humanity, not at all His Divinity, with the bread and wine there, and to the eating of Christ's real human flesh in the rite, and to the drinking of Christ's real human blood there, which St. Cyril brands as ἀνθρωποφαγία, that is, *Cannibalism*. The Council approved St. Cyril's teaching of the real absence from the Eucharist of the Substance of Christ's Divinity and the substance of his humanity.

Of course, in condemning, deposing, and anathematizing Nestorius for the error of worshipping by bowing, prayer, or by any other act, Christ's mere separate humanity, which all admit to be the highest of all mere creatures, the Universal Church has much more (*a fortiori*) condemned by necessary implication all who worship by bowing, prayer, or by any other act of religious worship, be it prostration, incense, or any other, any creature less than Christ's sinless and perfect humanity, be it the Virgin Mary, martyrs, or any other departed saints, or any archangel or angel or any other creature whomsoever, or any inanimate thing, be it relics, crosses, pictures, graven images, communion tables, altars, clerical vestments, the Bible or any part of it, or any thing in the Universe except the Eternal Substance of God.

And in condemning, deposing, and anathematizing Nestorius for asserting the real presence of the substance of Christ's humanity in the Eucharist, and the *Cannibalism* of eating it there, and in asserting the real absence from the rite both of the Substance of Christ's Divinity and the substance of His humanity, the Universal Church has established forever the doctrine of the real absence as the Holy-Ghost-approved-and-guided and unchangeable faith of the Universal Church, and has forbidden all real presence views, be they Consubstantiation or Transubstantiation, and all their results of Cannibalism, and the idolatry of worshipping the bread and wine as God the Word and Man, or as either God the Word, or Man, or any alleged real presence of one or both of Christ's Two Natures in, under, or with the bread and wine.

What else did the Universal Church do in the Third Ecumenical Council after Act I.?

That will be told in the proper place in another volume of Ephesus.

COLUMBIA UNIVERSITY LIBRARIES



1010654151

